



Mr. Matthews Denton,
with kind regards,
from
January 1882. the Author.

THE GREEK TESTAMENT ENGLISHED.

BY

WILLIAM BURTON CRICKMER, M.A.

THE
Greek Testament Englished.

ANNOTATED.

BY
WILLIAM BURTON CRICKMER, M.A.,
SAINT EDMUND HALL, OXFORD,
PERPETUAL CURATE IN BEVERLEY MINSTER.

“Ministers of the new Testamentary-covenant, not of the letter
of its text merely, but of the spirit too.”

2 Cor. iii. 6.

ELLIOT STOCK,
62, PATERNOSTER ROW, LONDON, E.C.

1881.

[*All Rights Reserved.*]

PREFACE.

THE *general reader* is especially warned to beware of prejudice in using the following translation, and patiently to study the "Englished" equivalent for the actually Inspired Greek, imagining always that he is face to face with the sacred language in which God's Own Mind is enshrined. The frequent recurrence of "got" is simply the historic tense of an essentially scientific language inductively rendered (*Introduction*, p. xxviii.)

The *theologian* is especially warned to beware of what is unworthy a great scholar when responsible before God for scientific analysis of what is new and draws upon the powers of sanctified intellect to the utmost for its working out. It will be absolutely necessary for professional theologians to master the Introduction, and therein accurately Part II., before being in a position to grasp the scope or the details of a perfectly original work.

And *all*, in all the world, who enter the sacred precincts

of an undertaking consummated only after unspeakable strain and under enabling overshadowing of sanction, are especially warned to beware of the spirit in which they indulge, of the light to which they wilfully blind themselves, of the beauty of The Human unveiled before their spirits, of the opportunity for investigating rationally the truth of The Gospel thus afforded, and of the solemn account we must all soon render for increased knowledge of The Word of God Written right in front of The Great White Throne of The Word of God Incarnate.

SYNOPSIS.

PART I.

THE PHILOSOPHY OF THE INDUCTIVE METHOD.

Characteristics of Scientific scholarship when applied to an inspired text.—Translators 'Pens of a ready Writer'.—The world-wide want of a 'Greek Testament Englished,' for Clergy and Laity.—The Bacon (*not* Newton) of the 'Mysteries' of the Unseen World.—Application of the Inductive Method to 'Englishing' the Greek Testament.—Sacramental Theology under the Old Testament Dispensation.—The nucleus thereof in the New Testament Dispensation.—The genesis of the Inspired text of the New Testament.—Præ-millennial Theology Scientific, not Empiric.—The one Subject of the Bible requires such Treatment.—Sacramental Theology as an Educational Agency.—Practical Application of Induction to evolving a Scientific translation from the Inspired text.

PART II.

THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

The Analysis in this Work so thorough as almost to parse each Sentence to the Eye of the Reader.—Character of the Annotations.—Perfection of the Greek Tense System.—The Aorists the Centre of the Inductive Working of the Verbs.—Anglicised Greek Words.—The Relativity of the Article.—Some words in Greek which must be carefully Contradistinguished.—The Greek Prepositional System essentially Scientific, their working carefully explained.—The Bible Analysis of Sin.—The Punctuation in this Work later on in the Epistles and Apocalypse peculiar.—The Text used.—'Various Readings.'

INTRODUCTION.

PART I.

THE PHILOSOPHY OF THE INDUCTIVE METHOD.

Characteristics of Scientific scholarship when applied to an Inspired text.—Translators 'Pens of a ready Writer'.—The world-wide want of a 'Greek Testament Englished,' for Clergy and Laity.—The Bacon (*not* Newton) of the 'Mysteries' of the Unseen World.—Application of the Inductive Method to 'Englishing' the Greek Testament.—Sacramental Theology under the Old Testament Dispensation.—The nucleus thereof in the New Testament Dispensation.—The genesis of the Inspired text of the New Testament.—Præ-millennial Theology Scientific, not Empiric.—The one Subject of the Bible requires such Treatment.—Sacramental Theology as an Educational Agency.—Practical application of Induction to evolving a Scientific translation from the Inspired text.

'ALL Scripture is given by inspiration of God,' and holy prophets and evangelists could only speak as they were moved by the Omniscient Mind of God, the August Author of the Canon of Revealed Truth. For the self-same reason the translator of God-breathed truths from the original matrix of the gold of Inspiration must be, though not (as they) the amanuensis, yet (as much as they) the child of the Holy Spirit. Consequently the method by which the New Testament Scriptures can alone be philosophically translated is just the opposite of the method by which (say) the Greek Classics—the authors of which are mere men—must be translated: in the latter case the sentence is studied by the translator in the Greek—its logical sense is grasped—and then the idea is rehabilitated in English; but it is self-evident that this method cannot be followed in translating a Work which is *sui generis*, being the Inspired Revelation of an Infinite Being to creatures both finite and sinful—how can the finite mind grasp the Infinite Mind, how can the sinner washed whitest in the Blood of Christ comprehend so as of himself to select the terms in which to describe the Holiness of the Holy, Holy, Holy Lord God Almighty, and what can the ripest Christian who is likeliest unto the disciple whom Jesus loved know of that Infinite Love in its length and breadth and depth and height which passeth knowledge? It is evident, therefore, that a translator of the language of an Inspired Canon needs Divine

Characteristics of scientific scholarship when applied to an Inspired text.

guidance for his own office and ministry as much as did a St. John for his duty of moulding into Greek the original Revelation from God. This, the true philosophical method of translation, is not satisfied by piously offering a prayer for a blessing before each exercise of the functions of a translator, and then proceeding to translate in detail by the gnostic rationalistic method above referred to; but by conscientiously carrying out the contrasted process of articulating, as it were, the River of the Water of Life, in systematic Divine guidance, to the root of every word, and the rendering of every idea, by making even the smallest detail a subject of prayer for light, in a manner analogous to the system of irrigation in the East, where a river is tapped and broken into tiny rills at last, which supply every individual plant with moisture. So far from such a practice being arrogant, it is the trust of a little child; or such a doctrine an assumption of infallibility, it is, *ipso facto*, its formal evangelical repudiation. How dare any man undertake such a translation and work as the present without some ground for believing both that God had called him to the awful responsibility and toil, and that the God Who called him would condescend to guide him with covenant guidance whilst sitting at His Feet, and looking up—crushed under a sense of his own ignorance and unworthiness—with filial receptiveness, for light from Him Who gives no account to man for the agencies which He sees good to employ.

As God's 'pens,* obeying cheerfully the laws of our agency, we are

Translators
'pens of a
ready
writer.'

* Psalm xlv. 1. Thus, God-guided painters might be symbolised as God's 'pencils,' engineers as His 'compasses,' soldiers His 'sword,' orators His 'tongue,' and (if poetry could keep pace with science) so on throughout the multiplying and dividing, and subdividing, arts and studies, of this age of millennial civilisation. Whereas, upon the surface of society it seems as though man has grown more ignorantly omniscient and positive, below into the souls of the mind-movers of the transition epoch there is stealing a reverent awe, the result of growing conviction, from phenomena deeper studied and more honestly interpreted, that, so far from man's being able, 'by searching, to find out God,' the more he searches, the more he finds of GOD; and that *that* is by no means synonymous with finding Him 'out,' how much less 'unto perfection!' For all purposes of man's mission to 'replenish the earth and subdue it,' the laws of the outward and of the inward are being more practically understood. But, beyond the utilitarian area, searching into phenomena is gradually bringing about a revolution in 'religion' and 'science'—that is to say, the congeries of traditions hitherto docketed under these two words. Scientific men bid fair to be the religious hierophants of the future, being the depositaries of the most substantial 'evidences' of Christianity. Even now cosmos-interpreters find themselves, in surprise, upon the margin of an ocean of all that makes up God as a living, present, personal power, and their difficulty is to keep from personal acknowledgments of the fact, since such testimony seems to harmonise too closely with religious traditions hitherto blindly believed and empirically taught, but by them discredited, not a little from the antinomianism and hypocrisy of emphasised ecclesiasticism. However this may be, if there is a 'God, and He the Creator, and we 'the glory' of His creation, those science and art searers who (to speak at a minimum) acknowledge respectfully, by acknowledging practically, the fact, will, in the proportion of their gifts and industry, be the cleverest and best 'pens,' 'pencils,' and apparatus in the Hand of His Omnipotent providence, who most systematically draw upon the Omniscient covenant guidance of the Creator; and one who is thus both a toiler and a pupil of the Maker of the great chronometer must be taught best the secrets of its construc-

'the pens of a ready Writer' indeed, giving, however, our own style, idiosyncrasies, and defects to 'the letter' of 'the spirit' of the work. 'Pens,' however, we intelligent human agents are not in the same mechanical way that a pen is the mere slave and drudge of an earthly writer; but we translators seem to hear adapted to our sacred mediumship the gracious, companionable words 'I call you not servants . . . but friends, for all things that I have heard of My Father I have made known unto you'—I call you not 'pens,' but secretaries.* This leads to the important subject of the principles, characteristics, and method which differentiate off this addition to works upon the Greek Testament from its honoured predecessors.

The title, 'The Greek Testament Englished,' forms a compendious explanation, as well as title, of the entire work. A desire long cherished is in it at length realised, of an attempt at placing every English-speaking person in Great Britain, America, our Colonies, and throughout the world, in the place of the scholar of the Greek Testament—so far as such laudable desire is capable of being effected. Now, for the first time, the great covenant of God in Christ with Noah—to 'replenish the earth and subdue it'—is being carried into effect; space-and-time-annihilating inventions have now broken down all the obstacles to world-wide emigration and civilisation; the covenant of light and fertility is with the English-tongued races, and within the Ark of Christ's English† Church marriage is the rule and not the exception; the time has come, therefore, for revealing to this Covenant Family, in all their fulness, parentage, title-deeds, and prospects.

In these 'latter days,' when the laity are increasingly awaking to a practical sense of their own rights, responsibilities, and commissions as baptized Christians of being *ipso facto* ministers in the Church of Christ—the first martyr of which to his own endowments of 'faith, wisdom, spirit,' and preaching gifts was a layman—some such aid to the layman's getting face to face with God through means of a fac-simile translation of the fully-revealed Mind of God is the essential want of the Churches of these times; many of the laity are better educated than very many of the

The world-wide want of a 'Greek Testament Englished,' for clergy and laity.

tion, and be guided how to economise powers, data and opportunities best in its study, and how to interpret all most for the good of man in his personal witness for its benefits, obligations, and Maker. Converse with Him, in the way Himself has revealed, would not be crass devoteeism, but the companionship with an all-wise Father of an intelligent and curious son, and guidance would be found for that anguish-deep (but too often barren) peering into the present and future which is the characteristic of the bravest, truest, and deepest thinkers of our day; and from students of the secrets of the Creator they would soon pass on to be trustees of the 'mysteries' of redemption in sacramental theology.

* *Not amanuenses*: the mediums of the highest species of Inspiration—that of the symmetrical canon of God's Truth in Christ as orally revealed—only are *that*.

† That is of the race usually, but wrongly, called 'Anglo-Saxon'; Saxons, Danes, Normans, are all English in origin.

clergy. The usefulness, however, of such aid to ascertaining the actual Mind of God present in His Revealed Word is by no means confined to our lay brothers, sisters, and helpers, for a greater boon for not a few of the clergy of all the Churches could not by the wit of man be devised. How numerous the imposing homiletic superstructures which have risen and rise upon the sandy foundation of a complete misapprehension of the meaning of the text! For sermons, exposition, argument, and private study, a dictionary of interpretation of the most compendious and trustworthy kind is supplied in a 'Greek Testament Englished' by inductive method in an analytic form, for so far as it is a successful performance it is tantamount to an inspired Commentary as well as Inspiration itself in (approximately) its original language.

In lieu of the herculean and Holy-Spirit-dishonouring task, for the greatest scholar and theologian, of attempting to ascertain the Mind of God in the traditions of men—buried in scattered theological libraries of volumes so multitudinous that the world itself cannot contain the books that have been written, and which still pour from the press—the Spirit of God, which searcheth the deep things of God, is left free* to *develop the meaning, more or less latent in the pregnant Greek of the Inspired Text*, in language which all can understand, and in a moderate-sized volume, published at a price within reach of the slenderest purse. Sanctified scholarship now, instead of going on for ever 'commentating' in exegesis, upon a translation assumed to be exhaustive, has to apply its powers to something far more philosophical and fruitful, in these days of the secular triumphs of the *γνῶσις*. The whole pressure of the Holy Spirit has to be brought to bear upon every word and particle, in a concentration of force not required for classical translations. By this scientific method the fuller meaning of the sacred text will be evolved, and Revelation be brought in all its freshness and power to bear upon the present day. The pregnancy and elasticity of the language prepared by God as the depository of the Mind of the Spirit are unbounded. Here is a field for talent! Surely it is 'philosophy,' not 'falsely so called,' to go thus to a God ever and 'very present' by covenant in this, the Dispensation of the Paraclete, to translate and explain by inductive evolution the Mind of God, instead of to the commentaries† of mere human interpreters, whose knowledge, although multiplied to the *n*th power—and even, if that were possible, condensed into the most wieldy form—is still only human opinion, deficient in kind as well as degree. Let this warning, however,

* 2 Peter i, 20, 21.

† The judicious use—by students clerical and lay—of a good Commentary, is not, of course, objected to here, when used as an auxiliary to prayerful study for one's own self, and for acquiring a knowledge of those things which form, as it were, the setting of the Jewel of Inspiration, but the misuse of such aids in the direction of making void the commandments of God through the traditions of men.

in limine, be seriously laid to heart, in this 'philosophy' and these 'mysteries' those come to new-birth of that Paraclete* the Holy Spirit of God are alone the 'esoteric,' whereas 'the natural man'—although endowed with the wisdom of Solomon and schooled in all the learning of all the universities—'cannot discern the things of the Spirit of God,' but is of the 'exoteric,'† 'for they are spiritually discerned.' If, however, the spirit of trust‡ in God is the essential requisite for the taught, how much more for the teacher! The feeling the way along in a timid coasting-navigation from headland to headland of mere literal scholarship, instead of boldly putting out to sea, in constant prayer-won inductive guidance by the laws of spiritual navigation, will never unlock the mysteries of man's relation to God in Christ, save in an empiric, meagre, system of religion.

The spiritualised acuteness of Augustine's§ intellect made him the Bacon (not the Newton) of the unseen world, at least in his guiding of us in his celebrated organic dictum to the secret of rightly translating (as also of rightly using such normal translation of) the Revelation of God to man in Christ—*malī moris est sensum in S. Scripturam inferre non efferre*.|| The ground has been rising imperceptibly, until we now find ourselves upon the high ground of the principle of Induction—the method made use of in the present work for keeping man's opinion out, and so of leaving the Spirit of God free to reveal the Mind of God (still comparatively latent in the Greek text), through the medium of an analytic translation such as the present.

Without wasting time in formulating a technical logical definition of the term 'inductive,' let us proceed to explain the thing. We are familiar enough in these days with the ripening practical results of the application to the world of matter of the method of induction; and the inference appears to be plain that if the New Testament has the same Author, its

The Bacon (not Newton) of the 'mysteries' of the unseen world.

Application of the inductive method to 'Englishing' the Greek Testament.

* John iii. 3.

† Mark iv. 11.

‡ Hebrews xi. (*passim*).

§ Luther and Calvin split Augustine between them; Luther took the 'Popish' half, of 'justification by faith'—a metaphysical 'work,' i.e. moral act (see note on p. 24)—and yoked it with 'consubstantiation,' Calvin took the 'Puritan' half, of evangelical fatalism, and yoked it with the 'verifying faculty' or intellectual intuition. Thus a Toplady ('optimist') is satisfied that he is predestinated in the eternal purpose of Jehovah to eternal life; a Cowper, however ('pessimist') that he is similarly predestinated to eternal death; and each has the same reply ready when challenged for the ground of such large assurance, 'I am, because my consciousness tells me so.' It is not a question about their (or Augustine's) being good men personally, or private judgment being our duty—none can doubt that—but it is with their systems that we have to do. Augustine is *par excellence* the theologian of the Church of Rome, and that in its worst doctrinal form, and one illustration is enough to prove this: that Spain is the ripest concrete result of 'Popery' none deny, and yet there it is that we get the proverb, 'No dish without garlic, and no sermon without Augustine.' That Augustinolatry has poisoned the Reformed Churches with metaphysical 'Popery,' then, is as true a fact as that it is Satan's crowning triumph.

|| 'It is a radical violation of the laws of Sacred Scripture interpretation to father a meaning upon the text instead of distilling the meaning from it.'

secrets in the world of spirit can alone be correspondingly unlocked by the same identical method—for both Divine. Such general statement of the laws of scientific interpretation is easy, and its truth surely self-evident; but it is when we come to the consideration of the application in scope and detail of those laws to Englishing the Greek Testament, that the real difficulty begins; and moreover, to many minds (and even to professional ones) so new a world of thought^o will be unveiled that its truth may appear by no means so self-evident. This difficulty is increased by the necessity for condensing into an Introduction an explanation which demands larger scope for the elucidation of such application of the inductive method.

Sacramental
theology
under the
Old Testa-
ment dis-
pensation.

The Mosaic system of sacramental symbolism—budding in the wilderness Church into its ‘worldly (cosmical) sanctuary,’ and out in gorgeous bloom upon Mount Zion in Solomon’s temple—is a School of object-lessons, of which the New Testament is the Revealed key and explanation to the sanctified intellect.† But the Old Testament system is merely a sacramental microcosm. It revealed the deepest secret in science, ‘the origin of the laws of Nature,’ because the deepest in Revelation, that of the *final cause* of the efficient causes in the cosmos—that is to say, *WHY* the sun, moon, stars, etc., are what they are; *WHY*, too, the processes of Nature. *WHY?* The Creator moulded His creation into a Bible of a hieroglyphical teaching of deeper and more lasting things. What his system was to the Jew, and is (in the Pentateuch) to the Christian, our whole world‡ is to the Churches of the angelic intelligences,§ and ought to be to us, the one great organic ‘parable’ of ‘the Kingdom of God,’ of which our Lord’s parables are only organic details. By this it is meant that He by Whom the worlds were made—at once ‘the Word of God’ and ‘the Lamb of God’—moulded in harmony with, and as part of, a prearranged plan||—from His laying the world’s ‘foundation’ (in the lowest geological stratum), to the ephemeral animalcule in the present creation—the planet of the Incarnation and the Atonement into being one vast library¶ of Sacramental Theology; the ‘mystery’ of *Redemption sacramentally delineated in outward phenomena* starts from the Incarnation** (the necessary condition of the Atonement) of the Eternal Son of God as its *terminus a quo*, and returns to it ever as its *terminus ad quem* in God’s eternal purpose which He purposed in Christ, Jesus. Thus the very world of matter, in which the materialism†† of the present day can find

* Ephesians iii. 3—11.

† To illustrate the great organic system of sacramental symbolism Apocalypse x. and xxi. have been selected as specimens (see notes under Apoc. x. 1, and xxi. 1).

‡ Matt. xxvii. 51.

§ Acts vii. 53, and 2 Cor. xii. 2—4.

|| 1 Cor. ii. 7; Matt. xiii. 24 (note).

¶ John xii. 40 (note).

** 1 Tim. iii. 16.

†† ‘Scientific men’ err scientifically; but in no way more or more flagrantly than in rushing into generalising from theories mistaken for facts and from conclusions off premisses which still lack some of their facts. The truth is this, the gifts for collecting premisses from carefully ascertained concrete facts are perfectly different from and yet

only blank atheism and nothing at all suggesting a God, is to the spiritualised intellect (somewhat like what the orderly blocks of the Bible up in type are to the printer) the matrix of God's inspired Mind—a mass of matter, it is true, but matter divinely organised, in and through which 'day unto day uttereth speech, and night unto night showeth knowledge' of God in Christ and Christ in *organic oneness with man*—in His New Creation. The old heavens and the old earth of matter are sacramentally the mould* of the new heavens and the new earth of spirit; thus the Books of Genesis and Revelation meet together, the Law and the Gospel kiss each other, and Heaven is wedded to Earth in a symmetrical canon of eye-picture, and oral and written Revelation.

'The Sacraments ordained of Christ Himself'—of pure water drawn from the bowels of the earth in the mineral kingdom, and of blood from the bosom of the grape-cluster, in the vegetable kingdom, together with the companion symbol of bread made from grain, reaped, thrashed, bruised, and baked (blended with the water)† in the fire—are merely imperial delegates from matter in the cosmos to assert and represent its rights in Christ's Church—the beginning already, in sanctified civilisation, of the New Creation of God. Spurious, or bastard, sacramentalism is Satan's counterfeit of the Redemption that is in Christ Jesus, whether in the world apostasy from the Noachian Revelation of pagan, or the Church apostasy of Christian, idolatry. And, here, in noticing the current of theological thought since the Apostolic age, attention is called to the fact that, by the time of the Schoolmen, three clearly pronounced systems of thought, although in a nebulous state, were preparing to divide Christendom. When they tri-forked they passed through, becoming clearly defined dogmas in, the metropolitical centres of Trent, Wittenberg, and Geneva. They enormously widened the gauge of the highway of Gospel Truth. For some time past there have been plain warnings that these three roads are fast becoming one. Sacramental Theology promises, under favourable auspices, to be the blending of the essentially true in these

The nucleus of sacramental theology in the New Testament dispensation.

in strict correlation with the gifts of large abstract generalising power. This is true inside the limits of material science; how much more in generalisings from physical facts to mysteries outside, where, very often, unimaginative and unspiritual departmentalists—perfectly satisfied with their own materialistic omniscience—do, as it were, get out their two-foot rule to measure a mother's love, settle questions of Revelation by observations from the Cross with a quadrant, and submit the Shekinah to the test of spectrum analysis; liberally bastardising perhaps portions of Scripture whose witness traverses their poetic theories, and decanonising whole books that cannot be mutilated into harmony. But, at the same time, for *this* lesson the Christianity of the nineteenth century is indebted to modern science, namely, that now when scientifically attacked Christianity must be scientifically defended; it is of no use at this stage of enlightenment to pelt scientific infidelity with texts or anathemas, or anything but arguments strong enough to prove the Christianity of Christ to be not only no foe to science, but the queen mother of the civilisation of the world. Of this system of fortifications a Greek Testament translated by scientific scholarship is the citadel.

* 1 Cor. xv. 35—38.

† Acts viii. 38 (note).

systems, and thus to place us once again in the centre of the Apostolic thoroughfare of the Catholic Church. So omnipresent, subtle, and potent is the teaching of sacramental theology, God's own theological school, that all mankind*—savage, semi-civilised, and civilised—has been in it educated, in instinct and conscience, in the first principles of conviction of sin, necessity for at-one-ment, the humanity of the human, and the divinity of the Divine. Owing to the fact of the humanising influences of this Catholic and cosmopolitan education, by God Himself, in the Christianity of the New Creation from the daily-life object-lessons of the Old—for (blessed be God!) 'there is no speech nor language where THEIR voice is not heard'—the ripe missionary zeal of these the præ-millennial days finds even the thousands-years-old savage capable of communion with God, and of civilisation of our own type, as the immediate fruit of evangelisation and regeneration. Nay, more, but for the ever-present centripetal power of this omnipotent corrective system, the centrifugal and convulsive elements of artificial theology in the traditions of the schools of ecclesiastical Divinity—Puritan, as well as Mediæval†—had long ago rent, scattered, and disintegrated God's twin—but greater and more august—Revelation of Himself in His Word and Christianity. One of the acutest analysts of the objective Revelation has said: 'One touch of Nature makes the world akin.' And this is the reason. To understand MAN—in ruins, and rebuilt—is the secret of beginning to understand God; for man, being made in the 'image and likeness' of God, must be His interpreter; thanks to an empiric traditional theology it is that most 'learned divines' have been, and are, elaborately spoiled for being ministers of Christ, being, by distorting and soul-impoverishing courses of education, kept ignorant of man the mirror of the true Being and Nature

* Psalms xix. 3.

† As in the world without, the era of insulation is passing away, and that of combinations setting steadily in towards 'turning swords into ploughshares,' and thus uniting the entire human family for its own good, so also is there an analogous centripetalism in the churches, as evidenced in the efforts of the leaders of theological thought to find out and utilise in every section of the Christian Church that of essential and non-essential truth, which forms the characteristic of the Church, Sect, or School, respectively—rejecting chaff—and then to restore to Apostolical unity these recovered pencils of rays of the Sun of Righteousness, in sanctified eclecticism. Out of the chaos of the visible Church is being thus evolved the full-orbed Catholic Church of the future, the præ-millennial Church, which will be the ripe product of the hitherto warring elements of this the Pentecostal era. In the meantime, each organic division witnesses for some one or more essential principles, and is 'immortal until its work is done,' when nothing can keep it from absorption. Combinations are possible now which had entailed moral pestilence before, in the same way that deadly poisons and corruption, which must be kept jealously hermetically sealed up in a house full of people, may be safely opened, analysed, and ventilated in the open air. This is the ripeness of the Pentecostal dispensation of the 'rushing mighty wind'—the atmosphere of the Holy Spirit—and, consequently, we may, with care, bring every system into the light and air of free discussion, now possible through all-comprehending combination.

of God ; it is, moreover, one thing to know about God, and another to 'know God, or, rather, to be known of God.'

As the Jews were disciplined in the sacramental, so the Greek people were educated into the geometrical and æsthetical, knowledge of the cosmos: physically and metaphysically they were impenetrated with the cosmical, and reproduced it in their philosophy, history, oratory, sculpture, character and language with an instinctive fidelity never equalled by any other people ancient or modern. It is with their language that we have now to do, for it is at once for us, these two essentials blended, the most perfect mirror of the cosmical, and, in the New Testament scripture, the matrix of the Divine. Thus God's words and His works are placed upon the same footing, and the same method of scientific induction which has alone unlocked the blessed God-hidden secrets of the one, can alone unveil the blessed God-hidden mysteries of the other, Revelation. Omniscience has pre-endowed the language of Inspiration with possibilities of evolving meanings of an infinite power ; it must be so, or it would inadequately express eternal things, which are just the subject of the Revelation. To this end adequate pressure must be brought to bear upon the text by scientific induction. To apply this pressure to Attic or classical Greek, albeit it is Greek, would be ridiculous, because it only has to do with man, and at the nadir of his mortality, instead of as the elastic Greek of the New Testament, to expand to the dimensions of man, and at the zenith of his immortality. The Hebrew of Holy Scripture is the language of prophecy and vision, the Greek of realisation and precipitation of promised truth into history, philosophy, and Christian dogma. The Greek then is the cosmical language of the world. But that cosmos itself was proved to be the 'worldly (cosmical) sanctuary' of the universe. What fitter medium than the Greek language, therefore, thus by God prepared—not classical, but Septuagint, cosmopolitan, and colloquial Greek—could even Omniscience itself, in God's providence—which is ever waiting on God's Spirit and Christ's Church, even as the eyes of a servant looking unto the hand of his master or a maiden's to the hand of her mistress—have provided as the boundlessly pregnant and elastic medium for serving as His own Inspired key in explaining to our inner nature the sacramental mysteries without us ; in the midst of which cosmic library of theology we all of us live, and learn, and love, and toil, and suffer, and move, and have our being, and die, and are turned again to our dust? 'Know ye not this parable? . . . and how then will ye know ALL parables?'* for all parables, allegories, similitudes, types, and illustrations† are as photographs only of some phase or section of divine

* Mark iv. 13.

† The heathen—oriental and occidental—are educating our missionaries in this symbolical method of preaching, by almost compelling them to study analogy as an essential branch of successful missionary enterprise. Reports from the mission-field

things, upon the principle of all the parts and factors of an organism being themselves necessarily organic.

Præ-mil-
lennial
theology
scientific,
not empiric.

And be it here premised that the truth of the great organic facts here suggested—of the cosmical origin and base of the Greek text, of the pregnancy of its (hitherto only partially interpreted) idea-words, of its spiritual elasticity, and of the inductive as the only scientific method of evolving from it the mind of God in a translation—is something quite apart from the success or failure of the present effort of the translator to illustrate the principle. Here indeed is an opening for sanctified scholarship. And, in necessary correlation, the deeper and more systematically Natural Science, and Art, and human nature, are studied in our 'schools of the prophets,' and also by pastors in their parishes, with a view to solving the greatest problems of heaven and earth, under 'the reign of Law,' in 'the kingdom of heaven,' the brighter will rise the orb of celestial day upon the world, and Church, and soul, of man; for the science of the Spiritual includes all other sciences, as Aaron's rod swallowed and assimilated all the magicians' rods. This will be the præ-millennial theology; and vigorous thinkers on both sides of the Atlantic harbinger the epoch. The argument is now ripe for our understanding the meaning and value of the inductive method in its application to this cosmical language medium of interpreting God's revelation of Himself in Christ in the New Testament scriptures, since that Revelation is embodied beneath us and around us in a symmetrical system of sacramental symbolism.

The one
subject of
the Bible
requires
scientific
treatment.

The one subject of the Bible, from Genesis to Revelation, is regeneration developing into new-birth, (1) objective, of the race and the world, (2) subjective, of the soul. (1) The geologic records of our earth tell of the death out of which our own planet will be thus changed;* and all history of the necessity of this change, before man is human by being divine, and realises in the new creation the design of God in making 'man in His own image after His own likeness,' lost in the old creation. (2) And as to regeneration developing into new-birth of man's soul, the whole Bible is one exposition of the process in spiritual physiology; the Old Testament gives us the fœtoidal stage of regeneration, in each of the saints of the elder Church, and the New Testament, in the Epistles, educates us in an ever-deepening revelation of the nature and phenomena of regeneration and new-birth in the Christ-like.

The real Birth of Christ was not at Bethlehem, but 'to-day have I begotten Thee' is the Resurrection language of 'His Father and our Father, of His God and our God.' Our Lord is thus the federal Head of Man;† as Adam of ruined, so He of regenerate and new-born, man. Christ Himself is thus 'the first-Born amongst many brethren;' and in the New Creation

are ever more and more encouraging, because they show that, as in this, so in other respects, the præ-millennial evangelisation of the world is becoming every day less and less an empiric enterprise of sectarian aggressiveness of sentiment and patronage, and more and more an organic system, using Christian civilisation as its handmaid.

* Apoc. xxi. 1.

† John xii. 34. Dan. vii. 13.

'we shall be like Him,' as He was born of an earthly mother, but of a heavenly Father, so 'man that is born of a woman' is, when new Born of the Spirit, the actual direct child of God, 'partaker of the Divine nature.'

Souls in the new creation, which are at the embryotic stage of Spiritual generation—those of children and of young or weak believers—are at that stage of mere 'regeneration' in which we have no ideas at best apart from organic oneness with the particular Mother-church Corporation, in the womb of which we are lying—'leaping in the womb for joy' only when our Mother is 'filled with the Holy Ghost'—very members incorporate, being baptized members;* not yet come to actual spiritual Birth (as was the case with John's disciples, Nicodemus,† and others), although spiritually alive unto God through Jesus Christ our Lord; such souls are almost entirely dependent upon cosmical sacramental symbolism for intelligent understanding through the ministries of their Church of the 'mysteries' of redemption.‡ And souls which are Born out of the dark womb of their Church into the individuality, light, speech, personal idiosyncrasy, direct knowledge of God, and full realisation (in kind) of the triune God as God, the stage of citizenship and intelligent sonship in Christ, although not thus slavishly dependent upon cosmical symbolism, have their spiritual senses at a stage capable of becoming educated into what is a marvellous mysteries-revealing power

* 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by a adoption, and to incorporate him into Thy holy Church' (*Baptismal Service*). The Church, of course, as is and must be her rule in all her Services, contemplates only *normal* baptism—that means a living Christian home, or Christian civilised education at school, or somewhere. The greater number of souls in all the Churches—Episcopal and Presbyterian—are, at best, at the merely 'quickened' ('converted') regenerate stage of the Divine Life; the exceptions of the actually *born* are comparatively few, *they* are the 'saints,' the spiritual giants, the officers of the Church militant about whom often 'Biographies' are written and who are in some form or other canonised when dead. This is what we might expect, for the present Dispensation is the Regeneration, that of the New-birth is to come (Matt. xix. 28). The test by which a soul may know whether it is at the Regeneration stage or the New-birth stage is simply this—is it expecting great achievements from some corporate form of ecclesiasticism, or from individual (especially its own) character? There is not a single corporation ecclesiastical, whether colossal or some petty Church or Chapel sect, from Apostolical days until now, which has not disappointed the hopes of the best of its members, whose wails have filled Christendom for eighteen hundred years because *their* Church or *their* 'party' has not rolled back the apostasy and set everything to rights. Of course it is not here denied, simply because it is axiomatic, that there must be Church-corporations, and that they accomplish the end for which the Great Head of the Church called them into being; *but this is the Dispensation of spiritual selection, and so of achievement by exceptional new-birth life in individual men and women* in the great divisions and sub-divisions of the Church (Matt. xi. 12, note). The next Dispensation will develop into that ideal of corporate symmetry which is the dream of good men in the present one—with Satan bound, and all new-born.

† John iii. 3, note. Where our Saviour's first words to the Church treat of the physiology of the New Creation scientifically.

‡ Rom. vi. 19; Heb. v. 12.

—if ministers, for their people, would but wake that latent power and daily, hourly, cultivate and exercise it more—of detecting spiritual truths beneath the sacramental accidents of *everything* in Nature, Art, institution, and transaction in even* 'the trivial round, the common task . . . a road to bring us, daily, nearer God'—because of bringing Him nearer to us. But all this, for ministers to be able to teach it, and their people to be able to practise it, is the reward of honouring the Holy Spirit—not as a mere sacred factor complementing the symmetry of a doctrinal Trinity,† but as having the same practical relationship for light and life to the soul and the Church as the atmosphere between the sun and the earth‡.

Sacramental
theology as
an educa-
tional
agency

The one prolific secret of ministerial failure lies coiled up in the fact of our being 'anointed' *not* 'with fresh oil,' but with the stale oil§ of traditionalism; it is this which entails, in empiric theologies, soporific pulpit influence, lithographed ministrations, hermeneutic sterility, flying to scenic pietism with its senile anile and puerile fancies fooleries and idolatries, and failure to 'feed' because to interest 'My lambs, My sheep, My sheep;' and many excellent and 'earnest' Churchmen have not learned the secret of being sacramental enough. If ministers, parents, and all teachers, acquired the habit of finding God morally and evangelically present in all the infinite varieties of 'object lessons' in this 'worldly (cosmical) sanctuary,' our own characters ceasing to be conventional and being natural, our

* So omnipresent is God-in-Christ sacramentally that it is often just where we should least expect to find evangelical truths that sanctified intellect distills its most suggestive Gospel teaching. For example, what *prima facie* less suggestive of deep spiritual truths than that which confronts us in every street—the butcher's shop? And yet it is in the butcher's shop and its slaughter-house behind that Leviticus pours its central sacramental Judaism into Christianity. The priest and Levite were the Jewish butcher and butcher's assistant, and what with us is decently hid in the slaughter-house, occupied the front perspective in the Mosaic system. As you pass a large butcher's shop you see a row (way) of sheep, not only dead, but empty and turned inside out. What two essential Redemption-lessons are taught here—besides endless branch ones? (1) Vicarious sacrifice. Those animals once lived, and only died that we might live. The 'Sheep led to the slaughter' (Isaiah liii.) emptied Himself of Himself thus (Phil. ii. 7). (2) Out of their *death* we secrete life. It is not that animals pass into us and die and their life transmigrates into feeding our life, but (strange fact in physiology!) that their blood must be shed, and then their *death* yield us *life* (Matt. xxvi. 26 ('My *Corpus*')).

† This gnostic error of 'evangelical' skeleton dogmatic theology reaches its climax of absurdity in the religious literature of the day, especially in the books and tracts issued from societies in Great Britain and America for awakening and diffusing religious literature amongst the masses. To say nothing of the folly of generalising to minds (of ourselves an unmetaphysical race) unpractised in the power of mental abstraction, the system is neither philosophical nor theological, but has its origin in the pseudo-evangelical analytic systems of the scholastic doctors of the middle ages, the legitimate heirs of the Gnostics. One society carries the mistake so far as to issue no tract without a formula of orthodox way of salvation, as though a navy or a magdalen could only be saved by an intellectual grasp of a man-symmetrised Gospel. Nay—rising far above the centrifugal classes—if that is the only way to be saved we may well ask, 'Lord, are there few that be saved?'

‡ See note on p. 24, and also note on Acts ii. 2.

§ Ps. xlii. 10.

teaching would become more parabolic and pictorial, and Gospel truth, and all truth, now presented in a dry, didactic, imperfect, unsuggestive, form by at best 'able ministers of' *not* 'the spirit' but 'the letter,'* would be coloured, shaped, and almost scented, by the natural, sacramental symbol-language which all love and all understand, from the Sunday-school to the University and from the prince to the cottager. The sovereign mistake of professional men, laity and clergy, is using up one part of the brain whilst all the rest is left to be enfeebled for want of exercise. Empiric Civilisation, moreover, is the penalty of Empiric Theology. The system of education received by tradition from our fathers—commercial as well as classical—stereotypes in the 'secular' the corresponding baneful error which has wrought such evil in the 'religious.' And the harm is not confined to the spiritual part, for no injury, either from exhausting one part of the brain or impoverishing the other, can fail to draw those organic parts of the body, dependent correlatively upon the corresponding parts of the brain, into the disorganisation entailed. A full-orbed brain giving out symmetrical thought, means a body in healthy action. Our Lord's theology was sacramental theology.† Many ministers are intensely ambitious of being able preachers, but the genuine orator—as contradistinguished from the mere rhetorician or the fluent public speaker—is as dependent upon illustrations as the walking thing upon legs or the flying upon wings; the heart when 'burning within us' with true love to God, and so to man, in impregnable unselfishness,

* Isaac Taylor, that master of condensed common sense, says: 'Our biblical industry is all devoted to "the letter;" and it must be confessed that exegetical erudition abounds in a very fair degree. But these lower studies—indispensable indeed—fall in marvellously well with the frigid timidity of the age and its love of palpable utility; they run glibly side by side with those practical and applicatory sciences which are receiving universal homage. . . . And yet we would not invite the return of some one of the obsolete schemes of theology. . . . The Platonic, or profound and meditative theology, after a long reign, fell before the activity and tactics of the Aristotelian, or logical and disputatious. Then this, having lived to its dotage, received a deadly wound from the hand of the Reformers, who erected in its place its image, the Dogmatic theology; to this all men did obeisance, and still in measure do, for it has never given place to a successor, nor been formally consigned to oblivion. Nevertheless it exists rather in skeleton, to fill an unclaimed chair of state, than exercises any positive domination. Nothing rises in the room of the ancient systems; there is silence in the halls of sacred science, as if men were waiting in expectation of the descent upon earth of the bright and fair form of Celestial Wisdom.' That heavenly visitant, whose approach was detected (and hastened) by this 'patient and subtle spiritual astronomer, has arrived in the form of Sacramental Theology. The "skeleton" which 'fills'—or, rather, keeps empty—the Divinity 'chair of state,' must not be ejected, but over it must pass the power of the Spirit of Ezekiel's "valley of vision;" in response to the prayers of God's people and the inspired preaching of Christ's Church, "from the four winds" of the cosmos will come the Pentecostal Spirit, with præ-millennial volume and vigour, and breathe upon those "dry bones," "and they shall live." Over the skeleton of dead orthodoxy will come the sinews and flesh of the human and natural and the brain and soul of the Spiritual and intellectual; and glorious will be the reign of the already begun millennial Gospel system of truth from the centre, the throne of the cosmical church of the English-tongued races. (See note on Apocalypse, ii. 6, the Analysis of the Seven Churches under 'Laodicea,' and xvi. 12.)

† Mark iv. 34.

will soon unseal the 'chambers of imagery' in the brain; at the same time private practice in trying to find and working out parabolic illustrations is the secret of learning the Art. Yes, it comes to *this*, the greater the actual poet the greater the possible preacher, *he* is the *vates*; and the more Spiritual the naturalist the profounder and more subtle the theologian; for 'without a parable spake He not unto them, and when He was alone He interpreted all things to His disciples.' And this, His own Theological system, The Master imposes on His ministers, for He went on to say, 'Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasures things new and old,* 'first of all that which is natural, afterwards that which is spiritual.'

Practical application of induction to evolving a scientific translation from the Inspired text.

Now it is necessary to explain the way in which the Inductive method is to be applied in the practical details of a scientific translation (the only hope of scientific theology) so as to evolve into life and vigour the meaning which peradventure sleepeth and must be awaked out of the sleep of a (now) dead language to be rehabilitated in corresponding English. A word or two first about the language *into* which it has to be transferred. The resemblance, in characteristics, of Hebrew, Greek, and English, is too close to be accidental; what good old Tyndale, the first† genuine translator of the Old Testament from the original Hebrew into English, said of Hebrew as regards English, is still more true of Greek as regards English. 'Y^e Greke tongue agreeth more with y^e Englysh than with y^e Latyne; and y^e properties of y^e Hebrew tongue agree a thousand times more with y^e Englyshe than with y^e Latyne.' The Latin Church, with shrewd and characteristic instincts of self-preservation, has from the first of the revival of learning in Europe bitterly persecuted its perilous rival Greek. Classical Greek early escaped from her direct control, and has been translated very successfully; but the Greek of the Inspired Canon she has jealously guarded in the deepest dungeon of her fortress. Although translated into English, our version is redolent of the gloom and atmosphere of the Latin schools. Latin-impregnated scholarship,‡ the legitimate offspring of Latin Christianity, has, up to the present hour, held as in an enchanted castle the intellects of our own (actually 'protesting'!) Bible translators, and, in our present version, the *Latin*

* Not 'old and new.'

† Wycliffe's version (A.D. 1380) was only from the Vulgate, the Latin translation of the Bible by Jerom in the fourth century, and in MS., Tyndale's (A.D. 1526) was direct from the Hebrew and Greek, and was printed. Jerom's Latin Vulgate—the standard of dogma in the Church of Rome, so far as it has any Biblical standard at all—is not in the Old Testament the translation of the Inspired Word of God, but merely of a Greek translation from the original Hebrew made about (B.C. 285), at Alexandria in Egypt, and called the 'Septuagint,' which, although of great value, (since it is often quoted by our Lord and the sacred writers) is not the matrix of inspiration.

‡ Our universities, if not out of the womb of Latin Christianity, drained her breasts and were dandled upon her knees—'Sur les genoux de l'église,' as a French writer says.

Vulgate was but too substantially for the *English Church* the standard of interpretation into the authorised version of the mind of God; even our noble Reformers came under the apostate spell in their writings, from which their *vivâ voce* witness was comparatively free. Not until completely disenchanted and free, can any translator render even the natural Greek of the New Testament into the natural English—as in the translations of secular Greek authors—without reference at all to the ignoring of covenant promises of special aid herein from the ‘free Spirit’ of ‘a jealous God.’ Speaking generally, as of spirit and characteristics, colloquial Greek, the cosmopolitan language of the civilised world of its day, may be pictorially described in its relation to (not Elizabethan, or the purest, but colloquial) English, which promises to be the cosmopolitan tongue of the entire world of our own times, as the bud to the full-blown rose—much the same flower but at different stages of development—Greek for the Apostolic times, English for the revival and expansion of their witness in these ‘latter times.’ The superiority of living English over dead Greek lies in its many-sidedness, which has been caused by the ease with which it has helped itself from other languages, which renders it suitable for the triumphant application and exhibition of the inductive method of translation to a degree beyond contemporary rivalry; whereas the extraordinary condensation* of the Greek fits it in the highest degree for being the literal text of God’s Inspiring Mind in the most wieldy and succinct form, whilst keeping His revelation only partially unfolded until the world was educated enough, scientifically, to extract larger and larger meanings. This leads to the notice of some of the principal details of the general application of the inductive method to the text.

(1.) In the first place, everywhere, the same word in the Greek is rendered by the same word in English. Any exception to this primary rule of inductive interpretation which is worth it, and is not self-evident, is explained.

(2.) Second in importance comes emphasis. So consistently cosmical and æsthetic is the Greek language, that a Greek sentence may be compared to a portion of a landscape, so perfect is the perspective it presents of relative ideas, not only in the historical and biographical, but also in the doctrinal and didactic parts. Great pains have been taken, by different types and other means, to preserve the graphic eloquence of the Greek inductively in the English fac-simile.

* The Christian Church has inherited from the Jewish Church—together with her fatal legacy of traditionalism—an infatuated scholarship of ‘the letter’ which has used the university system of the Western Churches as its throne, up to the present time. Consequently the Greek of the Greek Testament is comparatively an unworked mine of spiritual truth; reserved, in God’s providence, for this generation to work scientifically on inductive principles. It reminds one of coal, which is said to hold locked up the sunshine of former geological ages, but which we, the children of ‘the ends of the earth,’ extract from the mine, and then set the sunshine free, to light our streets and homes, and warm our palaces and cottages.

(3.) Again, the order in Greek is natural—as contrasted with the artificial, in (say) Latin. This order is so exactly preserved in the translation that, practically,* it is word for word. The (natural) Greek distils its own meaning and its own order into equivalent (natural) English words—words, for the very idioms (and prepositions even) of the two languages, being so true to Nature, are so alike that variation in this verbal order is seldom necessary for making even the idiom of the translation the same as that of the original. The exceptions (though frequent) to this rule of word for word translation are seldom in idea-words, but are chiefly in constantly recurring conjunctions and particles of a non-essential kind.

(4.) As several words, however, are often required in English to attempt to render one pregnant Greek word, they are linked always by hyphens, or grouped in Italics, and the attempt has thus been made to preserve the same number of words in the translation so exactly—as well as the order—that the number of (often grouped) words in this English fac-simile in every verse in the Testament is (almost) exactly the same as in the Greek Testament; and, thus, if the Greek text were added, nothing would be easier than (by a little distortion) to put the Greek words one after the other over the top of the English just as it is here in this work.

* This has not been the result of any particular effort or aim ; if necessary, it could be made more literally word for word still by Græcising the English idiom.

PART II.

THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

The Analysis in this Work so thorough as almost to parse each Sentence to the Eye of the Reader.—Character of the Annotations.—Perfection of the Greek Tense System.—The Aorists the Centre of the Inductive Working of the Verbs.—Anglicised Greek Words.—The Relativity of the Article.—Some Words in Greek which must be carefully Contradistinguished.—The Greek Prepositional System essentially Scientific, their working carefully Explained.—The Bible Analysis of Sin.—The Punctuation in this Work later on in the Epistles and Apocalypse peculiar.—The Text used. 'Various Readings.'

ENOUGH has been said to suggest the general nature of Inductive interpretation previous to its actual study in the text itself, in which alone the wonders that it works will be realised, and for the hard-worked preacher its exuberant suggestiveness of subjects for sermons, addresses, and exposition, upon a basis of exactly-focused Truth, will be a boon indeed. It remains now only to say a word or two to explain the analytic* form into which

The analysis in this work so thorough as almost to parse each sentence to the eye of the reader.

* The present is not so much the age, as the triumphant reign, of analysis; all the first-class poetry, and novels, even, have been sucked so helplessly into the vortex, that they contain, or are veiled treatises of, some of the subtlest philosophy the world has yet been taught. Analysis is elaborately acted upon the stage, is rainbowed by the square acre upon the walls of palaces and in galleries in pictures, gives zest to our weekly comic literature, is the life of the Press, differentiates the oratory of the present from that of the past, and in daily converse threatens to reduce communion and friendship to logic and reciprocity. But analysis and synthesis move in correlated cycles, and so, when the loom of man's intellect is enlarged and adjusted to the magnitude of the questions of the day (which are now cosmic), out of the raw material of six thousand years past, now lying in chaotic heaps, will gradually be woven the laws, customs, politics, and Church of the millennial future. In the department of national religion, it would not be impossible to generalise, out of the past history of the Church, the alternate working of these two correlated principles. In connection with our own land, there seem to be two clearly marked instances in the post-reformation æra. (1) In the fiery analytic times of the Reformation itself was prepared the material which Elizabethan civilisation synthesised so magnificently. (2) The great searchings of heart process of the Puritan analysis was followed by the consolidating though torpid results of the Queen Anne period. To keep to that with which new translations of the Sacred Scriptures are concerned, it is certain that the Churches of the future have to be left for a coming generation to symmetrise; and, since the Creeds of the past seem, alas! too often to produce coma of heart and conscience, the oftener they are recited, we must, in this the solemn period of transition, 'do of the works that we may know of the doctrines' essential for each of us individually. Many men recite creeds for three quarters of a century only to die in the practical belief of nothing, and per contra a man may have no formulated creed that is satisfactory to himself, and yet be, as 'a law,' so a creed, 'unto himself.' So it is.

this inductive method has been—as regards ‘the letter’—still further scientifically systematised, so as almost to parse all the chief words of the sentences to the very eye of the student, by the employment of an apparatus of different types, by hyphens, and signs — easily understood after a little use—as well as to afford additional guarantee to the merely English scholar for the conscientious attempt at fac-simile fidelity in the translation.

Character of
the annotations.

Further still, copious notes are appended, all with one aim, namely, that of keeping the mind of the reader in the mid-stream of God's Revealed Mind, and away from both banks of man's interpretations; and the remark is here made, once for all, that in every note, or emendation, the self-consciousness of the translator is as little as possible obtruded to the wasting of the reader's time and patience, with deprecations of criticism, elaborations of learned ignorance, or expression of private views of any kind. Consequently, all annotations, or such phrases as ‘right reading,’ or ‘grim irony,’ mean what alone they can mean, namely, that such is the opinion, or deduction, of the translator.

And here, be it observed, will follow what is in fact the nucleus of the grammar of ‘the spirit’ of ‘the letter’ of the text of Inspired Greek, for future students to direct, develop, symmetrize, and complete, as time goes on, and the result hereafter will be a perfect Inductive analytic method where at present there is only this tentative, but valuable, scientific pioneer forerunner—at least on these lines.

Perfection
to the Greek
tense
system

First and foremost comes the Inductive treatment in Analytic form of the system of Greek tension, which, although working in the inflections of all its verbs in the original Greek, with the geometric accuracy of the parts of a steam-engine, is ‘chaos come again’ in the Authorised Version—one illustration of the violation therein of the Augustinian canon above referred to, often thanks to the translation having percolated through the Latin Vulgate in reality, so steeped were the translators themselves in the depolarising medium of Latin, and of the scholastic theology of the Latin Church.*

* A few concrete illustrations here will be more than enough to substantiate this charge. The first is the translation of the word rendered ‘grace’ in the Authorised Version everywhere, which is the Latin word ‘gratia’ anglicised. The exact right translation of the Greek word (with the article) is ‘the free gift’ [of the Holy Spirit]; and its constant recurrence, especially in the Epistles, emphasises the fact that the free gift of the Holy Spirit was the direct effect of the presentation by our Lord, as the great High Priest, of His own Blood, to The Father on our behalf, and that we are now, corporately and individually, under the active working of this Pentecostal Dispensation. But the effect of clouding the fact everywhere with the mediæval pseudo-philosophical word ‘gratia’ has been not only to destroy that emphasis of comfort and strength, but moreover to introduce into the citadel of the Reformed Churches a garrison of anti-Protestantism and intellectual scepticism, in the form of a subtle metaphysical Popery and orthodox Rationalism, which have but too widely permeated their systems, and substituted merely ‘doctrines of grace’ for ‘counsels of perfection,’ Bibliolatry for Mariolatry, and refined for coarse infidelity, making (in effect) salvation to depend on justification by subjective, instead of objective, works. This fundamental error

In the present translation, every tense has its own inductive individuality, the terms of which are never, under any circumstances, altered or exchanged with another tense—as (*e.g.*) perfects made to do duty as presents, and present tenses as futures. The tense moulds the meaning, not the contrary of the meaning required by some fancied theology crushing the tense into agreement with the theological idea.

The imperfect-tense is a clearly marked tense, it always means 'was doing,' or 'used to do,' or 'was in the habit of doing.' The present-tense means 'he does,' or 'is doing,' perfect-tense, 'he has done,' or 'has been doing,' future-tense, 'he will do,' or 'will be doing,' pluperfect-tense, 'he had done,' or 'had been doing.' An important remark has to be made in connection with the rendering of all these tenses in this work: great care has been taken to be Guided to fill out

has been buttressed moreover by the Reformers' twin mistake of translating the Greek word for the TRUST of the heart, by the technical theological word 'faith,' which is quite another word in Greek representing the intelligent belief of the head in doctrinal orthodoxy, as in the creeds of the Church. Until the Reformed Churches, in meek penitence, reseated the Holy Ghost, the 'Guiding Friend,' upon His own Throne of the Canon of Revelation written, the Church of Christ will never be instinct with the power, nor forge the spiritual weapons necessary for overcoming the apostasies, marshalled wickedness, and infidelity, which compose Satan's forlorn-hope in 'the last days.' When we shall have 'cast the beam out of our own eye,' we shall 'see clearly to cast out the mote out of our brothers' eyes,' whether unbelievers or wrong-believers. We are *not* 'justified by faith,' but through TRUST (as the necessary condition in a responsible free-will agent) in *organic oneness with Christ* we are accounted legally just by God—our status, that is to say, is that of having kept an Infinite Law, and never broken it; and again, the beginning of 'trust' is *not* 'repentance,' but 'change of heart' (and so, of course, of the whole inner man); and the fruit of 'trust' is *not* a life of conventional pietism in church or chapel system, but the unselfish bringing of God in Christ into the 'transaction of all our daily life transactions,' and so exhibiting the genuine character of 'THE MAN Christ Jesus,' holy ('whole-hearted') men and women and children are *not* automata, whether wound up and kept going by presbyter, or priest (Ezek. xxxiv. 31). The metaphysical 'Popery' of the Puritan section of Protestantism is vividly illustrated in their relation to the two Sacraments—which the Head of the Church ordained in language as plain as 'thou shalt not steal,' and (we are told by Inspiration) the early Church obediently observed. However, let us confine ourselves to Infant Baptism, which the extreme portion of it reject, and all practise with more or less of secret suspicion as to its being in harmony with their principles. Now *why* is the infant denied Christian Baptism, or virtually denied it by lack of heartiness in the affixing of the seal of the Holy Spirit to Christ's property and lack of subsequent baptismal moral training? Because the babe cannot 'repent and believe,' but this is a metaphysical 'work' (John vi. 29); consequently the child is denied its birthright as a citizen of the kingdom of heaven and cut off from objective legal induction into participation in Christ's Redemption by lack of a 'work.' What is this but, in the most subtle form, the 'Popish' dogma of justification by works, instead of absolutely by Christ? Thus Christ's 'finished' work is treated as incomplete until supplemented by a metaphysical work, as an essential part of it, in the recipient. This is inverted Christianity; Christ takes a little child, ever, and sets it in our family midst, and 'puts His Hand (sacramentally) upon it' in Holy Baptism, saying, ever in every generation, 'Ye must become like unto it in the childlikeness of your TRUST'—which means a child's absolute absence of mistrust; and Puritan Christianity says, in effect, 'Except the child become an orthodox, intelligent adult, it cannot be saved'—so it is left to be a pagan *in status*.

their legitimate time and value; the full meaning is generally 'he is doing so-and-so,' 'he used to carry' a sword, 'she had been standing' (all the time of an over-lapping episode); in short, to illustrate it, like the harmonies woven upon an organ instead of those struck (say) on a pianoforte, entailing the analogous richness of grouped ideas and continuity of logical connection in the history and the conception which exist in the chords and continuity of 'subject' of the music.

The aorists
the centre
of the in-
ductive
working of
the verbs.

The pivot-tense in Greek is one peculiar to itself, namely, the Aorist—never yet rightly translated, because not understood, and yet occurring in nearly every verse of the New Testament—and is worthy of its responsible functions in the grammar of the *cosmical language*. This organic tense blends, ever, on a perfect or a future-perfect base, in the world of matter and in the world of spirit, two ideas, (1) that of a process, (2) with that of its terminus; sometimes (A) *objectively*—'he got to steal,' 'Judas Iscariot, who got to become the traitor;' Sometimes (B) *subjectively*—'he went and broke his mother's heart,' 'He went and generously forgave the debt,' often as a process of the will towards some decision. The inductive value of this scientific tense in a Revelation of the relations of cause and effect, in scope large as from eternity to eternity, in details subtle as the dissecting of the thoughts and intents of the heart, and in narrative and doctrine full of ellipses,* must be studied in the fac-simile translation to be appreciated. The first Aorist and the second Aorist are both translated by the same formula in this work. The difference between the value of the two Aorists is lost. Perhaps when Greek was a living language the difference was merely one of degree, not of kind; and, in fact, some such difference is traceable in the Greek of the New Testament, for the second Aorist often seems to be ancillary to the first. However that may be, any such difference must stand over for perhaps some future worker on these lines to discover. Thus far about the verbs.

Anglicised
Greek
words.

Where the word in Greek has become an English word—like 'angel,' 'presbyter,' 'throne,' 'woe,' 'prophet'—the identity is always marked, so that a person can say, 'The word is the same in both languages.' But this caution is necessary, that it does not follow, of necessity, that an Anglicised Greek word has now the same meaning, or shade of meaning, as the original word; some words therefore thus marked will vary more or less from what the word meant to the Greek ear. This accidental identity is indicated thus, (g) angel, (g) throne, (g) wine. The names of places and persons are given in fac-simile where at all necessary, and also marked with the right quantities for reading out.

The rela-
tivity of the
article.

The article in Greek is ubiquitous, and always a correlative word, although often too delicately subtle to be adequately expressed in

* All the unrecorded conversations, speeches, sermons, ministry, and life, of our Lord—as well as of the other actors on the stage of the Inspired history—are fætidal in the 'gots' of the Aorist tense.

English; it demands absolute dependence upon Divine guidance in the awful importance and nicety required to find out both sides of the correlation, especially in the Epistles and in that synopsis and climax of Revelation the Apocalypse—in which last Book ('let God be true, and every man a liar') the self-same formula* is used to measure the eternity of Christ's reign with the saints in glory, and also to measure the penal prospects of fallen angels, and of such men as shall, being assimilated into their nature, share the doom 'prepared for the devil and his angels,'—leaving but one inference possible; and the stringency of this formula arises out of the right rendering of the article, as out of the conscientious rendering of a particular preposition ('wards') does the measure of duration. The article in a sentence refers always to the subject of the sentence, as (*e.g.* in that formula) '*the eternal-ages wards of the eternal-ages*' (of God)—the only eternal Being. But in every place where the Greek article is made to mean more than its bare significancy of 'the' it is in Italics—not, indeed, that all words in Italics are necessarily the addition of the translator, but to keep on the safe side, and thus to increase, *prima facie*, the confidence of those readers especially who have to trust more or less blindly to the work as *being* the sacred Greek 'Englished.' When the remark is added that Latin possesses no article whatever, the intelligent reader can judge for himself—from even the foregoing—of the value of a Latin translation of the Greek Testament. Latin has the concrete artificial accurateness of (say) cabinet-work, Greek that of living, growing, organisms; the one is a good agency for precipitating what is human into the exactness of 'the letter,' the other the medium for presenting what is Divine in the life and freedom of 'the spirit.'

There are two negatives in Greek, (1) *οὐ*, the simple negation 'not'; (2) *μή*, the subjective negative. Now the distinction between these must be most scrupulously maintained, for (*e.g.*) the gravest responsibility of man as a free-will agent in conflict with God's sovereignty in connection with the salvation offered in Christ is marked always by (2) the stronger of the two negatives—it implies an animus, or essential impossibility. Thus, of a baptized Christian 'going on still in his wickedness,' 'resisting' 'grieving' 'vexing' 'quenching,' 'the Holy Spirit' wooing him to God, the strong negative is used to mark the fact that 'he *would* not yield to change of heart;' whereas in connection with (say) some heathen, the simple negative would be used—'he did *not* believe,' because he never had the evangelical opportunity. The strong negative is marked everywhere by this sign (m) just before the word.

There are two words used all through the New Testament for 'man' (especially in Luke †). (1) *ἄνθρωπος* = a human being. (2) *ἄνθρωπος* = 'a hero,'

Some words in Greek which must be carefully contradistinguished.

* Apoc. v. 14 (note). A formula used there some eight times, by the same Writer, John.

† The New Testament Writer who, in his Gospel and The Acts, is the nearest in style to the masters of Classical Greek.

'a husband,' and generally (though not quite always) some superior sort of man.

There are two 'buts' in Greek of quite different value and suggestive power, (1) $\delta\eta$ that of degree, an illative particle, simply 'but' or 'however,' (2) $\alpha\lambda\lambda\acute{\alpha}$ 'but [so far from that]', marking a contrast in kind as high (perhaps) as heaven off from some idea or act as deep as hell. It is indicated always thus 'BUT-so far from that.'

There are two words for 'another,' (1) $\text{\AA}\lambda\lambda\omicron\varsigma$ = another of the same kind, (2) $\epsilon\tau\epsilon\rho\omicron\varsigma$ = another of a different kind. Paul explains the grammar of these two contrasted words, Gal. i. 6, 7.

There are two verbs for 'to be,' (1) one often used in the present and imperfect tense and infinitive mood of the verb, which expresses essential, or absolute being, (e.g.) 'I AM;' (2) one implying non-essential being, frequently used in the second Aorist of the verb, 'to be born' 'to come to pass,' (e.g.) 'before Abraam got-to-come-into-being I AM-essentially.'

There are two contrasted conjunctions for hypothetical cases, (1) $\epsilon\iota$ = 'if' or 'since,' (2) $\epsilon\acute{\alpha}\nu$ = 'supposing' 'on the hypothesis that.'

There is a pronoun in Greek commonly called 'indefinite,' whereas it is singularly and emphatically 'definite,' $\tau\iota\varsigma$, often in the Authorised Version translated 'a certain man,' or 'a certain thing,' which plays a remarkably prominent part inductively; chameleon-like, it takes its colour relatively from the sentence of which it is the subject, and may mean 'a covenant person' circumcised Jew, or baptized Christian—or 'a certain well-known villain' or 'dear disciple,' or (as frequently rendered in the Epistles) 'some important person.'

The principles upon which the Greek prepositions are translated are essentially scientific. A pressure has to be put upon the prepositions 'to bring life and immortality to light through the Gospel,' quite unnecessary, perhaps, in the translation of even the didactic classical Greek authors. The base of the prepositional system in Greek is geometric and cosmic, and when applied subjectively still retains the essentials of its objective meaning.

English is highly favoured in this respect, and the prepositions of the one language take very kindly to being transplanted into the other.

[I.] First, we will deal with the prepositions which thread the sacred text in antithetical pairs, that not only the meaning of the part of speech itself may be shown, but also its divergence from some other with which it is latently contrasted. (A.) $\pi\rho\omicron\varsigma$ and $\epsilon\iota\varsigma$; (1) $\pi\rho\omicron\varsigma$ = motion 'unto' (generally) a person with the idea of 'aiding' or 'blessing' him, although sometimes the idea of 'going right up to' him is the sense. (2) $\epsilon\iota\varsigma$ = 'ward,' without implying that the person or thing necessarily goes 'right up unto' the place or object governed by the preposition; going 'Jericho ward' or 'Jerusalem ward' decides nothing definite as to the cities being

The Greek prepositional system essentially scientific, their working carefully explained.

the goal of the journey in the intention of the traveller. The blessed power of this preposition in defining the calibre of 'the eternity of punishment' is noticed on page 27, and fully analysed in the note on St. John's stringent formula in Apoc. v. 14 (note). (B.) *σύν* and *μετά*; (1) *σύν* = 'in association with,' as a partner in a fishing firm, a co-minister, etc. (2) *μετά* = 'along with,' not corporately. (C.) *ἐν* and *ἐνί*; (1) *ἐν* = 'in organic oneness with,' and as it is one of the most frequently recurring, so it is one of the most scientifically explanatory of the New Testament prepositions. In our Authorised Version it is insultingly ignored (in good company) and put always on a level with a mere dative case: when one piece of wood (say) has to be described as inorganically 'in' another, as in carpentry, the Greek would put the piece of wood into which it is mortised or dovetailed in the dative case; but when the wood is 'in' the wood organically as a graft in a tree, then this preposition would be used to express the organic inter-relationship of the two—hence the scientific force of *ἐν Χριστῷ*, 'in-organic oneness with Christ,' when predicated of a person regenerate, and the preposition is in this connection actually explained for us by our Lord in St. John xv. 4. Where the subject is, as there, too mysterious and far-reaching for an attempt to give in italics the general nature of the 'organic oneness,' it is simply translated '*in-organic oneness with*,' and where the sense is plain and the use of the preposition mechanical, the meaning is not forced by being translated at all. Be it particularly noticed, however, that to the ear of those in the historic narrative who were listening—especially to our Lord—the preposition was often merely exoteric, and what is in italics is the Mind of the Spirit as revealed to us. (2) *ἐπὶ* = 'upon' and 'in,' and only sometimes in contrast with *ἐν*. (D.) *διὰ* and *διὰ*; (1) *διὰ* = 'through,' 'among.' (2) *διὰ* = 'through the agency of.' (E.) *ἀμφὶ* and *περὶ*; (1) *ἀμφὶ* = (in composition in the New Testament) 'round about' generally. (2) *περὶ* = 'round,' in the concrete like round the rim of a goblet or a wheel. (F.) *ἐκ* and *ἀπὸ*; (1) *ἐκ* = 'out from,' in the sense of issuing, as in a fount. (2) *ἀπὸ* = 'away from,' with the idea of exile from the governed word.

[II.] Second, single prepositions, which do not necessarily in the Greek Testament contrast with any others. (1) *κατά* = 'according to,' in the primary sense of a standard of reference. (2) *παρά* = 'parallel,' with the idea always more or less present of something running alongside of something else. (3) *ὑπὲρ* = 'over,' as the sky is over the earth. (4) *ὑπὸ* = 'under,' as the earth is under the sky. (5) *πρὸ* = 'before,' as a porch is in front of a house. (6) *ὀπίσω* = 'behind,' as a house is behind the porch, or a disciple following his teacher. (7) *ἀντί* = 'opposite to,' as the logical contradictory in principles, or opponent in action.

And, last, the Bible analysis of Sin is given—the 'Sin of the world,' which the Lamb of God came to take away :

The Bible
analysis of
sin.

Genus	ἁμαρτία	= Sinful wrong doing.
	πορνεία	= moral corruption.
	παράβασις	= transgression.
	ἀνομία	= lawless transgression.
	παράπτωμα	= wilful transgression.
Species	ἁμάρτημα	= wilful offence.
	παρακοή	= disobedience.
	ἀδικία	= unrighteousness.
	κακόν	= moral evil.
	καχία	= selfish corruption.
	ἀγνῶσιμα	= sin of ignorance.
	παρανομία	= self licensed sin.

The punctuation in this work later on in the Epistles and Apocalypse peculiar.

The punctuation in this translation, later on in the Epistles and Apocalypse, is logical, not grammatical; for the same reason that the translation itself is not rhetorical but analytical—that is to say, it presents the meaning all picked to pieces (so to speak) and not euphonious for meeting the ear in public reading. To illustrate it familiarly, this analytical translation corresponds with the 'negative' in photography; and consequently, in order to make a synthetical version suitable for public reading, a process corresponding to printing from the negative would have to be followed.

Emphasised words, which in other works are put in italics, are in this work put in small capitals, since italics in the Bible mean something else.

The text used.
'Various readings'.

The text from which this translation has been made is that of Scholz, with the liberal restoration to the true text of readings from the *textus receptus*.

And, in conclusion, to calm the minds of those who have but nebulous ideas as to what 'various readings' or 'differences in the text' really means, the translator would just say, for his part, that he only knows of two places where any essential is affected by manuscript differences (Gal. ii. 5 and 1 John v. 7. See note on Apoc. xxii. 18, 19). Such persons will understand the essential value of the text to which they are accustomed better by an illustration: these trifles no more affect the Word of God—the 'giant in running his course'—than a number of pustules would have interfered with the labours of Samson.

'It cannot be too strongly enforced upon—especially the readers of this work, as upon—all readers of the Inspired Mind of God, conveyed through the accidental medium of human "pens," by God, the One Author of the Work, that neither chronology nor personality ever interferes with the one single aim of the Bible, namely, that of being a guide for all mankind in covenant relation with God, in every several age, in every clime, corporately and individually, to the end of time. Consequently, biographies of persons, records of nations, chroniclings of incidents, data of institutions, analyses of the inner life, and what not about angel or man, are non-essential material plastic as clay in the moulding Power of the Omniscent One only Author of this unbounded and self-evolving scientific key to every practical truth in heaven and earth. It would be perfect nonsense to treat any the wisest finite author as, in the religion of the future, the text of this grand self-asserting book will be increasingly treated, for use in church, senate, forum, exchange, school of art, academy, gymnasium, parlour, home, and closet of personal converse with a Personal God in organic oneness with Jesus, the Christ.' (Note on Romans iv. 23, 24.)

BEVERLEY, YORKSHIRE,
Epiphany, 1881.

MATTHEW.

- I. 1 A-record of-the-(G)Genesis-and descent of-(G)Iēsous (G)Christos, a-son of-(G)David, a-son of-(G)Abraam.
- 2 (G)Abraam got-to-beget his (G)Isaak; but (G)Isaak got-to-beget his (G)Iacob; but (G)Iacob got-to-beget his (G)Ioudas and the brethren of-him;
- 3 but (G)Joudas got-to-beget his (G)Phares and his (G)Zara out-of his Thamar; but (G)Phares got-to-beget his (G)Esrōm; but (G)Esrōm got-to-beget his (G)Aram; but (G)Aram got-to-beget his (G)Aminadab; but (G)Aminadab got-to-beget his (G)Naassōn;
- 5 Salmōn; but (G)Salmōn got-to-beget his (G)Boūz out-of his (G)Rhachab; but (G)Boūz got-to-beget his (G)Ōbēd out-of (G)Routh; but (G)Ōbēd got-to-beget his (G)Iessai; but (G)Iessai got-to-beget his (G)David the king.
- But (G)David the king got-to-beget his (G)Solomōn out-of the-wife of-his
- 7 servant (G)Ouria. But (G)Solomōn got-to-beget his (G)Roboam; but (G)Roboam got-to-beget his (G)Abia; but
- 8 (G)Abia got-to-beget his (G)Asa; but (G)Asa got-to-beget his (G)Iōsaphat;

* As this is the first instance in which the reader meets with the unique tense called the 'Aorist,' it is well to call his attention to it (*Introduction*, p. 24). It condenses history and processes *ad infinitum*—e.g., here the whole history of Abraham is in the 'got,' and in v. 18 the Aorist settles (inductively) the question of the B. V. Mary's having a genuine married life with Joseph, and fruit of their union; the tense is translated by the same rigid, ever-recurring formula, which is (and must be) used for every Aorist, from Matthew to Revelation.

† James i. 1 (*note*). Nothing can ever be made of this genealogy; secretly in their hearts not a few of the most learned exegesis have no doubt thought it beneath the dignity of Divine Revelation to give a genealogy of the father from whom the Christ did *not* descend, and could not have descended. It is not the genealogy of Jesus at all, but (as a necessary legal document) of James, as legitimate heir to the Jewish throne. Could a more graceful and suggestive link connect the

but (G)Iōsaphat got-to-beget his (G)Iōram; but (G)Iōram got-to-beget his (G)Ozias; but (G)Ozias got-to-beget his (G)Iōathan; but (G)Iōathan got-to-beget his (G)Achaz; but (G)Achaz got-to-beget his (G)Ezekias; but (G)Ezekias got-to-beget his (G)Manassē; but (G)Manassē got-to-beget his (G)Amōn; but (G)Amōn got-to-beget his (G)Iōsias; but (G)Iōsias got-to-beget his (G)Iechonias and the brethren of-him at-the (G)Babylōn migration-epoch.

But subsequent-to the (G)Babylōn migration, (G)Iechonias got-to-beget his (G)Salathiel; but (G)Salathiel got-to-beget his (G)Zorobabel; but (G)Zorobabel got-to-beget his (G)Abioud; but (G)Abioud got-to-beget his (G)Eliakeim; but (G)Eliakeim got-to-beget his (G)Azōr; but (G)Azōr got-to-beget his (G)Sadōk; but (G)Sadōk got-to-beget his (G)Acheim; but (G)Acheim got-to-beget his (G)Elioud; but (G)Elioud got-to-beget his (G)Eleazar; but (G)Eleazar got-to-beget his (G)Matthan; but (G)Matthan got-to-beget his (G)Iacōb; but (G)Iacōb got-to-beget his (G)Iō-sēph† the husband of-(G)Maria, out-of

two Revelations to the elder and to the younger Church? Our Lord told the twelve Apostles that they were reserved to sit on twelve thrones as monarchs over the twelve tribes—each swollen into a great nation by the Millennium—but for the emperor-king of the Jews James will rise, and hierarchically he will have been escutcheoned with a prestige unchallengeable—that of having lain in the same womb as the Son of God. That this is not a guess of imagination begotten, but induction bearing the imprint of *prima facie* probability in a high degree, will be acknowledged by every thoughtful person who studies James's supremacy in the millennial foretaste of the Church in the Acts of the Apostles, reflects upon 1 Cor. xv. 7, and analyses his epistle. During the millennial thousand years the twelve Apostles, with James as over-lord (if it is so), will actually reign on the earth over restored Israel, under the Sceptre of the King of the Jews, Himself in Heaven with the Royal Bridal Church superintending the civilisation and conversion of the Gentile world.

whom got-to-be-born Jēsus *who is-called* (G) "CHRIST."

- 17 All the generations therefore from (G)Abraam up-to (G)David are-fourteen generations; and from (G)David up-to the (G)Babylon migration fourteen generations; and from the (G)Babylon migration up-to the birth-date of THE (G)CHRIST fourteen generations.
- 18 But of -Jesus the - (G) CHRIST: *Himself* the (G)Genesis thus was *as a historic fact*:—although *only* betrothed as the Mother of Him (G)Maria to her husband Joseph *got to be*,—prior-to that their-cohabiting-as they got to* *as man and wife-together*—she-got-to-be found-out-to-be with-child,—generated-out-from the HOLY Spirit.
- 19 Joseph, however, her husband, being-as he was a-just-man and "unwilling *ner* to-have-got-to-make-a-public-example-of, got-anxious-to-have got to have-privately divorced her. But he *having got toget-all-this as-he-did-in-his-mind*, lo, an-(G)angel of-the-Lord in dream-medium got-to-appear to-him, saying, "Joseph, son of-David, 'abstain-from having-got-afraid to-have-got-to-take-unto-thee (G)Mariam the-dear wife-of-thee; for that-the-thing in-organic oneness with her generated-as it got to be out-from the-Spirit the
- 21 HOLY-One is-essentially. But bringing-forth-shall-she-be a-son, and-more-over thou-art-to-be-calling that His Name 'JESUS; yes-for Himself shall-

be-'SAVING' that His people away-from those their sinful-wrong-doings; —but† THIS, the-whole-of-it, has-been- 22 coming-to-be in-order-that the word spoken-of-the-Lord through-the-agency of-*His* (G)prophet may-have-got-to-be-fulfilled, saying, 'Lo, God's virgin 23 shall-be-with-child, and bringing-forth-shall-she-be a-son, and Thou† shalt-be-calling that His Name (G)"Emmanuel"'—which is when-translated our 'God along-with us.'—But Joseph 24 having-got-roused-up-as he did away-from his sleep got-to-act as the (G)angel of-the-Lord went-and-directed him; and he-did-get-to-take-to live as such-unto-him that his-own wife;—and-25 of course he was-not in the habit of-knowing her up-to-§ the-time she-got-to-bring-forth that HER-own son, the first-born-of them; and he-did-get-to-call that His Name "Jesus."

II. 1. But this Jesus having-got-to-be-born-as He did in (G)Beth-leēm of-our Judæa, in the-days of-Herod its king, lo! (G)Magi right away-from eastern-parts got-to-make-their-appearance Jerusalem ward, saying-as they were "WHERE is he 2 born-as He got to be King-of-the (G)Judæans?—for we-got-to-see that His star¶ when we were-in the East, and got-come-obediently to-have-got-to-pay-homage-to-HIM." Listen how- 3 ever-as got to did Herod the king, he-got-thrown-into-a-state-of-excitement, and the-whole-of-Jerusalem

* Vers 2 (note). † The angel still speaking.

† Right reading (it is so in Isaiah vii. 14, LXX version).

§ The same Greek word as ii. 15, and in numberless other places in the same sense—the normal one. The ass on which Jesus rode in lowly triumph was free for use afterwards; the virgin tomb in which Jesus lay was all the more sacredly ready for its owner afterwards; and the virgin womb which He "abhorred not" was consecrated, not monopolised.

|| Luke i. and (part of) ii., in this "got."

¶ In Sacramental Theology "Star," "Moon," "Sun," symbolise the three stages of revealed knowledge of God in Christ. He was the "Morning Star" of the Gentile dispensation of the patriarchs, the "Moon" of the Jewish, and the "Sun" of the Christian (Apoc. xii. 1). (1) Starlight, the knowledge of the being of such a God (Numb. xxiv. 17); (2) Moonlight, knowledge about Him as revealed in the Mosiac economy; and (3) Sunlight, knowing Him as a Father in Christ. The Magi,

true to Starlight, were led to Moonlight (at Jerusalem), and obedience to that brought them to Sunlight—His direct personal knowledge face to face with God in the Person of Jesus Immanuel, "The Sun of Righteousness"—and, it is significantly added, after personal knowledge of God in Christ Jesus they "went home another way." Cornelius, the centurion, is an illustration of this great and (until lately) almost forgotten truth about the starlight (Noachian) knowledge of God-in-Christ of the Gentile race nations—clearly traceable in their religious traditions, how grotesque soever they may be—and the Ethiopian eunuch is another. This helps us to solve the problem of God's revelation to such noble pagans as Zoroaster, Brahma, Confucius, Socrates, Epictetus, Marcus Aurelius, Seneca, and a host of other witnesses for God from amongst the teeming peoples of every clime in every age—"the Lord knoweth them that are His" everywhere, although we know them not. God is not bound by chronology.

4 *along-with him. And-so having got-*
the-whole-of the chief priests and
scribes of-The People together-as he
did, he-was-ascertaining from them
 5 *WHERE The Christ-of God is-to-be*
born? But they got-to-say-to-him*
"In Bēthleēm-of-our Judæa; for thus
 6 *it-has-been-written through the (G)*
prophet—"And thou, (G)Bēthleēm in
the-land of (G)Jouda, by-no-means
the-least art amongst the govern-
ments of-(G)Jouda; for out-from thee
shall-be-coming The-Governor. — He-
who shall-be-shepherding that My
people, (G)Israel."

7 Then Herod, *having got-privately*
to-call the (G)Magi-as-he-did, got-to-
make-exact-enquiries from them of-
the time of-the appearance of-the-
 8 *star: and-then, having-got-to-send*
them-as he did (G)Bēthleēm ward, got-
to-say, "Having-got-you-gone have-
got-to-make-enquiry exactly all-about
the young-child, but if-perchance ye-
should-have-got-to-find-anything why
then-have-got-back-with-the-informa-
tion-to-myself,—so that I-too having-
got-to-go may-have-gone-and-done
 9 *homage to-Him."*† But they having-
got-to-listen-as-they-did-to the king
got-to-proceed-on-their-way,—and lo!
the star, the-one-which they-got-to
see when they-were-in the East, there-
it-was-preceding them, until having-
got come-as it did it-got-to-stand-still
 10 *up-over where there-was the*
young-child. But having-got-to-see-
when-they did the star-again they-got-
to-rejoice a-great rejoicing exceed-
 11 *ingly. And-then having got-to-go-as*
they did the house ward, they-got-to-see
the young-child along-with (G)Maria
that its mother, and having-gone-
and-prostrated themselves as they did
they-got-to-do-adoring-homage to-
Him; and-then having-got-to-open-
out-as they did those treasures of theirs,
they-went-and-proffered to-Him gifts,
 12 *—gold, and frankincense, and myrrh.*
 And - then having-got-to-be-divinely-
 directed in dream-medium to "avoid

having-got-to-bend-their-steps-back-with
information-onto Herod, by a-different
route they-went-and-returned that
their-own country ward.

But upon-their having-got-thus-to 13
 be-on-their-return-journey, lo, an-(G)
 angel of-the-Lord appears in dream-
 medium to-(G)Jōsēph, saying, "Hav-
 ing-got-awake have-got-to-take-away
 the young-child and that its mother,
 and be-fleeing Egypt ward; and-then
 keep there until possibly I-shall-have-
 got-to-speak to-thee-again; for Herod
 is-about-to-be-searching-for the young-
 child, for-the having-got-to-destroy
 it." But he when-got-awake got-to 14
 take-away the young-child and that
 its mother whilst-still night, and got-
 to-leave Egypt ward; and there-he 15
 used-to-be there up-to the death of-
 Herod; in-order-that that which got-
 to-be-spoken on-the-part of-the Lord
 through His (G)prophet might-have-
 got-to-be-fulfilled, saying, "Out-from
 Egypt I-got-to-call that My Son."

Then Herod, having-got-to-see-as 16
 he did how-that he-got-to-be-fooled on-
 the-part-of the (G)Magi, got-to-be-
 enraged exceedingly; and having-got-
 to-send-forth-as he did got-to-slay the-
 whole-of the children those in Bēth-
 leēm and in all its adjacent-districts
 right-from two-years-old and under,—
 according-to the time which he-got-to-
 enquire-so-exactly from-with the (G)
 Magi. Then got-fulfilled that which 17
 got-to-be-spoken through (G)Hiere-
 mios the (G)prophet, saying, "A- 18
 moaning in (G)Rhama got-to-be-heard,
 wailing and weeping and lamenting
 much-indeed,—(G)Rachēl weeping-as
 she was-for those her offspring, and
 would not get-comforted, because
 they-are not."

But having-got-to-die-as did Herod 19
 lo, the- (G)angel of-the-Lord in dream-
 medium appears to-Joseph in-organic
 oneness with† Egypt, saying, "When- 20
 got-awake have-got-to-take-away the
 young-child and that its mother, and
 be-proceeding-now the-land of-Israel

* After searching.

† Sardonic humour.

‡ The meaning of "in" is here filled out because
 it has a theological allegorical meaning. With
 this, as with other prepositions, what is really the
 characteristic meaning cannot, and need not al-

ways be in its fulness put in the translation; it
 would make nonsense of it. Euphony is always
 sacrificed, however, in this translation in order to
 give the full meaning of words, as often as at all
 required, that the inductive sense of every passage
 may be as complete as possible in itself.

ward; for they have died who were seeking the life of the young-child." But he when got awake got to take away the young-child, and that its mother, and got to come the land of Israel ward. Having got to hear, however, as he did that (G) Archelaos is reigning over Judæa in the place of Herod that his father, he got to be afraid to have got to return there; but having got to be divinely directed, in dream-medium, he got to depart the regions wards of Galilee; and having got to come as he did he got to settle a town ward called (G) Nazaret;—so that it might have got to be fulfilled which got spoken through the (G) prophets, that He (G) "Nazōrene" shall be called.

III. 1 In-organic oneness with those* the days makes his appearance—does (G) John the (G) baptizer, preaching, as he was in the desert-part of Judæa, and saying as was his habit, "Be-yielding-to-a-change-of-heart, for the kingdom of the heavens has been coming near. For this is he who got spoken-of by (G) Hēsaias the (G) prophet, saying, 'The voice of some one-crying in the desert-place, "Have got ready His way for The-Lord; be-making His paths conveniently-level† for Him."'" But this same John used to wear his raiment made from camel's hair, and a skin girdle round his loins; but as for his food it used to be locusts and wild honey.

2 Then there there was streaming out for aid unto him Jerusalem, and the whole of Judæa, and the whole of the country round the Jordan; and there they were being baptized in-organic oneness with‡ the Jordan by him,

* When our Lord was discharging unofficially a ministry, attracting notice, and being despised and rejected because he was "called a Nazarene."

† In civilisation. So Elijah.

‡ Organic identification with the type, which issued from a sweet water lake in its birth, and passed into the Dead Sea, exactly symbolises baptism into organic oneness with Christ.

§ For analysis of "sin" see Introduction, p. 22.

|| Here, with Jesus below the Jordan wave, we have the most vivid symbolical blending of type and antitype. The Jordan perfectly symbolises our Lord's double nature. Its more immediate visible source is the sweet waters of the Sea of Galilee, as Jesus from the virgin womb; then it

making confession as they were of those their sinful-wrong-doings. § But on having got to see as he did many of the (G) pharisees and (G) sadducees coming as they were to presuming upon his (G) baptism of them, he got to say to them, "Broods of vipers what Divine person got to warn you to have got to escape away from the coming wrath?—have got to produce therefore fruit corresponding to Godly change-of-heart; and avoid having gone and fancied ye may be saying within and amongst yourselves as a qualification 'For a father we possess Abraam'; for I tell you that God is able out of these stones here to have gone and raised up offspring to Abraam. But now this time it is as a last hope unto the very root of the trees that the (G) axe is being aimed; every individual tree therefore that will not be producing generous fruit is now to be cut out, and then cast the fire ward, I, it is true, am (G) baptizing you in-organic oneness with water as a step-change-of-heart ward; but The-Being that is coming as He is after me more powerful than I is essentially of Whom I am not fit to have got to have borne after Him His sandals,—HE shall be (G) baptizing you in-organic oneness with the Holy Spirit even Fire. Whose fan is ready in that His hand, and He is going to be thoroughly purifying that His floor; and He will be collecting His wheat His garner ward, but Satan's chaff He will be burning up with fire unquenchable."

Then makes His appearance does Jesus, come up away from Galilee, upon the Jordan bank,|| as a candidate—

passes on to death in organic oneness with the Dead Sea near Jericho (the City of the Curse), and is lost; as was the virgin born to the world at Calvary. But the true and permanent source of the Jordan must be looked for elsewhere; stealing round from the far north of the lake near Mount Hermon and the anti-Lebanon range, is the permanent source. The antitype of this source is the Divine Nature and origin of THE CHRIST. For this reason Naaman was told to identify himself (by sevenfold immersion) with Jordan, to lose the type of sin. His case is the most symmetrically perfect allegory of salvation from the guilt and power of sin, through simple childlike TRUST, that we have in God's Word.

unto John, for-the-sake of having-got-
 14 to-be (G)baptized by him. But John
 was-hindering Him, saying as he kept on,
 "I have need to-have-got-(G)baptized
 on-the-part-of Thee, and art THOU
 15 coming as a candidate-unto ME?" But
 got-to-break-out-did Jesus and-to-say
 for enlightenment-unto him, "Have-got-
 to-leave-it-to-be-so thus-far; for it is-
 an example of how-it-is-becoming-in
 us" to-have-got-to-fulfil righteousness
 in-its-entirety." Then he-leaves Him-
 16 alone. And-then got-to-be-(G)baptized
 as-Jesus did He-got-to-go-up direct
 from the water, and lo, opened-got-
 to-be-did the heavens to-HIM, and
 He-got-to-see The Spirit of-God de-
 scending-as there He was, as-it were as
 a-dove, and coming-as He was brooding-
 17 ly-over Himself. And, lo, a-voice
 out-from the heavens, saying, "THIS
 is My Son-The divinely,-LOVED†
 One, in-organic oneness with Whom I-
 got-able-to-delight-absolutely."

IV. 1 Then Jesus got-to-be-led-up
 the desert ward under-the guidance of
 God's Spirit, to-have-got-to-be-
 tempted on-the-part-of-the devil.
 2 And having-got-to-fast-as He did
 for-forty days and forty nights
 3 He-got-to-be-hungry after-it. And
 having-got-to-come-up-with aid-to Him
 as-the-personal tempting-agent‡, did he-
 got-to-say, "Since § Son thou-art-
 essentially of-God, just-have-got the

word-spoken, so-that these stones-
 here may-have-got-to-become bread-
 loaves." But He got-to-break-out|| and
 to-say, "IT-HAS-BEEN-WRITTEN,
 'Not upon bread merely shall a-human-
 being be-living, BUT-so far from that
 upon the-whole revelation proceeding-
 out through the-mouth of-God.'" Then
 5 off takes Him-*does* the devil the
 holy City ward, and stands Him up-
 upon the flying-wing-of-the temple,
 and says to-Him, "Since Son thou-art
 6 of-God, have-gone-and-cast thyself
 down-there, for 'IT-HAS-BEEN-WRIT-
 TEN,' 'To-His (G)angels He-shall-be-
 giving special-charge respecting THEE,
 and-so upon their hands they-shall-be-
 carrying THEE aloft, so-as-to-keep-
 Thee from-having-got-to-dash the foot
 of-THEE against-any-stone.'" Got-to-
 7 reply-did Jesus to-him, "Again-on the
 other hand it has-been-written, 'Thou-
 shalt-not be-putting the Lord thy God
 8 to-the-test-presumptuously.'" Again
 off-the devil takes Him-a-mountain ward
 very high-indeed, and shews Him a-
 panorama¶-of the kingdoms-of-the
 (G)cosmos and the glory-of-them; and
 9 says to-Him, "These-now the-whole-of
 them-to-thee will-I-be-giving if-only
 having-gone-and-prostrated-thyself
 thou-shalt-have-gone-and-paid-ador-
 ing-homage-to-ME." Then says Jesus
 10 to-him, "Be-gone, behind-as a disciple
 imitating** ME, (G)Satan; for it-has-

* "Be ye Holy, for I am Holy" (*wholly* true, 1 Thess. v. 23). Jesus fulfilled the eternal Law of God, and thus became Heir of the Righteousness of God, which is by perfect obedience; now He presents Himself before John on the footing of a sinner who has broken the Law, and so unable to fulfil it, and thus became Heir of the Righteousness of God through TRUST. There is no other righteousness but these two, and Christ Jesus fulfilled both. This is the meaning of the infinitely condescending "us" on the lips of the Lamb of God—"I and My fellow sinners" (2 Cor. v. 21).

† This is always printed here this love, which is always expressed by the same word; it is when in man the LOVE of the new Creation.

‡ No doubt the Holy Spirit uses this periphrasis of a masculine pronoun and verb in the participle active to make denial of the personality of Satan an impossibility—at any rate, to the humblest scholar. We may wonder at Satan's jealousy, for rivalry implies equality, for Satan could not quite make our Lord out, nor how Jesus could be the Eternal Son of the Father. We forget the numerous places in Holy Scripture which show that Jesus was an angel (*Archangel*) before He was a man, and that

from the metropolis of the angelic Jerusalem He had thus moulded their polity and Church as its Monarch and Head. Satan, once a spirit of unrivalled purity and authority, was the right hand of that Divine Angel, and got to harbour the wish to reverse the relationship (Isa. xiv. 12—14). When exiled for a time, therefore, to the provincial government of this earth, we need not be surprised that here, at least, he tried to secure the position. This gives additional force to St. Paul's argument of Christ's after all not taking into the closest and immediate organic oneness "the nature of angels," but our's, in the virgin's womb—our Immanuel. (See Heb. ii. 16, *note*.)

§ iii. 17.

|| So here always is translated what seems a mere redundancy in the Authorised Version, "answered and said;" it expresses always the fire and vivacity of Eastern dialogue under strong, pent-up feeling. The word itself means to speak after reflecting upon what has been said on the other side.

¶ Round the Mediterranean. Rome the centre.

** "Instead of trying to seduce Me (in My creature nature) into following thy example of selfish

been-written 'To the-Lord thy God shalt-thou-be-paying-adoring-homage, and to-Him alone doing-service.'"

11 Then leaves Him *does* the devil, and lo, (G)angels*got-to-come-up-and-there-they-were-ministering-to-His-wants.†

12 But Jesus having-got-to-hear-as *He did* that John got-to-be-taken-into-custody, went-and-withdrew Galilee

13 ward. And having-got-to-abandon-as *He did* Nazaret, *He-got-to-go* and-to-settle (G)Kapernaoum ward, a maritime-

14 and (G)Nephthalcim;—that-so got-to-be-fulfilled-might-be *that which* got-

15 spoken-through (G)Hēsaïos *His* (G)prophet, saying, "Land-of-(G)Zaboulōn, and land of-(G)Nephthaleim, a-sea-faring

16 district, beyond the Jordan, Galilee of - the heathen - race - nations!—The people sitting-down in-organic oneness

with darkness *it was who* got-to-see a-great light, and those sitting-down in-organic oneness with death's region and shadow light got-to-rise-upon them."‡

17 From then Jesus got-to-address-Himself-officially-to-be-preaching-and-saying, "Be - yielding - to - a - change - of-heart;§ for the kingdom of-the heavens has-now-been-coming near."

18 But whilst-walking along-by the sea of-Galilee He-got-to-see two brothers, (G)Simōn, the-one called (G)"Peter,"

and (G)Andreas his brother, casting-as they were - a-net the sea ward; for fishermen *is what-they-used-to-be*.

19 And He-says-to-them, "Come-along behind-as *disciples imitating ME*, and I-will-be-making fishers of-MEN of

20 you." But they straightway having-gone-and-left-as *they did* their tackle

21 did-get-to-be-followers-of Him. And having-got-to-go-on-as *He did* from-

pride with its awful consequences, imitate even now My unselfish humility with all its blessed possible consequences to thyself and others—I am God, and humble myself to be a man; thou art but an angel, and art trying to be more than God."

* Good unfallen spirits instead of the bad apostate one—if *he* is not a personality they are not. † Food, &c. (verse 2). ‡ Maluchi iv. 2.

§ Not 'repentance' (Authorised Version), *that* is a metaphysical work, and we are not justified (because we are not regenerated) by works of righteousness. This is fully explained in the Introduction, p. 23 (note). How different the miserable attempt to be something we are told we ought to be to satisfy an empiric Theology from a child's yielding to the natural persuasion of the heavenly

that-spot, He-got-to-see some-others two brothers, (G)Iakōbos the-son of-(G)Zebedaios and (G)Iōannēs his brother,|| in the ship along-with (G)Zebedaios their father, engaged-in-mending-as *they were* their tackle, and He-went-and-called them: but they 22 straightway having-gone-and-left-as *they did* the ship and their father got-to-be-followers-of Him-too.

And Jesus was-making-a-circuit-of 23 the-whole-of Galilee, teaching-as *He was* in-organic oneness with their (G)synagogues, and heralding the glad-tidings of-*His* kingdom; and healing every-

species of sickness and of-disease in-organic oneness with The People.¶ And 24 got-to-go-forth-did the fame-of-Him the-whole-of (G)Syria ward; and-

so they-got-to-bring for aid-unto Him all that-were sick-the-subject-as *they were* of various-kinds-of disorders and plagues, and those possessed-with-

(G)dæmons, and lunatics, and (G)paralytics:—and He-went-and-healed them. And-so there-got-to-follow 25

Him great crowds from Galilee-itself, and away-from (G)Decapolis, and away-from Jerusalem, and away-from

Judæa, and away-from the trans Jordan-districts.

V. 1 But having-got-to-see-as *He did* the crowds He-got-to-go-up *His*** mountain ward; and having-got-to-

take-His-seat-as He††-did, His disciples got-to-come-close-up-as *the inner circle*

round Him; and having-got-to-open- 2 as *He did* His mouth there-He-was-systematically-ethically-teaching them, saying-as-*He was* :—

Blessedly-fortunate *those poor in-* 3 *their spirit*: because their's is the kingdom-of-the heavens. Blessedly- 4

Father's Spirit, and feeling all that we feel when first conscious of having wronged sympathy and parental love. A father is not less a father because all that makes up earthly parental affection is

Heavenly and Infinite.

¶ James and John.

¶ "I am not sent but to the lost sheep of the House of Israel;" and the suggestion is necessary that our Lord's public Ministry must be treated as the same in kind as that of Isaiah or Jeremiah, and His utterances interpreted as (like their's) applying immediately to literal Israel.

** Literally, "the mountain,"—He always thus used.

†† That is, the preacher sat and the congregation stood.

fortunate *those* mourning; because
 5 they shall-be-being-comforted. Blessedly-fortunate the meek; because they shall-be-inheriting the land-of
 6 Israel.* Blessedly-fortunate *those* hungering and thirsting-after the righteousness-of God; because they
 7 shall-be-being-full-fed-always. Blessedly-fortunate *those* merciful; because they shall-be-being-the-subjects-of
 8 mercy. Blessedly-fortunate *those* pure in-their HEART; because they shall
 9 be-gazing-on-their God. Blessedly-fortunate the peacemakers; because they sons of-God shall-be-designated.
 10 Blessedly-fortunate *those* that-had-† been-persecuted-for-the-sake-of-righteousness; because their's is the kingdom of-the heavens. Blessedly-fortunate are ye when they shall-be-reproaching you and persecuting, and laying every-kind of morally-corrupt outpour against you weaving-slanders
 12 derous-lies on-account-of ME. Be-rejoicing and dancing-for-joy: because that your reward is-abundant in-organic oneness with the heavens, for just-so they-got-to-persecute God's
 13 (G)prophets, *those* before you. Ye-of Israel are essentially‡ the salt of-God's earth; but suppose the whole

of the earth's salt should have-got-to-be-fooled§-out-of-its-virtue in-organic oneness with WHAT-that is God-less shall-it-be-recovering-its-saltiness? it-has-goodness nothing ward further, except indeed to-have-got-to-be-cast-outside,|| and to-be-being-trampled under the feet of-mankind. Ye-of 14 Israel are-essentially the light of-the world;—a-polity located-as-it-has-been right-on-the-top-of-a-hill¶ cannot-possibly have-got-hid;—nor do- 15 they-light the-lamp and-then put it under the peck-measure, BUT-so far from that up-upon its lamp-stand, and-so it (G)lamp-lights all in-organic oneness with the house. Just-so let-your 16 own-Israelitish light have-got-as a (G)lamp-to-shine before mankind, so-that they-may-have-got-to-see YOUR normally-human works, and-so to-come to-glorify The Father-of-you The-One in-the commonwealth of the heavens.
 ¶Keep - from having - gone - and - 17 fancied that I-got-to-come to-have-gone-and-The Law or the (G)prophets made void and-repealed; I-did not get-to-come to-have-gone-and-made-void-anything, BUT-so far from that to-have-got-to-fulfil-everything.** For 18 verily I-tell-you until the heaven

* iv. 23 (note). † When on earth.

‡ Because the depositories of the Heaven-derived Civilisation of the Sinai Covenant. The 'salt' is love, and the essence of love is trust, and the working of trust is shown in the mutual confidence and 'credit'—domestic, social, commercial, political, and religious—which form the characteristic of Revealed Civilisation, and make it to be in its exuberance the 'salt' and 'light' of the world. § Gen. iii. 1—7.

|| At the fall of Jerusalem—God-excommunicated.

¶ Your Civilisation was meant to be like your own Jerusalem—and ought to be "the joy of the whole earth." The allusion is to the matchless glory of Jerusalem, as seen from the Mount of Olives, blazing in golden sunlight, weirdly-beautiful in silvery moonlight, or on a dark night sparkling jewelled, like a city in fairyland, with ten thousand lights.

** The failure to give its true value to this organic principle of God's Revelation of Sinai and Calvary, which are not two clashing Dispensations, but one homogeneous Civilisation, has led to the Sectarianism and Antinomianism of contemporary Christianity; one Church or one 'Party' witnesses to one cluster of Gospel truths and another to another, and some other 'Party' starts into competition to stand the apex of its inverted pyramid upon a truth which both had forgotten to patro-

nise; whilst all ignore Civilisation. A general belief has by tradition been handed down that the system of Moses has been repealed by that of Jesus, and that the Law has been abrogated by the Gospel; it would be just as philosophical to say that the education and obedience of the boy are abrogated by the freedom and powers of the man, who now 'puts away childish things,' whereas the whole organic system has passed into a higher development under the direction of an infinitely sterner and more subtle executive. It is exactly so with the Dispensation of the 'School-master,' and of 'Christ in us,' when the Law has 'brought us to Christ.' Of course the accidents of the Jewish polity and typical worship have been absorbed in Christian Civilisation and the historic antitypes, but the essentials are eternal. The Law is (as it were) held in solution by the Gospel—all the cleanliness, neatness, thrift, punctuality, police, and order of Christianity, are from Sinai ripening in the system which has taken up and assimilated them into itself in an imperfect but inchoate Millennial economy. What are called 'High Church' and 'Evangelical' are the analysis of this whole in an ecclesiastical form, the one is Judaism and the other in great danger of being Antinomianism, whereas the two blended and energised in each individual's life by the Holy Spirit is Christianity.

- and the earth shall-have-got-to-pass-away, one (G)iota or one particle shall-not have been-^mallowed to-have-got-to-pass-away from The Law, until haply everything shall-have-got-to-be realized. Whoever for-example therefore shall-have-got-to-relax-one of the commandments these-of Mine the very-least, and-then shall-have-got-to-teach men so, the-very-least he shall-be-rated in-organic oneness with the kingdom-of-the heavens: but he-who shall-have-got-to-practice and-then teach-them, this-is he who shall-be-rated as a-great-man in-organic oneness with the kingdom-of-the heavens.
- 20 For I-tell you, that unless ^mindeed your righteousness shall-have-got-to-be-superior-in kind and degree-to that-of the scribes and pharisees ye-shall-have-got-to-come far enough-^mshort-of having-got-in-inside the kingdom ward-of-the heavens.
- 21 Ye-got-to-hear, for instance, that to-the ancient-fathers it-got-to-be-said, "Thou-shalt not murder;" and-that whosoever shall-have-got-to murder shall-be liable-to-the judgment. But I tell you,* that every-one-that-is-being-angry with-his brother without-just-cause shall-be liable-to-the judgment;—but whosoever shall-have-got-to-say to-his brother '(G)Rhaka!' shall-be arraigned as-guilty at-the council;—but whosoever shall-have-got-on-to-say 'Fool!† shall-be guilty
- 23 the (G)geënnā of-Fire ward.‡ Suppose therefore that-thou-art-presenting that thy gift there-upon God's altar, and-there shall-have-got-to-be-reminded-that that thy brother hath
- 24 some-serious charge against thee, have-gone-and-left there that thy gift in-front-of the altar, and be-going-away, first-of-all have-got-reconciled-to-that thy brother, and then, having-got-
- 25 come, be-presenting that thy gift. Be on-good-terms with that thy adversary quickly-too, whilst that thou-art in-organic oneness with the journey-of life along-with him; lest the adversary shall-have-got-to-hand-over thee to the judge, and the judge have-got-to-
- hand-over thee to the officer, and-^{thus} prison ward thou-shalt-have-got-cast, verily I-assure thee, thou shalt be 26 far-enough from-having-got-to-get-out thence, until thou-shall-have-got-to-pay the last farthing-of penalty.
- Ye-got-to-hear-too that to-the ancient-fathers it-got-to-be-said, "Thou-shalt not commit-adultery." But I say 28 to you, that every-man who-is-gazing-upon a-woman yieldingly-unto the having-got-to-gratify-his-lustings-upon her, did-already go-and-commit-adultery-with her in-organic oneness with the heart-of-him. But if-^{even} that thy right eye is-a-cause-of-stumbling-to these have-gone-and-torn it-out and have-gone-and-cast-it-away from thee; for it is for-thine-own advantage that one of-thy members shall-have-got-to-be-destroyed, and-so thy entire body have got to-escape being-cast (G)geënnā ward. And if thy 30 right hand is-a-cause-of-stumbling-to thee, have-got-to-cut it off and have-gone-and-cast-it-away-from thee; for it is for-thine-own advantage that one of-thy members shall-have-got-to-be-destroyed, and-so thy entire body have got to-escape getting-cast (G)geënnā ward.
- But-too it-got-to-be-said, that whosoever would-have-got-to-dissolve-the union with that his wife let-him-have-gone-and-given her a-Certificate-of-divorce. But I say to-you, that he-^{whoshall} have-got-to-dissolve-the union with that his wife,—except-of course upon-legal-proof-of uncleanness,—is-making her to-have-gone-and-committed-adultery; and he-who perchance shall-have-got-to-marry her that-has-been-thus-divorced is-committing-adultery-too.
- Again ye-got-to-hear that to-the 33 ancient-fathers it-got-to-be-said, "Thou shalt-not ever-go-from-thy-oath, but shalt-always-be-discharging to-The Lord those thy oaths." But I say to 34 you, ^mabtain from having-got-to-swear-the oath altogether,—whether 'by the heaven,' because it-is-essentially GOD'S throne;—or 'by-the earth,' 35

* Marking the transition from Judaism to Christianity.

† i.e. 'hateful fool'

‡ This preposition is the same as in the formula,

'for ever and ever,' which is explained in a note to Apoc. v. 14. Attention is directed to it thus early for that reason.

because it is HIS foot-stool — or
 36 of The Great King ;—nor by-thine-
own head-either shalt-thou-have-got-to-
swear, because-though thine thou-art
not able-to-have-got-to-make a-single
 37 hair white, or black. But *let-your*
communication BE-essentially "Yea,
 YEA" "Nay, NAY;" that-which however
 goes-beyond THESE out from the evil-
one is-essentially.
 38 Ye-got-to-hear that it-got-to-be said,
 "An-eye as the penal equivalent-for an-
 39 eye, and a-tooth for a-tooth." But I say
 to-YOU "keep-from having-got-to-give-
 resistance-to the morally-corrupt-act;
 BUT-rather-whosoever* shall-be-smiting
 thee on thy right cheek, have-gone-
 40 and-turned the other to-him also; and
 let-him that-wants to-have-got-to-
 bring-an-action-against thee, and to-
 have-got-to-take-away that thy coat,
 41 have thy cloak as well; and whosoever
 shall-be-impressing† thee for one (G)
 mile, have-gone-and-served along-with
 42 him two; to-him making-an-excite-
 demand-on thee, be-giving; and
 from him that-wants-to-have-got-a-
 forced‡-loan out-of thee, "keep-from
 having-gone-and-turned-thyself-away.
 43 Ye-got-to-hear that it-got-to-be said,
 "Thou-shalt-love that thy neighbour,
 44 and hate that thy enemy." But I say
 to YOU, be-loving those your enemies,
 be-blessing those cursing you, be-act-
 ing generously towards-those hating
 you, and be-praying on-behalf-of those
 brutally-illusing and persecuting YOU,
 45 that-so ye-may-have-got-to-be sons of-
 your Father who-is in-the common-
wealth of the-heavens, because that His
sun He-makes-to-be-rising upon bad
and good, and rains-to-be-falling upon
 46 righteous and unrighteous. For sup-
 pose ye-have-got-to-love them that
 are-loving you, what-Divine reward
 are-ye-gaining? do not the tax-gather-
 47 ers do that-too? And suppose ye-have-
 got-to-salute-those your brethren
 only, what-Divine thing are-ye-doing
 extraordinary? do not the tax-

gatherers act thus? BE therefore YE 48
 perfect, since your Father Who is-over
 in the heavens perfect essentially-is.

VI. 1. Be-taking-special-care your
 alms-giving to-abstain-from doing
ostentatiously-before men, with an eye-to
 the having-got-to-be-stared-at by-
 them; but, if ye-^mpersist, reward ye-
 have not from-with your Father Who-
 is in-over the heavens. When there-
 fore thou-art-doing an-almsgiving,
 2 "keep - from having - gone - and
 sounded a-trumpet§ in-front-of thee,
 as the (G)hypocrites are-in-the-habit-
 of-doing in the (G)synagogues and in-
 the city-streets, so-that they-may-have
 got-to-be-glorified-on-the-part-of their
 fellow men; verily I-tell you they-are-
 receiving their wages-now. But whilst 3
 about thy alms-giving "keep that
 left|| hand of-thine from-having-got-
 to-know what-self-denying act that
 right¶ hand of-thine is-about; so-that 4
 that thy almsgiving may-be in secret;
 and The Father of thee,—The-Being
 seeing-as He is in secret,—Himself
 shall-be-paying thee-back out-openly-
 futurally.

And whenever thou-art-at-prayers, 5
 be not like the (G)hypocrites; for
 they-love in-the (G)synagogues or
 at the corners of the broadways
 having-taken-up-a-position to-be-at-
 their-prayers, that-so possibly they-
 may-have-got-to-make-it-evident to
 their fellow men-that they are praying.
 Verily I-tell you that they-have that
 their reward-now. Thou, however, 6
 when thou-art-at-prayers have-got-
 thee-gone-in that thy closet ward, and-
 then having-got-shut-to that thy door,
 have-gone-and-prayed to-that thy
 Father who-is in secret, and thy
 Father,—The-Being seeing-as He is in
 secret,—shall-be-repaying thee out-
 openly. But "avoid when-at-prayers 7
 having-got-to-go-on-talking-inarticu-
 late-nonsense like the pagans; for
 they-fancy that in the quantity-of-
 words will-lie the secret of their-being-
 listened-to! Pray "keep, therefore, 8

* A magistrate—instructions for the spirit in
 which they were to suffer for Christ's sake after
 the destruction of Jerusalem and their dispersion
 permanently amongst the Gentiles. See Epistles
 of James, Peter, etc.

† As guide, labourer, etc.

‡ The History of Europe, *passim*.

§ Literally so.

|| The old nature born of the first Adam.

¶ The new nature born of the Spirit.

- from-having-got-assimilated to-THEM: for knows*-well enough does your Father of what-things ye-really-have need before your having-got-to-ask
- 9 Him.—After this-pattern, therefore, be- drawing-near-in-prayer-to-God ye: “Father of us The-over-Being in-the heavens, *MA Y†-The Name‡ of-Thee* have-got-to-be-regarded-as-holy.—
- 10 May-that kingdom of-Thine have-got-to-come.—May-that will-and-plan of-Thine have-got-to-be as it is-in-the
- 11 common-wealth of heaven, so upon the earth.—That our bread what-is-requi-
- 12 site have-got-to-give to-us to-day.— And have-gone-and-remitted to-us those our debts, as also we are-in the habit of-
- 13 remitting§ to-those OUR debtors.—And
- 14 ^{KEEP}KEEP-from having-got-to-lead us test- ing-temptationward BUT-do that if ne- cessary to have-got-to-save us from-the tyranny of-the morally corrupt-one. For
- 15 supposing ye-shall-have-got-to-forgive men those their wilful-transgressions,
- 16 your Father, The heavenly-Relative, will-also be-forgiving you: but suppos- ing ye-^{will-not} will-not have-got-to-forgive men those their wilful-transgressions, neither will-your Father be-forgiving those your wilful-transgressions.
- 17 But-again, when ye-fast, keep- from getting like the (G)hypocrites, sad-faced; for they distort-away their true-features, so-as to-have-got-to make-it-evident to-MEN that-they-are- fasting: verily I-say to-you that they- are-receiving those their wages-now.
- 18 But do-thou when-fasting, have-gone- and-anointed thy head and thy face
- 19 washed; so-as to have-^{escaped} escaped letting-thy-fellow-men know that-thou-

* Prayer belongs not to God's strength but to man's weakness. We are not to be guided by our analysed ideas of God, but by His Revelations to us. Not only is the whole edifice of Revelation practically based upon prayer, but it is specifically enjoined and elaborately articulated into every part of man in Christ. The instincts of the entire human family, for near six thousand years 'groaning and travelling' under the effects of the curse, are both truer heart guidance and truer philosophy than the cold syntheses from analysis of transcendental philosophy, however undoubted the premises.

† The emphasis on this word is correlative to God's revealed promises, and every petition in the Lord's Prayer should be thus accented—not as being some new thought or craved of an unsym-

art-fasting-at-all,—BUT-only thy Father who-is in secret, and thy Father,—The-Being seeing-as He does in secret,—shall-be-repaying thee out-openly-futurely.

‡ Keep - from treasuring - up for 19 yourselves treasures upon the earth, where moth and rust make-things-dis- appear, and where thieves dig-through- house walls|| and-then thieve:—do-be 20 treasuring-up however for-yourselves treasures in - the commonwealth of heaven, where neither moth nor rust ever - makes - things - disappear, and where thieves do-not dig-through or thieve;—for where that your treasure 21 is-essentially there will-be-essentially- also your heart. The lamp of the 22 body is-essentially the eye; supposing therefore that-thy eye be-essentially sound, the-whole-of thy body shall-be lighted:—but supposing thy eye be 23 unsound, the-whole-of thy body shall-be dark,—if therefore the light which- is in thee is Darkness,—the darkness how-great!

Nobody can-possibly be-acting-as- 24 house - slave - to two masters;—for- either the one he-will-be-hating and the different-charactered-one loving, or one clinging-devotedly to and the different-charactered-one despising—ye-cannot- possibly be - acting - as - home-slave-to both-God AND (G)Mammōn. For this- 25 reason I-say to-you, ^{keep}keep-from being-so anxious-about your animal- life,—WHAT-luxurious food ye-shall-be-eating, and WHAT-delicious vintage drinking, and for-your body WHAT-splendid clothing ye-shall-be-putting-on: is not the life more-than its meat,

pathetic Deity, but as the echo on earth of His Revealed counsels in heaven. And of course this is only true of the key-note of prayer because of all other prayer by Covenant people. In praying—not reading—the Liturgy of the Church this should be ever remembered, or the cast of the worship will be pagan, not Christian.

‡ CHRIST—in CHRIST-ianity—THE KING of the 'KINGDOM.'

§ Present-tense indicative-mood.

|| Of clay—'cob,' as it is called in Devon-shire.

¶ The full value of the preposition brings out the meaning, that our Lord does not refer to a place, primarily, but to a state of heavenly-mind- edness and God-likeness as a covenant member of His Church in daily life matters.

- and the body than *its* clothing?
- 26 Have-got-to-study the fowls wards of - heaven, how - that *they* do - not ever-sow, or reap, or collect granaries wards, and-yet your Father, the heavenly - one, nourishes THEM-always; are-not ye very superior-in-preciousness to-them? But which-the richest and grandest of you can, *by thus being-anxious*, add-on upon his term-of-existence a-cubit, a-single one? And about clothing why - ever are - ye-anxious? — have-got-to-learn-lessons-from the lilies of-the common how they-go-on-getting-larger-and-larger, *they* do-not toil, nor spin, but-yet let-me-tell you that not-even Solomon in all that glory-of-his got-to-be-clothed as-splendidly as one-of-~~THESE~~-here. But if the grass of-the common,—to-day in-being, and to-morrow cast the oven ward,—God THUS arrays, *will He*-not much more YOU, ye little - trustlings?
- 31 Keep - from ~~having~~-got[†]-anxious, then, saying-as ye always are, “WHAT-luxurious food shall-we-have-got-to-eat?” or “WHAT-delicious vintage to-drink?” or “WHAT-splendid clothing to-put-on?” For for-all such-things-as-~~THESE~~ the gentile-race-nations are-always-teazing; for knows-well enough does your Father The Heavenly-one, that ye-are-in-constant-need of-all such-things-as-these. But be-going-on-petitioning-always-for first-of-all The Kingdom of-your God and that His Righteousness, and-then things-of-this-kind the-whole-of them shall-go-on-being-added as covenant blessings to-you.
- 32 [†]Keep therefore from-being-anxious God's to-morrow ward, for His-morrow will-be-anxious-about the-(things of-itself; quite-sufficient to-your day is-the selfish-corruption of-its-experience and pardon for it.
- VII. 1 [†]Keep - from judging - people, so-that ye may-escape having-got-judged-yourselves,— for-in-organic oneness with the-judgment which ye-
- judge, ye-shall-be-judged-in return yourselves, and in-organic oneness with that standard-of-measurement which ye-use-to-measure-people-with it-shall-be-measured-in return to-you. But WHY-is it that thou-dost-look-so-at the mote—the-one which is in-disorganizing the eye-of-that tly brother—whilst the rafter which is in-disorganizing that thine-own eye thou dost-not detect?—or how-ever wilt-thou-be-saying-to-that tly brother, “Pray-let-me-have-got-to-get-out the mote away-from that thy eye?”—and lo, the rafter in that thine-own eye! (c)Hypocrite! have-got-to-get-out the rafter first out-of thine-own eye, and then thou-shalt-be-seeing-discriminatingly to-have-got-out the mote out-of the eye of-that thy brother.
- [†]Avoid having-gone-and-given the holy to-the dogs, or thrown your pearls down-before the swine, for-fear they-have-gone-and-trampled THEM under their feet, and-then turned and got-to tear you-to-pieces.
- Go-on-making-your-petition, and it-shall-be-in its season-given to-you;—go-on-seeking, and ye-shall-be-finding;—go-on-knocking, and it-shall-be-opened to-you; for every-one who goes-on-making-petitions receives; and he that goes-on-seeking finds; and to-him that-goes-on-knocking it-shall-be-opened. WHAT-father, now, is-there of you, a-human being,* whom suppose that his-dear son shall-have-got-to-petition-for bread—why he will-[†]not be-giving a-stone to-him-will he?—And suppose-even he-shall-have-got-to-petition-for a fish,—why he will-[†]not be-giving a-snake to-him-will he?—Since† then YE morally-corrupt as-ye-are do know-how to-be-giving good gifts to-those your children, how much-more shall-The Father-of-you The-One in-over the heavens be-giving good-things to-those petitioning Him?
- Everything, therefore, whatsoever-

* Verse 9.

† With all Israel's faults, there has been, from the days of Abraham, Isaac, and Jacob, down to this day, one beautifully consistent trait in the Jewish character, and that is domesticity, love of home, and especially of children—sufficient pledge in itself that “God hath not cast away His people whom He did foreknow,” for they have to teach

(in “the thousand years”) all the nations of the world to do the same, in the future, as to the Jew we owe it that we are as domesticated as we are in the present. How little do we proud Christians realise, whilst boasting of our Protestant Christian Civilisation, that we owe the whole of it in origin to the Jew!

in spirit kind and degree, that ye-like
for your fellow men to-be-doing-to-you,
be-doing ye even-so to-them; for this
is-essentially the spirit of* The Law
13 and the (G)Prophets. Have-got-to-en-
ter-in through the narrow gate-of un-
selfishness because wide-is the gate,
and broad-enough the way which leads
ever as it does the destruction-of the
soul ward, and numerous-enough are
14 those entering-in through it; but-how?
narrow the gate, aye-and strait-all the
way along has the way-been made the-
which leads the life of the soul-ward,
and few-enough are those that-find it!
15 Be-ever-on-your-guard, however-
against the incursions-from the (G)
pseudo-prophets-of Satan, a-subtle-set-
which comes-ever with pretended aid-
unto you in-the Ordained insignia of
sheep's clothing, whilst inside they-are-
16 essentially wolves ravening. From
those their fruits ye-shall-be-detect-
ing them;—people do-not gather
grape-clusters off thorns-do they, or off
17 thistles figs? Even-so-it is that every
generous tree produces-ever wholesome
fruits; but the selfish-diseased tree
18 produces-ever indigestible fruits. The-
generous tree cannot-possibly produce
indigestible fruits, neither a-selfish-
diseased tree nobly-unselfish fruits.
19 Every human-tree persisting-in-not
producing nobly-unselfish fruitage, is-
cut-down-ever and the fire ward it-is-
cast.—Well-so-now, from those their
20 fruits ye-shall-be-detecting THEM, not
every-one who keeps on-saying-to-Me
“Lord, Lord” is-going-to-be-entering-
into the kingdom ward of the heavens;
BUT-on the contrary he-that-as well-is-
realizing the will-and-plan† of-The
22 Father The-One in-over the-heavens.
Many-enough will-be-saying-to-Me in
that the-time-of judgment “Lord, Lord,
did we-not in-Thy Name§ go-and-pro-
phesy,|| and in Thy Name go-and-cast-
out (G)dæmons and in Thy Name go-

and-bring-into-operation new-powers,¶
many-indeed?” And then shall-I-be- 23
telling them-plainly “I-never went-
and-knew-anything at all of YOU;”—
be-getting-to unidentify yourselves-
away from ME all-those working law-
less-transgression. Every-individual- 24
person, therefore, whosoever that-is-
listening-to these truths of-Mine, and
is-carrying-them into-practice, I-will-
liken him to-a sensible man, one-who
went-and-built that his house-and-
home upon The Rock: and-down- 25
went-and-poured the rain, and on-got-
to-come the floods, and blew-went-and-
did the wind, and went-and-beat-
against the house THAT-one, and-yet it-
never got-to-fall; for it-had-been-
founded upon The Rock. And every- 26
individual who is-listening-to these
words of-Mine, and-then refusing to
be carrying-them into-practice, shall-
be-likened to-a fool, who went-and-
built that his house-and-home upon the
sand; and down-went-and-poured-did 27
the rain, and on-got-to-come the floods,
and blew-went-and-did the winds,
and dashed against that-human house,
and it-got-to-fall—and the fall of-it
was GREAT.”

And it-got-to-be that-when Jesus 28
went-and-completed the enunciation of-
truths such as-THese, the crowds were-
in-a-state-of astonishment hanging-
upon His teaching;—for He-was-in-the 29
habit always of-teaching them as posses-
sed-of inherent-Authority, and not
merely as-subordinate like the scribes-
clergy.

VIII. 1 But there-got-to-follow
Him, when-He-got-to-descend from
His mountain, immense crowds.

And lo, a-(G)leper having-got-come 2
was-worshipping Him, saying, “Lord,
if-only thou-art-willing, thou-art-able
to-have-gone-and-cleansed me.” And 3
having-gone-and-stretched-out-as He
did His-hand, Jesus went-and-gave-

* The revelation of love—that is to say, the
Nature of GOD—was (and is) gradual, both dis-
pensationally and individually. The Law (Justi-
ce) cut at the root of the Fall—man's making
himself a 'god' in selfishness—by Revealing that
every human brother is a facsimile of himself, and
so that he is to be loved equally as such. The
Gospel (Mercy) lifts up the Cross of a GOD empty
of Himself, and also of a man empty of himself,

and says “a new commandment God gives unto
you that ye LOVE all men, as Christ LOVES you
—MORE THAN SELF.”

† True reading: “Narrow as the Cross of God
Incarnate.

‡ Genesis i. 26. § CHRISTianity.
|| Preach.

¶ In the inventions, arts, sciences, politics, and
institutions of Christian Civilisation.

him a touch, saying "WILLING-indeed-am-I, have-gone-and-been-cleansed." And immediately cleansed-away-got-to-be his (G) leprosy. And says Jesus to him, "See-to it that-thou-have-got-to-tell nobody; BUT-rather be-off, have-gone-and-presented-thyself for inspection to-God's priest, and-then have-got-to-offer the oblation which Moses went-and-directed, satisfactory-testimony them wards.

5 But when-He got-to-enter Capernaum ward there-got-to-come-up to Him a-centurion beseeching Him-as

6 He was, and saying, "Lord, my page has-been-bedridden at-home with (G) paralysis,* being-as he is-shockingly tortured." And says Jesus to-him, "I-myself having-gone-and-spied, will-be-healing him." And got-to-break-out-did the centurion and-to-declare, 'My

8 "Lord! not worthy-enough am-I that under MY roof Thou-shouldst-have-got-to-come-at all; BUT for that is all that is necessary just have-gone-and-spoken in-a-word, and-then my servant

9 will-be-in-process-of-healing;—for, now-too, I am a-person under authority, whilst-having under myself soldiers; and I-say to-this-one 'Have-got-to-get-off-on-duty,' and going-off-on-duty-he-is; and to-another 'Come-off-duty,' and coming-off-duty-he-is; and again to-the home-slave-of-myself 'Have-got-to-do this,' and doing-it-he-is."

10 But Jesus having-got-to-listen-as He did got-to-marvel, and-to-say to those following, "Verily I-assure you not in-the Church of Israel itself trust such-in kind and degree-as this

11 did-I-get-to-find. But let-me-tell you that many-indeed from eastern-parts and western shall-be-coming-into Covenant-relationship with Me and reclining-at table along-with Abraam, and Isaak, and Jacob in-the Gospel privileges of the kingdom of the heavens;

12 but the sons-of-the kingdom shall-be-being-cast-out the darkness on the outside ward;—THERE will-be wailing

and gnashing of your teeth!"† And Jesus got-to-say to-the centurion, "Be-going-away, and in the same measure-as thou-didst-get-to-trust so-let-it-have-got-to-be to-THEE." And healed-got-to-be his page in that-very moment.

And got-come-as-Jesus-was Peter's house ward, He-got-to-see his mother-in-law laid-up-as she had been and burning-as she was with-fever. And He-went-and-just-gave-a-touch-to her hand, and got-to-leave her did-the fever; and up-she-got-to-get, and there-she-was-waiting-upon-them! But evening having-got-to-come-people-got-to-bring-up-for-aid to-Him (G) dæmon-possessed-persons many-of-them; and He-got-to-cast-out the spirits legally, and-thus too the-whole-of those that-were sick He-got-to-heal,—so-that the reason-got-to-be spoken through Hesaios the (G) prophet might-have-got-fulfilled, saying "Himself shall-have-got-to-take our infirmities, and to-bear our sicknesses."‡

But having-got-to-perceive-as-Jesus did immense crowds round Him He-went-and-gave-orders to—"have-got-to-depart the opposite-side ward." And having-got-come-up-as-a-single scribe-did he got-to-say, "Teacher, I-mean-to-be-following thee-however whithersoever thou-mayest BE-departing." And says Jesus to-him, "The foxes HAVE burrows, and the fowls of the heaven roosting-places; but The Son of-Man HAS NOT anywhere to-be-laying His head-down." But a-different-kind-of-person, one-of-His disciples, got-to-say to-Him, "Lord, have-gone-and-given-leave to me to-have-got-to-go first-of-all and to-have-got-to-bury my father." But to-HIM Jesus went-and-said "No, be now-following Me, and have-got-to-leave the Dead to-have-got-to-bury their-own dead."

And-then having-got-to-embark-as He did-on-board His ship ward Him-

* Not the disease so called now (Introduction, p. 24).

† In the 'darkness' of half-civilised Christendom and Mohammedanism, the Jews have been 'gnashing their teeth' in pain, servitude, envy, bigotry, extortion, forced proselytising, social loathing, domestic circle mutilations, and persecu-

tions peculiar to the 'hell' of their purgatorial doom, for eighteen hundred years.

‡ Consequently our Lord's 'going about doing good' was a responsible legal affair.

§ When he shall have got to die, futurally.

|| Mark the power of the capital letter here, as used in this translation to express the antitype of the type—the dead in sin.

self, His disciples got to follow Him.
 24 And lo, there-got-to-be a great tempest in *the economy of the sea*, so that the ship was-being-quite-covered beneath the waves; He however went sleeping-on. And having-got-to-approach-Him *as His disciples-did for aid* they went-and-roused Him, saying-as they were, "Lord! have-got-to-
 26 save us, *here-we-are-perishing*." And He-says-to-them, "Why-*ever* are-ye fainthearted, *ye-little-trustlings*?" Then having-got-to-get-up *as He did* He-went-and-rebuked-threateningly* the winds and the sea, and there-got-
 27 to-supervene a great calm. But the men went-and-marvelled, saying-as they were, "What-other-world-being is this that both the winds and the sea are-actually-obeying Him!"
 28 And when-got-come-as-He-did the further-side ward the country of the (G)Gergesenes ward there-got-to-confront Him two (G)dæmon-possessed-persons coming-forth-as they were accustomed to out of the tombs, very fierce, so that "shrank from-
 29 ever-daring-was any-the very boldest from-having-gone-and-passed-along through that way. And lo, they-got-to-yell-out saying "What-penal-relation hast-Thou with-us, Jesus, Son of our God?—didst-thou-go-and-come here before the-time-appointed just on purpose-to-have-gone-and-tormented
 30 us?" But there-was-at-some-distance from them a-herd of-swine, a-great-number, being-fed-and-tended. But the (G)dæmons were-going-on-be-seeching Him, saying, "If out, thou-ART-casting us *have-gone-and-given-us* permission-to-have-got-to-go-away the
 32 herd of-swine-there ward." And He-got-to-say-to-them "Be-off." But

* The "tempest in the economy of the sea" (v. 24) must have been the work of moral intelligence for intelligent rebuke. Bridgewater Treatise Theology completely breaks down just where its witness ought to begin; apart from Revelation of the New Creation, the system of malignant disturbances of the Old Creation in earthquakes, sea-savagery, tempests, wild beasts, reptiles, and insects, stinging circumstances, and "accidents" leaves no escape from the "dual principle," or a capricious God. Sacramental Theology begins in such "mysteries"—not with the Nonclinn (pagan) Theology of "seedtime and harvest, summer and winter," "filling our hearts with food and gladness," but—with THE FALL, since the babe

they having-got-to-go-out *as-they did* did-get-to-go-away the herd of-swine ward,—and lo, away-went-and-dashed the entire herd of-swine head-long-down-over the cliff the sea ward, and-then got-to-die in-organic oneness with its waters.† But those who were 33 feeding-and-tending-them got-to-flee, and having-got-to-go-off-as they did the city ward, went-and-gave-a-full-account-of everything, and-all-about the (G)dæmon-possessed-persons. And 34 lo, that entire city got-to-come-out for an-interview ward with-Jesus; and having-got-to-see-Him they-got-to-be-seech-Him that He-would-have-got-to-go-away from THEIR districts-somewhere else.

IX. 1 And having-got-to-embark His ship ward He-got-to-pass-over, and to-come His-own city ward. And lo, there-they-were-bringing-up to-Him a-(G)paralytic-person 2 who-had-been-laid upon-a-mat-rass; and having-got-to-perceive-as-Jesus-did the spirit-of-trust of-them He-got-to-say-to-the (G)paralytic, "Cheer-up, son, thy sinful-wrong-doings have-been-forgiven thee." And lo, certain-important-representatives of the scribes got-to-say in-and-among themselves, "This-man-is-(G)blaspheming!" But Jesus knowing their thoughts, got-to-say, "For-what-possible-quid pro quo is-it-that YE are-thinking what-is-morally-corrupt in those your hearts?—for WHICH-equally Divine utterance of the 5 two is the-easier-to-be-saying, 'Thy sinful-wrongdoings have-been-forgiven,' or to-be-saying 'Get-up, and be-walking'?—but to-the-end-that 6 ye-may-have-got-to-know that The Son of Man-officially as such upon His

enters the world with a cry, and not a laugh; and this key-note is kept in the minor from the womb to the tomb, throughout "a groaning and travail-ing creation."

† The nature of dæmons cannot here be explained, but they must not be confounded with that of devils, which are a totally different order of evil spirits; they were evidently of a lower moral and mental type, and some of them mischievous. They had to be "in organic oneness" with some organism; it was not enough to be merely "in" it, whether swine, or water, or man, and Christ as the Creator alone has power to effect that.

earth does-possess power to-be-forgiving sinful-wrong-doings.”—then He addresses the (G) paralytic-person,—
 “Have-gone-and-got-up have-gone-and-taken-up thy mattress, and-then be-going-away home ward.” And having-got-to-get-up-as he did he-got-to wend-
 his-way that his home ward. But the people having-got-to-see-it got-to-wonder, and glorify God, who-went-and-gave such power-as this to-*His* human-beings.

9 And passing along as-Jesus-was from-thence He-got-to-see a-person sitting-as he was at the toll-house (G) Mat-thaios* by-name, and He-says to-him “Be-a-follower-of Me.” And having-gone-and-risen-as he did he-got-to-be-come a-follower-of Him. And it-got-to-be-that whilst-reclining-at-table as-He-was as a guest-in his house to many tax-gatherers and abandoned-men having-got-to-drop-in-as they did, were - reclining - there - at - table - with
 11 Jesus and His disciples. And catch-ing-sight-of-it as-the (G) pharisees-got-to, they-got-to-say to-His disciples “For what-socialistic reason is-YOUR master EATING in-the-society-of tax-gatherers and abandoned-men?” But
 12 Jesus having-heard-as He got to got-to-say to-them “No need have those that-are-well of-a-physician, BUT-
 13 just those that-ARE sick;—but have-got - you - gone and - to - learn how-deep-a truth is-the passage ‘Mercy I-want, and not sacrifice’;—for I-got-not to - come to - have - gone - and - called righteous-people,† BUT-on the contrary disorbidet - sinners, change-of-heart-ward.”

14 Then up-there-are-coming-for en-lightenment to-Him the disciples of John, saying “For-what commensurate reason is it that we and the (G)pharisees do-fast so-much, but those thy
 15 disciples never fast-at all!” And got-to-say-did Jesus to-them “The sons‡ of - the - bridal-chamber “cannot-possibly be-mourning-can they, so long-as The Bridegroom is in company-with them? There-shall-be-coming days,

however, when the bridegroom shall-have-got-to-be-taken-away from them; and then shall-they-be-fasting. But§ 16 nobody ever-puts a-patch of-new cloth upon an-old garment; for what-is-put-in-to-fill-it-up tears-away from the garment, and-so the rent only-gets-to-be worse. Nor-again do-they-ever-put 17 (G)wine when-new into skin-bottles when-old, — but if they-will-do-so-at-least the skin-bottles are-burst-always and the (G) wine is-poured-out, and the bottles are-rendered-useless: BUT-rather they-put-always (G)wine new into skin-bottles new, and-then both are-preserved.—

Whilst He-was-in-the-midst-of-say-ing-all-THIS to-THEM, lo, a-ruler got-to-come-in and-was-groveling to Him, saying-as he was “My daughter just got-to-expire, BUT-yet for all that have-only-got-come, and-have-gone-and-laid thy hand upon-her, and she-shall-be-living-again.” And having-got-to-rise 19 as - Jesus-did He-went-and-followed him, and-so did His disciples.—And lo, 20 a-woman suffering-from-hemorrhage-as she was-for-twelve years-now, having-come-up-as she got to from-behind-Him, just-went-and-touched-her the hem of-His garment, for she-kept-on-saying 21 to-herself “If-once I-shall-have got-to-get-a-touch-of but His garment, only think-restored-I-shall-be.” But Jesus 22 having-got-to-turn-round-as He did-upon-her and gone-and-faced her went-and-said “Cheer-up, daughter, that thy spirit-of-trust has-restored thee.” And the woman got-restored from that in-stant.—And Jesus having-got-to-come 23 the house of-the ruler ward, and-to-see-as He did the pipers, and the throng-of visitors confusedly-wailing-as they were, says-He to-them “Be-getting-away-ye 24 are out of place here!—for the little-maid never went-and-died-at all, BUT-so far from that is-only-sleeping.” And there-they-were-laughing-at Him. But 25 when the crowd got-turned-out, having-gone-in-as He got to He-went-and-took-hold of her hand, and the little-maid got raised-up. And got rumoured 26

* Matthew, himself.

† Irony.

‡ These correspond to the ten virgins in the parable (xxv.).

§ Wait until they are ripe to fast intelligibly, from *ab intra* reasons, and not mechanically, as a task in a 'schoolmaster's' Dispensation.

did so-famous-an act as THIS through-out the - whole - of that district ward.

- 27 And as Jesus was-passing-along from-thence there-got-to-follow Him two blind-men keeping-on-crying-aloud-as they were and saying "Have-
 28 got-to-pity us, son of David!" But when-got-come-as He did the house ward the blind-men got-to-come-up for sight-unto Him, and says Jesus to-them, "Do-ye-really-trust-now that I-am-able to-have-gone-and-done-this?"
 29 Say-they-to-Him "Yes, Lord." Then He-went-and-gave-a-touch-to their eyes, saying "According-to your trust let-it-have-got-to-be-to-you." And their eyes got-to-be-opened: and Jesus went-and-specially-charged-them, saying as He was, "See-now-that nobody
 30 be-knowing-it." But THEY when-got-gone-out got-to-publish-all-about Him in the-whole-of that district.
 32 As THEY were-going-out, lo, people-got-to-bring-unto Him a-dumb man
 33 (G)dæmon-possessed. And the (G)dumb got-to-speak; and the dæmon having - got - to - be - cast - out the crowds went-and-marvelled, saying-as they were "Never-yet did-there-ever-get-to-be-seen-anything-like-this in
 34 God's Israel-itself!" But the (G)pharisees were-saying "In-the service of the prince of-the (G)dæmons it is that-he-is-casting-out his (G)dæmons."
 35 And-then Jesus was-going-on-circuit-amongst all the cities and the villages, teaching-systematically-as He was in their (G)synagogues, and preaching-as He was the Gospel-good-news about God's kingdom, and healing-as He was every-kind of sickness and infirmity.
 36 But having-got-to-see-as He did the crowds His-bowels-went-and-yearned over them, because there-they-were having-been-fleeced and knocked-about - hither - and - thither just-like sheep left-without - any shepherd.
 37 THEN says-He to-His disciples "The harvest indeed-is plenteous-enough but-

it is the labourers that are-few: Have 38 got-to-entreat the Lord of-the harvest therefore, that He-may-have-got-to sent out labourers that His harvest ward."

X. 1 And having-gone-to-and-summoned-as he did those His twelve disciples, He-went-and-endowed them-with power-over unclean spirits, so-as to-be-casting them out, and to-be-healing every-kind of sickness and every-kind of infirmity. But of-the Twelve (G)Apostles the names 2 are these:—first, (G)Simōn, he-who-is-called "Peter," and (G)Andreas his brother; (G)Iakōbos the son-of-Zebedee, and (G)Iōānnēs his brother; (G)Philippos, and (G)Bartholomaios; 3 (G)Thōmas, and (G)Matthaios the tax-gatherer; (G)Iakōbos the son-of-(G)Alphaios, and (G)Lebbaïos sur-named-as he got to be (G)Thaddaios; (G)Simōn 4 the (G)Kananite, and (G)Ioudas the (G)Iskariōte, who also got-to-be-tray Him. These - persons, "THE 5 TWELVE," Jesus got-to-sent-forth-as (G)apostles,* having-got-to-direct them-as He did, saying "The-way-of-Gentiles race-nations wards^m keep-from having-gone-and-strayed-off; and any-city ward of-Samaritans^m keep-from-having-got-to-enter: but be- 6 going rather with aid-unto the sheep of-the house of-Israel of-them that-have-been-perishing; but whilst-going, be- 7 preaching, saying "The kingdom of-the heavens has-got-to-be-near!" Be- 8 healing diseased-persons, be-cleansing (G)lepers, be-casting-out (G)dæmons; free-of-charge ye-have-got-to-receive 9 free-of-charge have-gone-and-dispensed. ^mKeep-from having-got-to provide gold, or silver, or brass,† those 10 your girdles wards; ^mnor a-provision-bag for the journey, ^mnor two coats, ^mnor shoes, ^mnor staffs; for well-worthy of-his keep the workman is-undoubtedly. But whatsoever city 11 ward or village ye-shall-have-got-to-enter, have-got-to-find-out who in it

* Now this word becomes concrete; in ordinary Greek it only meant to 'send forth,' but now the word is pregnant, and 'apostles,' whether the Son, the Spirit, the Twelve, or Christian ministers, are ambassadors and persons of a special covenant character. 'This is a good specimen of the difference between the Greek of the Greek Testament and

ordinary Greek; the stress of the Holy Spirit is to be put upon the text of a language specially prepared to bear the strain, to elicit meanings rich and pregnant, sometimes up to the infinite, in the Revelation of an Eternal God.

† We use copper.

is a person-of-position, and-THERE have-got-to-put-up, until ye-may-have-got-to-go-out. But upon-entering-into his house ward have-gone-and-saluted-
 12 it; and supposing the house prove worthy, let-your own peaceful-tranquility have-gone-and-come restfully-upon it; but suppose it prove "un-worthy, let your own peaceful-tranquility have-got-to-return-back unto-
 14 to bless yourselves. And whosoever shall have got to-refuse to-receive you-to hospitalities "or to-have-got-to-listen-to your words, coming-out-of-the house, or of-the city, that-one, have-gone-and-shaken-off the dust-of-your feet.* Verily, I-tell you, it-shall-be more-tolerable for-the-land-of-(G)Sodom and of-(G)Gomorrha in the time-of-judgment, than for-the city that-one.
 16 Lo, I am-sending-as (G)apostles you-forth as sheep in the-midst of-wolves; be therefore subtle as the serpents
 17 whilst harmless as the doves. Be-ecce-on-your-guard-against however, what comes-from fallen men; for they-shall-be-delivering you-up councils wards, and in their (G)synagogues
 18 they-shall-be scourging you. And upon-charges before governors, aye and kings-too shall-ye-be-brought for-the-sake of-ME, witness ward to-them,
 19 and to-the-gentile-race-nations. But when they -are- delivering you up. "keep-from having-got-anxious either-how-in eloquence or WHAT-in matter ye-shall-have-got-to-say, for given you-shall it be in-that the very-instant
 20 WHAT-persuasive speech ye-shall-be-uttering; :-for not YE is-it-who-are-the-speakers, BUT-in reality The Spirit-of-your Father that is-the-speaker in-
 21 organic oneness with-your-person. But betraying shall-be brother brother death ward-ereen, and father child; and children shall-be-rising-up setting-upon parents, and getting-them put-to-
 22 death. And ye-shall-be the-hated on-the-part of-everybody through-having-been called by My Name; but he that-shall-have-got-to-endure the-end ward,

he shall-be-being-saved-indeed. But 23 when they-are-persecuting you in THIS city, be-fleeing THAT ward: for verily I-tell you, ye shall-"not-have-been-able to-have-got-to-complete-the-sum-of the cities-of-Israel before The Son-of-man shall-have-got-to-come.† The- 24 disciple however is not above his teacher, nor the home-slave above his lord; It is-quite-enough-surely for-the 25 disciple that he-should-have-got-to-be AS his teacher, and the home-slave AS his lord :-if they-shall-have-got-to-call however the house-master (G) 'Beelzeboul,' how-much more-will they be them of-His household! "Keep- 26 from having-got-to-fear-THEM therefore: for nothing is-there that-has-been-all-smothered-up, which shall-not-be-being-uncovered, and secret which shall -not be- getting -to -be -known. That-which I-am -telling you in- 27 organic oneness with-the darkness,‡ have-got-to-speak-ye in-organic oneness with-the light; and that-which ward ye-are-listening-to in-the ear-in direct Revelation, have-got-to-herald-upon the house-tops. And-so "avoid 28 having-got-to-be-in-fear-of-those able-to-kill-as they are your body, but your soul "utterly unable-to-have-got-to-kill: but have-got-to-be-in-filial-fear rather-of Him able-as He is-to-have-got-to-destroy both soul and body in -organic oneness with-(G) ge'enna. Are-not two sparrows sold 29 at-a-farthing-the pair!-and-yet one of THEM shall-not ever-be-falling-shot-upon the earth without That YOUR-covenant-FATHER. Of-you, however, 30 even the-very hairs of-your head have-the-whole-of them been-numbered. "Keep therefore-from having-got-to- 31 be-in-slavish fear; than-many sparrows-of-greater-value-are YE. Every- 32 one therefore, whosoever that-shall-be-confessing-trust in-organic oneness with-ME, before his fello-w-men, I-also-will-be-confessing-interest in-organic oneness with-him before My Father The One enthroned in the heavens. But whosoever shall-have-got-to-deny 33

* They were sent out as Jewish prophets to Israel, and so in the spirit of The Law.

† Before the zeal of the early Church should have founded Christian churches in all the towns

of the Holy Land, Christ would have come in judgment to destroy Jerusalem and scatter the Jewish people.

‡ Isaiah lx. 2.

Mo before *his* fellow-men, I-also will be-denying him before My Father The *One* enthroned-in-the-heavens.

- 34 "Keep - from having-got-to-ima-
gine that I-got-to-come-to-have-gone-
and-cast-down peaceful-tranquility
upon the earth. *I-did-not* got-to-
come-to-have-gone-and-cast-down
35 peaceful-tranquility *BUT-just the re-
verse* a-sword. For I-got-to-come-to-
have-got-to-set a-man-at-variance
against his father, and a-daughter
36 against her mother-in-law; and a-
man's enemies *shall be the-members of-*
37 his-own household. He loving father
or mother above ME, is not worthy
of-ME; and he loving son or daughter
38 above ME, is not worthy of-ME. And
whosoever *is-not* taking-up *that* HIS
cross, and-so is-following after ME, is
39 not worthy of-ME. He that shall-
have-got-to-find his life shall-be-
throwing-away it, and he that-shall-
have-got-to-throw-away his life *for-*
MY sake, shall-be-finding it-again.
40 He that-is-receiving YOU, ME is-re-
ceiving; and he receiving ME, is-re-
ceiving HIM that-went-and-sent ME.
41 He receiving a-(c)prophet *from respect-*
for the mere-name of-a-(c)'prophet,'
shall-be-receiving a-(c)prophet's re-
compense; and he receiving a-right-
eous-person *from respect-for the-mere-*
name of 'a-righteous-person,' shall-be-
receiving a-righteous-person's recom-
42 pense; and whosoever *shall have gone*
and given-one of the least of-these-
here only a-cup of-cold-refreshing-
water to-drink *from respect-for the*
mere-name of-'a-disciple'-of Jesus,
verily, I-tell you, *he shall have-got-to*
"anything-but lose his recompense."

XI. 1 And it-got-to-be-that when
Jesus got-to-make-an-end-of *getting as*
He was-those His Twelve disciples
into-working-order, He-went-and-do-

parted thence to-be-teaching-*systema-*
tically and preaching *on circuit-in* their
cities.

- But John having-got-to-hear-tell-as 2
he did in his prison-of the doings of-
The Christ, having-gone-and-sent-as
he did two of his disciples, got-to- 3
say to-Him, "THOU, art-thou The
coming-*One*, or are-we-still to be-on-
the-look-out-for a-different-*One*?"
And Jesus got-to-break-out and-to- 4
say to-them, "I have-got-to-go-away
and *have gone and given* John an-ac-
count of what ye-are-hearing-*with your*
own ears and are-seeing-*with your own*
eyes,—blind-people are-seeing-again, 5
and lame are-walking, lepers are-being-
cleansed, and deaf are-hearing, dead
are-being-raised, and poor are-being-
(c)evangelized:—and blessedly-fortu- 6
nate is whosoever *shall* "escape
having-got-(c)scandalized in Me."
But *as*-these were-proceeding-on-their- 7
way, Jesus address got-to-Himself to-
be-saying-to the multitudes respecting
JOHN;—"WHAT-religious phenomenon
did-ye-get-to-go-out the desert ward
to-have-gone-and-stared-at?—a- 8
reed, set-in-motion by every-wind?—
BUT-if not that WHAT did-ye-get-to-go-
out to-have-gone-and-looked-at?—
a human-being that-had-been-dressed-
up in-fine clothes?—lo, those *that have*
to be-enduring all-the-luxurious-things
are in the houses of-kings. BUT-if not 9
that, now WHAT did-ye-get-to-go-out to-
have-got-to-see?—a-(c)PROPHET?
Yea, I-tell you, and much-more-than
a-(c)prophet:—for THIS-man is-he re- 10
specting whom it-has-been-written,
'Behold, I am-sending that My mes-
senger before Thy face; who shall-be-
preparing as pioneer that Thy civiliza-
tion-way in-front-of Thee.' Verily, I- 11
tell you, *there has-never risen-up in-*
birth as one of those brought-forth of-
women-*merely** a-greater-prophet than

* The profoundest secret in the physiology of the New Creation is here glanced at; namely, that the Regenerate are actually born like the august "First-born among many brethren," they are "born of a woman," and new-born of the direct operation of the Holy Spirit, the Divine nature of the second birth not neutralising, but assimilating, the human nature of the first birth. The new spiritual body, which is to last for ever, is being generated now, and is as much a growth of God's Spirit as when

It "breathed into our nostrils" the life of the psychic body. St. Paul tells us that the at present forming body of the regenerate is a pneumatic body, so as to be the cognate vehicle of a spiritual being, born at the second Resurrection, when the whole man will be "partaker of the Divine nature" and "in the image and likeness" of the Creator. The latter clause of the verse has now a meaning indeed.

John the (G)baptist;—but the least in-organic oneness with The Kingdom of the Heavens a-greater-than-he is-essentially.* But away-from the days of-John the (G)baptist until now-henceforward The Kingdom of-The Heavens is-to-be-being-stormed, and stormers are taking-it by-force.† For the whole-of the (G)prophets and the law up-to John, got-to-foretell-merely;‡—and if ye-like-ye-are-at-liberty to-have-gone-and-received-it-that THIS-is-in all essentials (G)Elias, —he who is-going to-be-coming.§—he possessing-as he is Ears on purpose-to-be-listening-with, let-him-be-listening! —But to-WHAT-the most contemptibly volatile shall-I-be-likening such-a-generation as-THIS?—like is-it to-children that-sit-about in market-places.|| and crying-as they do to-those their playmates, and saying, 'We-went-and-piped to-you, and ye never got-to-dance-for a wedding; we-went-and-wailed to-you and ye-never got-to-howl-for a funeral.'—For John got-to-come "abstaining-in eating "and drinking, and they-are-saying, 'He-is-possessed-of a-(G)dæmon.¶ The Son of-Man went-and-came eating and drinking-like people generally, and they-say, 'Lo, a-glutton and a-drunkard, a-friend of-tax-gatherers and of-abandoned men.'—And-yet The Wisdom-of God shall-have got-to-be-justified from-the witness of those Her children.'

20 Then He-went-and-addressed-Himself-to-be-reproaching the cities in-organic oneness with which the most of His mighty-works got-to-be-done, because they did-not get-to-yield-to-change-of-

21 heart. '(G)Woe to-thee (G)Chorazin,

(G)woe to-thee (G)Bathsaida, because if in (G)Tyre and (G)Sidon the mighty-works had-got-to-take-place which got-to-take-place-in YOU, long-ago doubtless, in sackcloth and ashes, had-they-got-to-yield-to change-of-heart. But, I-tell you, for-Tyre and Sidon 22 more-bearable shall-it-be in-the time of-judgment, than for-you. And 23 THOU (G)Capernaum, exalted-as thou didst get-to-be even-to heaven unto (G)hades shalt-thou-be-being-cast down; because if in-Sodom the mighty-works had got-to-take-place which got-to-take-place in thee, it-had-got-to-remain haply until the-present-day. Let-me-tell you, however, that-for-the 24 land of-Sodom more-bearable shall-it-be in-the time of-judgment, than for-THREE." At THAT time-it was that 25 Jesus got-to-break-out and-to-say, "I-am-adoringly-vindicating Thee, Father, Lord of-angel's heaven and of-man's earth, because Thou-didst-go-and-hide these-things away from wise and prudent-people, and didst-go-and-reveal them to-infants!—even-so My 26 Father, for thus it-went-and-approved-itself-as well-pleasing in Thy sight. Everything got-to-be-devolved on the 27 part of The Father upon-ME; and no creature knows The Son, except The Father; nor The Father does-any-the highest creature know except The Son, —and he-to-whom The Son may-be-pleased to-have-gone-and-reveal Him. Ho!—hither for salvation-unto ME the- 28 whole-of you, ye-the slaving-as ye are and heavy-laden-as ye have been-and-I will give-you refreshment-and-rest. Have-gone-and-taken MY yoke upon 29 you, and have-got-to-learn from ME, because I-am-essentially meek and

* Verse 25.

† This is the dispensation of election of individuals, as specimens of the Christ-like ('a kind of first-fruits offering of God's creatures'), and only the very strongest morally are enrolled in the Lamb's Book-register of Life, and become the members incorporate of 'The Bride' which is to rise at the beginning of the Millennium, and for ever to be to Christ what St. John was to Jesus. The world of Nature and of man is eloquently full of sacramental symbols of this truth as broached by our Lord in these verses. Darwin's law, e.g., of the struggle for existence and the survival of the strongest, finely illustrates this spiritual mystery, for they are not 'the elect' who dream of

easy favouritism, but those who can 'stand the most' in witnessing for Christ in His own character and nature in Satan's world.

‡ But John pointed to the Lamb of God as His contemporary.

§ Elijah, Elisha, and John the baptizer, were only links in the chain of a civilisation which is fast ripening into a symmetrical forerunner system which will have 'prepared the highway of the Lord' completely by His second Advent.

¶ What we call 'gutter-children.'

¶ Not necessarily a devil, but crazy, 'fond,' and so under the power of a good, but eccentric spirit or dæmon (see John x. 20).

lowly in-heart; and-then ye-as well-shall-be-finding refreshment-and-rest for-those your souls. For MY 'yoke' is-helpfully-easy, and MY burden light is-indeed!"

- XII. 1 At that-the season-of ripe grain Jesus got-to-go-along-on-the (G) sabbath-day through some-fields-of-standing-corn; but His disciples got-to-be-hungry, and-so they-went-and-set-to plucking ears and eating. But the (G)pharisees having-got-to-catch-sight-of-them-as they did got-to-say to-Him, "Look! those disciples of-Thine are-doing what it is-not proper to-NE doing in-as part of the keeping of the-(G)sabbath-day." But He got-to-say to-them, "*Did ye-never go-and-take-notice-of what-impiously David got-to-be-guilty-of when he-got-to-be-hungry, and those along-with him—how-actually he-went-and-entered the house of-God ward and ate the show-bread-loaves, which it-was not lawful for-HIM to-be-eating, nor for-those along-with him, but ^m 'ONLY for priests' ? Did ye-never go-and-take-notice, too, in-organic oneness with* The Law itself, how-that upon-(G)sabbath-days the-very priests, in-as part of the temple itself, profane-with work when on duty the (G)sabbath, and are blameless? But I-tell you, that a-Greater-thing than the temple-itself is here.*"
- 2 But if ye-had-been-knowing what-a deep spiritual truth is 'Mercy I-want, and not-*mere* sacrifice,' ye had-not perhaps got-to-condemn the unblame-
- 3 worthy; for Lord of-the (G) sabbath-day is-absolutely The Son of Man.'
- 4 And having-got-to-depart as He did from thence, He-got-to-go that their
- 5 (G)synagogue ward. And lo, a-person
- 6 there - was having his hand withered. And-so they-went-and-asked-Him the-question, "Is-it-lawful to-be-healing on -(G)sabbath-days?"—in-or-

der-that-they-might-have-got-to-get-a-ground-of-accusation of-Him. But 11 He-got-to-say to-them, "What pious Jew shall-there-be of-you, a-human-being, who shall-be-possessed-of a-sheep, a-single-one, and supposing this-sheep got-to-fall on-a-(G)sabbath-day a-pit ward, will he not-be-toiling-to-get-hold-of it, and-then be-hauling-away-at-it-up? How-much more-precious 12 is, then, a-MAN than-a-SHEEP!—So-that it-is-lawful on-the (G)sabbath-day to-be-acting humanely." Then He-says 13 to-the man-himself, "Have-gone-and-stretched-out that-thy hand." And out-he-did-go-and-stretch-it, and it-got-to-be-restored sound as his other-one. But the (G)pharisees got-to-take 14 counsel-together against Him, having-got-to-go-out-as they did of synagogue so-as to-have-got-to-destroy Him. But Jesus having-got-to-ascertain-it 15 got-to-go-away-into-another-place-from-thence; and there-got-to-follow Him great crowds, and He-went-and-healed them the-whole-of them. And 16 He-got-strictly-to-charge them to-^{ab}stain-from having-gone-and-made Him known-publicly :—so-that what got- 17 to-be-spoken through (G)Hesaios the (G)prophet might-have-got-to-be-ful-filled, saying, "Behold, my servant, 18 whom I-went-and-chose, my Divinely-LOVED one, whom ward my soul† went - and - delighted - in-absolutely I-will-put My Spirit upon Him, and judgment-to-the gentile-race-nations shall-He-be-proclaiming. He shall 19 never be-quarrelling or making-a-disturbance, nor shall any magistrate-be-hearing in-the streets His voice-as a brawler. A-reed which-has-been-all- 20 bruised-about He-will not be-crushing-still more,‡ and flax so long as ever it is-smoking-only He-will not quench until He-shall-have-got-to-bring-forth victorious-rindication ward the-person's penal-judgment. And in- 21

* Not a case of necessity, but organically part of the system, as ordered by God Himself.

† Anthropomorphically—as God's eye, hand, arm, etc.

‡ The method of the Good Shepherd of Israel was to be the clean contrary of pharisaic shepherding in all ages; instead of loading the laden and crushing the crushed with moral duties and spiritual tyranny, and then cursing the people who

know not the Law, He takes the burden Himself, and infuses strength into the dispirited, stimulating them to try to love and please God, up to the triumphant climax of trust, when, instead of having reason for being cured, they will be vindicated, as having achieved Divine likeness, and struggled up to the pattern of the image of God — 'the man Christ Jesus'—by the aid of His Cross-bought Spirit.

Ritual oneness with The Name of-Him shall-the gentile-race-nations have-hope-opened up to them.*†

- 22 Then there-got-to-be-brought-up to-Him a-(G)dæmon-possessed blind and dumb-person; and He-went-and-healed him, so-that the blind and dumb *was*-both speaking and seeing.
- 23 And got-to-be-amazed-did the-whole-of the multitudes, and kept-on-saying, "*Why-THIS-man is The Son of*
- 24 *David,† is He-not?*" But the (G)pharisees having-got-to-hear-as they did got-to-say, "*THIS-fellow is-not casting-out the (G)dæmons-at all, really,—except indeed in-as commissioned by (G)Beëlzeboul, the prince of-the(G) dæmons.*"
- 25 But Jesus, having-got-to-know their *very-thoughts* got-to-say to-them, "Every kingdom that-has-got-to-be-divided against itself is-going-to-ruin; and every CITY or HOUSE§ that has-got-to-be-divided against itself is not going-to-keep-standing. And-too if your Satan your Satan casts-out, he-has-got-to-be-divided against himself; how then shall-that his-own kingdom keep-
- 27 standing? And if I in *as commissioned by* Beëlzeboul am-casting-out the (G) dæmons, those sons-of-yours in-*as commissioned by* WHAT-kind of being are-they-casting-them-out?—for this-reason they of-you *must*-be-futurely
- 28 censors. But if in-*essential oneness with* God's Spirit I am-casting-out the (G) dæmons, why-then there-got-to-steal-unawares upon you The Kingdom of-
- 29 your God!—Or-else, how-ever is-it-possible-for any-the *strongest being* to-have-gone-and-entered the house ward of-the strong-person, and those his *arsenal-stores*-to-have-gone-and-spoiled ¶without first having-chained-as he shall-have-got-to the strong person?—and then he-will-be-spoiling that his
- 30 house. He that-^mwill-not be-being

* Through Baptism—CHRIST-ians.

† Those deepest read in classical pagan history, who have travelled most amongst the teeming millions of the semi-civilized, or seen the poor Indians defiling on the trail through their melancholy forests, best know the blessed meaning of 'the hope' of Gospel Civilization to the heathen.

‡ His name is down on our public genealogical tables as David's lincal representative; the Messiah

along-with ME, is-necessarily against Me; and he that-^mwill-not be-gathering-in-harvesting-along-with Me is-scattering-in-destructiveness. For THIS- 31 reason, I-tell you, that every-kind-of sinful-wrong-doing and (G) blasphemy shall-be-being-forgiven God's frail-human-creatures; but the (G) blaspheming of-THE SPIRIT shall not be-being-forgiven men. And who- 32 soever haply may-have-got-to-say a-word against The Son-of-man, it-shall-be-being-forgiven him; but who-soever haply may-have-got-to-speak against The Spirit, The HOLY-one, it-shall not be-being-forgiven him, neither in-the economy of this present world-age nor in-the economy of the- 33 one imminent-as it is. Either have-gone-and-made-the tree nobly-unselfish, and-thus organically its fruit nobly-unselfish, or have-gone-and-made the tree unwholesome, and-thus organically its fruit unwholesome; for from the fruit-it is that the-state-of the tree is-ascertained. Brood of- 34 vipers, how-ever can-ye-possibly be-speaking benevolent-words being-essentially as ye are selfishly-corrupt?—for out-of the overflowing of-the heart-it is that the mouth speaks-always;—the benevolent man organic- 35 ally-out-of his benevolent heart-treasure gives-forth-ever benevolent-things; and the selfishly-corrupt man out-of his selfishly-corrupt heart-treasure gives forth - ever selfishly - corrupt - things.

But I-tell you, that every idly- 36 organic out-flow-|—of soul which men shall-have-gone-and-spoken account of-it they-shall-be-rendering in the-time of-penal-judgment,—for from 37 those thy word-fruits thou-shalt-be-proved-to-be-righteous, and from those thy word-fruits thou-shalt-be-proved-to-be-unrighteous."

Then got-to-break-out-did certain- 38

is to be that, and the astounding miracles which He works complete the proof—do they not? Do not our rulers know that this is in very deed The Christ?

§ The 'House' of Israel and the 'City' of David.

|| God makes no distinction between words and acts—words are acts, as trust is work and non-trust apostasy. It is not on record that the husband of Suphira said anything.

important-persons of-the scribes and (g) pharisees, saying - as they were, "Teacher, what-we-want is-to-have-got-to-see a-sign-in evidence from thee." But He got-to-break-out and-to-say-to-them, 'A-selfishly-corrupt and adulterous generation is-seeking-after a-sign! and a-sign shall not be-vouch-safed-to-it,—^mexcept indeed the-allegorical sign of -(g)Jōnas the (g) prophet; for analogously-as (g)Jōnas was-there in-organic oneness with the belly* of-the whale three days and three nights, so shall-The Son of-man be in-organic oneness with the very-core of-the earth† three days and three nights. (g)Ninevites, men shall-be-rising-up in-the-general judgment at-the-same-time-as this your generation, and shall-condemn it; because they-got-to-yield-‡ to-change-of-heart at the preaching-of-(g)JONAS, and lo, far-more-than (g)Jōnas is-HERE!

42 The-queen-of-the-south shall-be-rising-up in-the-general judgment at-the-same-time-as this your generation and shall condemn it; because she-went-and-came-out-of-the ends-of-the earth to-have-got-to-listen-to-that the wisdom-of-SOLOMON, and lo, far-more-than Solomon is-HERE!

43 But when the unclean spirit got-to-go-out away-from the moist human-being, it-wanders through places-lacking-moisture seeking refreshment-and-rest, without ever-finding-any.

44 Then it-says, "I-will-be-returning that house-of-mine ward, from-whence I-got-to-come-out: and when-it-got-to-come it-finds-it unoccupied, having-

been-swept-out,§ and decorated-as it had been.¶ Then off-it-goes and 45 takes-into-partnership along-with itself seven other-kind-of spirits¶ more-morally-wicked-still even-than itself, and-then having-got-to-enter-as they did they-are-now-making-themselves-at-home there; and the final-experiences** of -THAT-particular-man are going-to-be worse-to-bear-than his former-captivities:—so analogously shall-it-be also in-the case-of-this generation, the-so-corruptly-selfish."

But whilst He was-speaking-to-the 46 crowds, lo, that His mother and those His brothers had-been-standing outside, waiting-as-they-were-for-an-opportunity-of-having-gone-and-spoken-to-Him. But some-one-of-importance got- 47 to-say-to-Him, "Look! thy mother and thy brothers have-been-standing-some time outside, waiting-for-an-opportunity-of-having-got-to-speak-to-thee." But He got-to-break-out-and- 48 to-say-to-him that-got-to-speak-to-Him, "WHAT-Divine Being is the mother-of-ME? and WHAT-Divine Beings are the brothers-of-ME?"—And having-gone-and-stretched-out- 49 as He did His hand appropriatingly-upon His disciples, He-got-to-say, "Behold, the mother-of-ME, and the brothers-of-ME!—for whosoever shall- 50 have-got-to-realize in his life the will-and-plan-of-My Father, The-One in-the New Creation-of-the-heavens, THIS-person-of-ME brother and sister and mother really-is."††

XIII. 1 But on that-same-day Jesus having-got-to-go-out as He did away-

* The most fleshly part.

† How can this possibly refer to our Lord's being in the world of spirit, and not of flesh? How can it refer to what is not historic, for He was not three 'days' and certainly not three 'nights' in the grave? The 'sign-in-evidence' was for the present, not for the future, and concerns something 'selfishly-corrupt.' It refers to the 'three days' and 'three nights'-of Heavenly light, and-alternate withdrawals, of 'the Sun of Righteousness,' in His three years of Ministry. In the allegory of Jonah the 'whale' is the Gentile world, and the lower viscera are the Theocracy of Israel, the most whale-like part of the whale, nourishing and strengthening the whale-like in the whole bloated blubber carcass. The sins of the Jews were of so gross and disgusting a kind that they stimulated the "selfish-corruption"

of the world, xiii. 15. "In-organic oneness with" the "belly" of this corruption Immanuel became "God organically-with us" men, and for our salvation "abhorred not the virgin's womb."

‡ Did not "resist the Holy Spirit" (Acts vii. 51).

§ By Ezra, Nehemiah, the Maccabees, etc.

¶ Luke xxi. 5, 6. "Decorated" by the Herods, etc.

¶ Explanation of the process by which the sensual apostasy of verae 40 was reached.

** In their present dispersion (viii. 12, note).

†† All the relationships of the present world-state put together are a parable of the one relationship of the new-born of The Spirit of The Father to Him who is infinitely more than father, mother, brother, sister, husband, wife, son, daughter, friend, put together.

- from the house was sitting-down on the sea-shore. And there-got-to-be-gathered many crowds *for instruction* unto Him, so-that He having-gone-and-got-on-board the ship-as *He did* was sitting-down *there*; and the whole of the multitude *was, where it had been standing*, on the shore.
- 3 And He-went-and-spoke to-them a great many-truths in (G)parables, saying-as *He was*, "Lo, out-got-to-go the sower *for his sowing*. And in the experience of his sowing, some of the seeds indeed got-to-fall along the pathway:—and the birds got-to-come and to-eat them-up. But some-others got-to-fall upon the stony-places, where *they did not get-to-enjoy much earth*;—and forthwith up-they-got-to-come, on-account of their ¹lacking depth of earth; but the sun having-got-to-rise-as *it did*, they-got-scorched-up; and, on-account of ²lacking root, they-got-dried-up. But some-others got-to-fall among the thorns;—and up-got-to-spring-did the thorns, and to choke them. But some-others got-to-fall upon the earth, the generous-earth,—and was-producing fruit,—*some* indeed a-hundred fold increase, *some* sixty, *some* thirty.—*He* that-possesses ears on purpose-to-be-listening-with, let-him-be-listening."
- 10 And the disciples having-got-to-come-up-as *they did* got-to-say to-Him, "Why in the world in (G)parables art-thou-talking-always to-them?" But He -got-to-break-out-and-to-say to-them, "Because to-YOU it-has-been-vouchsafed to-have-got-to-know-the true meaning of the (G)mysteries-of Redemption delineated in outward phenomena of-The Kingdom-of-the heavens, but to-THOSE-persons it has-not been-
12,vouchsafed. For whosoever possesses, ³it-shall-go on being-given to-HIM, and ⁴he-shall-be-having-ever more and more abundantly; but whosoever does-not ⁵possess, even what he-does-possess, shall-be-being-taken-away from HIM.
- For this-reason in (G)parables to-them 13 I-am-talking, so-that whilst-seeing *they are-not Seeing,** and whilst-hearing *they are-not Hearing*,—neither are-they-understanding. And the (G)pro- 14 phesy of-Hesaios is-being-fulfilled in-them, which says, 'With-all your-hearing ye-shall-be-hearing, and-yet not ⁶willing to-have-got-to-understand, and with-all-your-looking be-looking and-yet not ⁷willing to-have-got-to-See;—for bloated-got-to-be the heart of-The People this, and with- 15 their ears they-got-to-listen sluggishly, and their eyes they-got-to-close-tight, for-fear-that they-might-have-got-to-See with-their Eyes, and to-Hear with-their Ears, and have-got-to-understand with-their Hearts, and-so have-got-to-be-converted, and-thus let-me-heal them.' But bless- 16 edly-fortunate-are YOUR Eyes, because they-are-Seeing; and your Ears, because they-are-Hearing. For verily I- 17 tell you, that many (G)prophets and righteous-persons got-to-set-their-Hearts-upon having-got-to-See the-
things which ye-are-Seeing, and-yet never did-get-to-See-them; and-to-have-got-to-Hear the-things which ye are-Hearing, and never did-get-to-Hear-them. Do YE therefore have- 18 got-to-hear the (G)parable-of-The Sower.—In the case of-everybody lis- 19 tening-to-The Truth-of-The Kingdom, and ⁸wilfully-understanding-it not, there-is-ever-coming the wicked-one, and snatching-away what had-been-sown in his heart; this is the-person sown-as he got-to-be 'along on the pathway.' But he sown-as he got-to- 20 be 'upon the stony places,' this is he listening-as he is-to The Truth, and forthwith with joy receiving it-as he does; but he-has not root in-organic 21 oneness with himself, BUT-so far from that only-a-time-server is, but when-it-got-to-be-a time of-tribulation or persecution for The Truth's-sake he-is- (G)sandalized immediately. But the- 22 person sown-as he got-to-be 'the

* As has been abundantly explained elsewhere (in the Introduction and other places), the capital letters refer to the inner, the spiritual senses, the others to the outer bodily organs which come in actual contact with the outward phenomena of the

cosmos in Nature and Art, even the minutest organic part of which is sacramentally symbolic of Redemption in some one or other of its infinite phases, (verse 10).

thorns' ward, this is *he* listening-to The Truth, and the worry of *this-present* world-ago, and the witchery of *its* wealth, choke-*ever* The Truth, and *it* 23 *does-not* reach fruit. But the *person** sown-*as he got to be* upon 'the earth the generous-*earth*,' this is *he* listening-to The Truth and understanding-*it-as he does*, one who, mark-you, does-bear-fruit, and is-producing *some as-much*-indeed-*as* a-hundred, *some* sixty, *some* thirty *per cent*."

24 Another, a *a-companion-(g)*parable He-got-to-place-along-side-it-before them,† saying, "The kingdom of-the heavens got†-made-like to-a-person Sowing-*as he was* generous Seed in his 25 Field: but *using cunningly* the fact that people Sleep, went-and-came did that his enemy and got-to-Sow Bastard-wheat all-about amongst the Corn, 26 and-*then* got-to-make-off. But when the Blado got-to-Grow-up and to-make Fruit, then also the Bastard-wheat 27 got-to-be-detected. But the Servants of-the House-master having-got-to-come-up-*as they did* got-to-say to-him, 'Lord, *didst-not* thou-get-to-sow generous Seed in *that* Field of-Thine?' — 'Yes?'—whence-comes *it*, then, that now 28 it-has Bastard-wheat?' But *He* got-to-reply to-them, 'An-enemy went-and-did this.' But *his* Home-slaves got-to-say to-him, 'Is-it-Thy-will, therefore, that *we*-have-got-to-go-away and got- 29 to-be-gathering them-out?' But he got-to-reply, 'No; for-fear-that whilst-Gathering-out-*as there ye are* the Bastard-wheat, ye-shall-have-got-to-root-out 30 with them the Corn. Have-gone-and

* 'Sown,' in the sense of a field being sown with any crop. The fact is by our Lord brought out that the field is identified with the crop upon it: 'this is a wheat-field,' not 'this is a clay-field,' or 'a loam-field,' or whatever the earth may be, but all soils are lost, and all are identified with the golden corn, if wheat it is (Jer. xxiii. 6; xxxiii. 10).

† To the multitudes exoterically; the explanation afterwards made to the disciples esoterically is picked out in capitals.

‡ At the creation of the cosmos by the Creator-Redeemer, (verse 35).

§ The 'Woman' the Church 'Leavened' the 'three' dispensations (Patriarebal, Jewish, Christian) of human-beings (all the same poor ground 'Meal') with one and the same Revolution of God in Christ, 'at sundry times and in divers manners.'

left-them to-be-going-on-growing-together, both-of-them, until the Harvest; and-*then* at Harvest tide I-shall-be-telling the Reapers, 'Have-got-to-collect-out first the Bastard-wheat, and to-have-bound them-up Bundles wards to-have-got-to-burn them; but the Corn have-got-to-gather-together that My Garner ward.'

Another, a *a-companion-(g)*parable, 31 He-got-to-place-along-side-it-before them, saying, "Like is The Kingdom of-The Heavens to-a grain of-mustard-seed, *one*-which a-man having-got-to-take-*as he did* he-got-to-sow-it in his-*own* field; *One*-which indeed is 32 the-least-of all the seeds; but when it-has-got-grown, is the-biggest-of-plants, and grows-up-into a-tree, so-that the birds-of-heaven got-to-come, and there-they-were-tabernacled in the branches-of-it."

Another (g)parable He-got-to- 33 speak-to-them. "Like is The Kingdom of-The Heavens-to-leaven, which a-woman having-got-to-take got-to-mix-it three measures-of-meal wards, until the time-when the-whole got-to-be-leavened-homogeneously."§

The-whole-of this got-to-speak-did 34 Jesus in (g)parables-to-the multitudes, and out-of (g)parable-medium *He-was* never making-a-spiritual utterance to-THEM. So-that that-which 35 got-to-be-spoken through the (g)prophet might-have-got-to-be-fulfilled, saying, "I-will-be-opening in (g) PARABLES that My mouth; I-shall-be opening-out-in cosmic symbolic teaching|| mysteries that-have-been-kept-

|| As higher class education has been divided into school and university, so has the Christian Church dispensation. Up to the era of the discoveries which have opened out to science those deeper secrets which are emancipating intellect and civilising the world, the surface phenomena of Nature and Art formed the parables, or, rather, empirically applied school similes than organic symbolism, from which sporadic spiritual light upon Redemption was extracted; but now the school era is passing, and sanctified science will have to find, in the whole of the organic parts and subtleties of the mysteries of chemistry, astronomy, geology, and all the cycle of scientific knowledge of natural and artificial processes and essences, the deeper of those 'deep things of God' for lack of which 'strong meat' infidelity is so rife, because men are now so advanced that they crave the scientific and the complex every-

secret from *the date of the physical construction of the (G)cosmos.*"

- 36 Then Jesus having-got-to-dismiss as *He did* the crowds, got-to-go the house ward. And then His disciples got-to-come-up-for instruction to Him, saying-as they were, "Have-got-to-explain to us the (G) parable of the bastard-wheat in the field." But He got-to-break-out-and-to-say-to-them, "He Sowing 'The generous Seed is the Son of-Man;—the 'Field' is-sacramentally the world;—the 'generous Seed' these are the sons of-The Kingdom;—the 'Bastard-wheat' are the sons of the wicked-one;—the 'enemy' who Sowed them is the devil;—the 'harvest' the end of the world-age is;—and the 'Reapers' are angelic-intelligences. As therefore the 'bastard-wheat' are-collected together, and 'burnt' in-fire, so shall-it-be in the end of this, the world-age;—The Son of-Man, shall-be-sending-forth those His angelic-intelligences, and they-shall-be collecting out-of His Kingdom the whole-of the scandal-monerings and those that-are-perpetrating *Satan's* lawless-wickedness; and they-shall-be casting them *Satan's* Furnace of *God's* Fire ward: THERE-*under those circumstances* shall-be the wailing, and the gnashing of the teeth of *despair*."
- 43 Then the righteous shall-be-Shining-out like The SUN in-as *far-similes of it* in The Kingdom of-Their Father. *He* possessing as *He does* Ears on purpose to be Listening-with, let-him-BE-Listening.
- 44 Again, like is The Kingdom of The Heavens to-treasure that-had-been-bidden in-as *organically part of* the field of a farm; the-which a-man having-got-to-find went-and-kept-secret; and-then away-he-goes from turning his back upon his good-luck, and everything that-he-possesses he-sells, and-so is-in a position to-purchase THAT field.

- 45 Again, like is The Kingdom of-the where, and have got beyond the well-known schoolmaster elements of the first stage of the Pentecostal dispensation. Empiric is gently developing into Scientific Theology—Sacramental Theology, the Theology of the Master (verse 24). The golden catena of illustrations of moral and spiritual truths in this one (but significant)

Heavens to-a-merchant, on-the-look-out-as *he was* for fine pearls. But 46 having-got-to-find as *he did* a-single pearl of-immense-value, having-got-to-go he-has-been-selling every-single-thing whatsoever-which he-was-being-possessed-of, and went-and-purchased IT.

Again, like is The Kingdom of-The 47 Heavens to-a-net that-got-cast the sea ward, and having-got-to-gather together-as *it did* some-of every sort; which, when it-got-to-be-quite-full, 48 having-got-to-drag-it-up-along-as *they did* upon the beach,—and-then-to-sit-down,—they-got-to-collect-together the wholesome jars wards, but the unwholesome they-went-and-threw-away outside, *excommunicate*. So shall-it-be 49 in the end of the world-age: the (G) angels shall-be-coming-forth, and shall-be-separating the *selfishly*-corrupt from-the midst-of the righteous; and 50 shall-be-casting them *Satan's* Furnace of-Fire of-*God's* ward; THERE-*under such circumstances* shall-be the Wailing and the Gnashing of-the Teeth-of *despair*."

Says Jesus to-them, "Did-ye-get-to- 51 understand-the-whole-of this?" They-say to-Him, "Yes, lord." But He 52 got-to-say-to-them, "Thanks-to this-system* every scribe that-shall-have got-to-be well-taught thus The Kingdom of The Heavens ward is like-in its symbolism to-a-housemaster, a good-one-who is-always-throwing-into-use selected-out-from that his treasure-store family necessities-new and old."

And it-got-to-be-that when Jesus 53 got-to-end these (G)parables, He-went-and-departed from-thence. And 54 having-got-to-come-as *He did* His father-land ward there-He-was-systematically-teaching them in their-own (G)synagogue, in-such-a way-as-that-they were-astounded and were-saying, "From whence-got THIS-man such-wisdom as this, and his wonderful-works-too?—Is not this the son of-the 55

chapter is suggestive enough surely to unprejudiced and thoughtful minds.

* It is the one secret of wealth of ideas, for illustration of the didactic, in all teaching, but for preaching to mixed congregations of the deepest hopes in man and the Infinite God, it is the only way to be intelligible or interesting.

builder?—Is not his mother called
(G)Mariam, and His brothers (G)
Iakōbos, and (G) Iōsēs, and (G)Simōn,
56 and (G)Loudas?—And His sisters-too
are they not all of them *familiar*-to
us?—FROM-WHENCE, then, *did*-just-
57 THIS-one-get ALL THIS? And there-
they-were-being-(G)scandalized in-re-
ligious connection with Him. But
Jesus got-to-say to-them, “A-(G)
prophet is not held-cheap-anywhere so-
completely-as in-as a reformer of his-
own fatherland, and in-as firm head of
58 his-own household.”—And-so He did-
not get-to-be in a position to do many
mighty-works there, on-account-of
THEIR untrust.

XIV. I At that stage of His Ministry
(G)Hērōd the (G)tetrarch got-to-hear-
2 of the fame of: “Jesus;” and to-say to
his attendants, “THIS is John the
(G)baptist! he-himself did*go-and-rise
from the dead, and for this-awful
reason wonderful-works are-(G)ener-
3 gizing in-as added credentials of his
Ministry.” For Herod having-got-to-get-
John into-his own-power-as he did
went-and-manacled him, and put-him
in prison on account-of (G)Hērōdias
the wife of-Philip his-living brother.
4 For John persisted in-telling him, “It
is not lawful for-THREE to-be-possess-
5 ing HER.” And having-got-to-wish-as
he did-to-have-got-to-kill him, he-went-
and-feared the populace because they-
were-esteeming him as a-(G)prophet.
6 But the birth-day-festivities of-Herod
being-on-as they were, the daughter of-
Herodias got-to-dance in-as an amateur
the midst-of them all, and-so to-gratify
7 the lust of Herod; out-of-which-it
arose that upon oath he-went-and-pro-
mised to-have-gone-and-given her
whatever she-might-have-got-to-ask-
8 for herself. But she, having-got-to-be-
pre-instigated-as she was on-the-part-
of that her mother, “Have-gone-and-
given me,” says-she, “here, congruously-
upon a-(G)pine-wood†-platter,‡ the

* John had preached to him of ‘righteousness,
temperance, and a judgment to come.’

† A clown’s plate, as a vulgar fellow, who in
his impudence reproved a king.

‡ Luke i. 63 for the touching way in which
this redounded to his glory.

§ Well matched! In such instances be it al-

head of-‘John the (G)baptist.’” And 9
grieved-got-to-be-did the king; but
on-account-of his oaths and his guests,§
he-did-get-||-to-issue-an-order for-it-to-
have-got-to-be-given:—and-so having- 10
gone-and-sent-as he did he-got-to-be-
head John in-the prison. And-so his 11
head did-get-to-be-brought upon a-
(G)pine-wood-platter, and to-be-given
to-the damsel;—and she-went-and-
carried-it to her mother. And having- 12
got-to-come-as his disciples-did, they-
got-to-take-up the trunk, and IT they-
got-to-bury; and-then having-gone-
and-made-off-as they did they-got-to-
tell Jesus-all about it.

And-then Jesus having-got-to-listen- 13
to-it all, as He did went-and-left that-
neighbourhood by ship for-a-desert
place ward privately-all by Himself:
and having-got-to-hear-tell-of it, as the
crowds-did, they-went-and-followed
Him on-foot-by the land route out-of
the cities. And having-got-to-go- 14
forth-as Jesus-did He-got-to-see a-
great crowd, and His-bowels-got-to-
yearn over them, and He-went-and-
healed their sick.

But having-got-to-be evening-as it 15
did, His disciples went-and-came-up-to
Him, saying, “The place is a-desert,
and the hour-for having dismissed them
now got-to-go-by-some time since:—
have-gone-and-sent-away such fearful¶
crowds, so-that having-got-to-go-away
the villages wards they-may-have-got-
to-buy for-themselves provisions.”
But Jcsus got-to-say to-them, “They- 16
have no need to-have-gone-and-left-at
all; have-gone-and-given them your-
selves provisions-to-eat.” But they say 17
to-Him, “We-have not here-anything
except “indeed five loaves and two
fishes.” But He got-to-say, “Be- 18
bringing them to-Me here.” And 19
having-gone-and-given-directions-as
He did-for the crowds to-have-got-re-
clined down-upon the grass, having-
gone-and-taken-as He did the five

ways remembered that the sarcasm or irony is The
Awful and August AUTHOR’S.

|| After unsuccessful efforts to get them to
choose something else.

¶ The cast of the Greek sentence indicates
vague rising fear at the responsibility which
seemed imminent: hungry crowds are a peril
anywhere, but then, and there, peculiarly so.

loaves and the two fishes, having-gone-and-looked-up-as *He did* heaven ward, He went-and-asked-a-blessing; and-then having-gone-and-broken-as *He did*, He went-and-gave to the disciples the loaves, but the disciples
 20 to the multitudes. And got-to-eat-*did* the-whole-of-them and got-to-be-filled; and they-got-to-take-up the overplus of the broken pieces, twelve
 21 baskets full. But those eating were some, five thousand men,—besides
 22 women and children. And straight-way He-got-to-persuasively-constrain the disciples to-have-got-to-go-on-board the ship, and to-be-going-before Him the other-side ward, 'until-such-time-as He-should-have-got*-to-send-
 23 away the crowds. And having-got-to-send-away the crowds, He-got-to-go-up *His* mountain ward all-alone† to-have-gone-and-prayed-for power-but having-got-to-be-evening-as *it did*
 24 alone He-was-still THERE. But THERE the ship was now in-the-midst of the sea, being-knocked-about-as *it was* by the waves; for the wind was contrary.
 25 But, in-the-fourth watch of the night, Jesus went-and-departed with aid-unto them, walking-as *He was* upon-the-surface-of the sea. And having-got-to-see Him as-the disciples-*did* walking upon-the-surface-of the sea, they-got-terrified, saying, "A-ghost it-is!" and from sheer fear they-got-to-scream.
 27 But immediately Jesus went-and-conversed-with-them, saying, "Be-brave!
 28 I AM, "keep-from being-afraid." But got-to-break-out-in-reply-to-Him *did* Peter-and-to-say, "Lord, since Thou it-is, have-gone-and-ordered ME to-have-gone-and-come right up-unto Thee upon-the-surface-of the waters."
 29 But He-got-to-say, "Have-gone-and-come!" And-so having-got-to-descend right away-from the ship Peter went-and-walked upon-the-surface-of the waters, to-have-gone-and-made
 30 right up-unto Jesus. But looking-as he kept on-at the wind strong, he-got-to-be-frightened, and-then beginning-as he got to to-be-sinking he-went-and-cried-out saying, "Lord! have-gone-

and-saved me!" But instantly-Jesus;‡ having-gone-and-stretched-out-as *He did* His hand got-to-get-a-good-hold of-him, and says to-him, "Little-trustling! what-possible peril ward didst-thou-get-to-doubt?" And upon-
 32 their having-got-come-on-board the ship, the wind went-and-dropped. But those in the ship having-got-to-
 33 come-as they *did* went-and-worshipped Him, saying, "Truly GOD'S Son-Thou-ART!"

And having-gone-and-crossed-over-
 34 as they *did* they-got-to-come the land of-(G)Gennēsaret ward. And the men
 35 of-that place having-got-to-recognize Him-got-to-send-out the-whole-of the country-round ward, and to-bring-up to-Him all those that-were sick. And they-were-beseeching Him that
 36 they-might-have-got-to-touch only the hem of-His garment; and as-many-as did-get-to-touch-it got-to-be-restored-to-health.

XV. 1 Then there-are-coming-up to-Jesus the Jerusalem scribes-clergy and (G)pharisees, saying, "Under-
 2 what-license‡ are those thy disciples disregarding the traditions of the presbyters; for they never wash their hands when they-take their-meals?" But He got-to-break-out and-to-say
 3 to-THEM, "Under-what-license-are YE also disregarding the commandment of-GOD for-the-sake of-that your tradition-system? For God went-and-
 4 commanded saying, 'Honour thy father and thy mother,' and 'He that-rebel-lously-answers-again father or mother let-him-be-dying the-death-of stoning:'
 5 --YE how-ever say who-so-ever shall have-gone-and-recited-the formula merely to-his father or to-his mother 'As-an-oblation has that been vowed to God-which perhaps thou-didst-get-a-right-to-expect out of-me,' shall-we evade the duty of honourably-providing for his father, or his mother.—And-so YE
 6 went-and-rendered-null-and-void the commandment of-GOD through this tradition of-your's! (G)Hypocrites!
 7 well went-and-(G)prophe-sied-did (G)Hēsaïas about you, saying, 'This
 8

* This seems to imply that after they were refreshed, our Lord resumed His preaching to the multitudes, so that the disciples would have time

to get home by the time He would dismiss them.

† Verso 13.

‡ From some Board having dispensing power.

people does-draw-nigh to-ME with their mouth, and with-their lips does-abundantly-honour ME; but THEIR HEART is-far-enough-off-away-from

9 ME. All-to-gain-nothing however are-they-doing-reverence-to ME, whilst-teaching-systematically-as they are doctrines which are-only-the ordinances of-mere human-beings." And-then having-gone-and-called-up-as He did for instruction the multitude, He-got-to-say to-them, "Be-listening and under-

10 standing,—NOT the-thing-going-into the mouth ward 'vulgarizes*' the-immortal man; BUT-rather the-thing coming-out-from-the mouth THIS does-vulgarize the-immortal man."

11

12 Then having-got-to-come-up-as His disciples-did they-went-and-said-por-tentously-to-Him, "Knowest-thou that the (c)pharisees having-gone-and-listened-to that remark-of thine got-really

13 to-bequite-(c)scandalized!" But He-got-to-break-out-and-to-say, "Every plant which My Father The Heavenly One† never got-to-plant shall-be-being-

14 rooted-up.—Never-mind them, 'leaders' they are-undoubtedly—the blind of the-blind; but if a-blind-man be-leading a-blind-man, both-of them

15 shall-be-falling-the-pit-ward." But got-to-break-out-did Peter-and-to-say-to-Him, "Have-got-to-explain-for-us the (c)parable this-one-which gave-such

16 offence." But Jesus got-to-say, "Are-

17 ye also-as-stupid-as-THAT?—are-ye-not-yet understanding, that every-indi-vidual-thing going-in-the mouth ward enters-for-digestion the belly ward, and-then the draught ward is-cast-

18 out? But all the things that-come-out-of-the mouth, proceed-out from the heart, and-they it is which vul-garize the-immortal man;—for out-of the heart proceed-out selfishly-corrupt-sophistical-reasonings, murders, adul-teries, fornications, thefts, false-wit-

19 nessings, (c)blasphemies. Such things as-THese it-is-which vulgarize the-immortal man; but the mechanical act of eating with-unwashed hands never vulgarizes the-immortal man."

* The subject of verse 9 continued in a specimen of the clashing of tradition with truth.

† No earthly father of Mine.

‡ They only just over the border and wanting to be hid (verse 12).

And having-got-to-go-out-as Jesus- 21 did from-thence He-went-and-de-parted-expatriate the districts of-Tyre and Sidon wards. And lo, a-woman a- 22 Canaanitish-one a native-from the frontier-territories of THOSE-Gentile parts, having-got-to-come-out-got-to-cry-out-to-Him, saying, "Have-gone-and-pitied me, lord, son of-David; my daughter is-possessed-of-(c) dæmons badly." But He never went-and-made-a-reply-to-her-of-a-word. And having-got-to-come-up-as His disciples-did-to-her-rescue they-were-beg-ging-of Him, saying, "Have-gone-and-sent-her-off-satisfied, for she-is-crying-out-so after us!"‡ But He-got-to-break-

23 out-and-to-say, "I did-not get-sent-to any" except the sheep ward those that-have-been-lost-of-the-house-of-Israel." But she having-got-to-come-

24 up-as she did was-doing-homage-to Him, saying, "Sovereign-Lord, do-be-succouring ME!" But He-got-to-

25 break-out-and-to-say, "It-is-not proper to-have-gone-and-taken the bread of-the children and-to-have-gone-and-thrown-it-to-the 'dogs.'" But she

26 got-to-say, "Just-so, my-lord, and because the 'dogs' are-fed-always from the broken-meat that which falls from the table-of-their masters."§ Then got-to-break-out-did Jesus and

27 to-say-to-her, "(c)O woman, great is thy trust!—let-it-have-got-to-be-to-thee even-as thou-thyself-wilt." And cured-got-to-be-that her daughter from that-very instant.

And having-got-to-depart thence as- 29 Jesus-did He-got-to-come near-along the Sea-of-Galilee; and having-gone-and-ascended His mountain ward He-had-been-taking-His-seat there. And 30 great crowds got-to-come-up-for aid to-Him, bringing along with them-selves-as they were friends that were-lame, blind, dumb, crippled, and many different-cases, and them they-went-and-each-in-turn-cast-down-along-at the feet-of-Jesus, and He-went-and-healed them. So-as-that the multi- 31 tudes went-and-wondered, seeing-as

§ Her answer is theological—she sees our Lord's meaning and answers it. She acknowledges the Covenant superiority of Israel.

- they were the dumb talking-as they were, cripples cured, the lame walking, and the blind seeing; and they went and glorified the God of Israel. But having got-to-call-up-on duty as Jesus did His disciples He got-to-say, "My bowels are yearning over the multitude, because here now three days are they waiting-upon Me, and they have no meal got-left-to-eat: and I do not mean to have-gone-and-sent them-away all-hungry, for-fear-of their having-got-to-be-exhausted in the journey." And say His disciples to Him, "From whence are WE to get-such-a-supply-of bread-loaves in a desert, as shall-have-got-to-satisfy a multitude such-as-this?" And says Jesus to-them, "How-many loaves have-ye?" But they got-to-say, "Seven,—and a-few small-fishes." And He went-and-directed the crowds to have-got-to-just-drop-down upon the ground. And then having-got-to-take-as He did the seven loaves and the fish, after-having-gone-and-given-thanks He got-to-break-them-up, and to-give-them to His disciples, but the disciples to-the multitude. And the whole-of-them-went-and-ate and got-to-be-satisfied, and they got-to-take-up the overplus-of-the broken pieces, seven hamper full. But those that got-to-eat were four thousand men, besides women and children. And having-got-to-send-away-as He did the multitudes He got-to-go-on-board the ship ward, and to-come the Magdala districts wards. XVI. And having-got-to-come-up-with a purpose as the (G)pbarisees and (G)sadducees did, tempting with tests-as they were, they got-to-require-of Him to-have-gone-and-shown-to-THEM a-sign-in-evidence from heaven. But He got-to-break-out-and-to-say to-them, "When-it-has-got-to-be evening, ye say, 'Fine weather, for the heaven is-red.' And early-in-the-morning, 'Stormy to-day, for the heaven is-red and threatening - storms;'" (G)Hypocrites! the appearance-of-the heaven ye-do-know-how-to-be-discriminating, but the signs-of-the times ye-are not able to be.
- 4 A-generation selfishly-corrupt and
- adulterous is-seeking-after a-sign-in-evidence; and a-sign shall not be-given to-it-at all, since "blind-to the sign of-Jōnas* the (G)prophet." And having-gone-and-left them He got-to-go-away. And having-got-to-go-as His disciples did-the other-side ward, they-quite-got-to-forget-to-have-gone-and-taken bread-with them. But Jesus in course of teaching-got-to-say to-them, "Take-care-to-be-on-your-guard-against-peril-from the Leaven-of-the (G)pbarisees and (G)sadducees." But there were they disputing in-and among themselves, saying, "That's-because bread we-never-got-to-bring!" But Jesus having-got-to-know-it got-to-say, "Why-in the world are ye-disputing in-and among yourselves, little-trustlings, because 'bread' ye-never-got-to-bring'?—Do ye-not-yet understand, nor remember the five loaves-of-the five thousand, and how-many baskets ye-got-to-take-up?—nor the seven loaves-of-the four thousand, and how-many hamper ye-got-to-take-up? What-is the reason-that ye are-not understanding, that-it was not-in-connection-with loaves-of bread that-I-went-and-told you to-be-on-your-guard-against peril-from the Leaven-of-the (G)pbarisees and (G)sadducees." Then they-did-get-to-comprehend that He did-not-go-and-tell them to-be-on-their-guard-against peril-from the leaven-of-BREAD-at all, BUT peril-from the teaching-of-the (G)pbarisees and (G)sadducees.
- But having-come-as Jesus-got-to the districts wards of Cæsarea Philippi, He-was-asking His disciples, saying, "What extraordinary person do-people say-that 'The Son-of-Man'† is?" But they got-to-say, "Some, indeed, John the (G)baptist, but others Elias, but a-different-set (G)Hieremias, or-at any rate some-one-of-The (G)Prophets." Says-He to-them, "Ye-yourselves however, what-Divine person do-ye-say-that I am?" But got-to-break-out-did Peter-and-to-say, "Thou art THE CHRIST, The Son-of-God The Living-God!" And got-to-break-out-did Jesus-and-to-say to-him, "Blessedly-

* xii. 39, and yet now asked for again.

† Of Whom I am so often speaking.

- fortunate art-thou, Simon Bar Jonas, because flesh and blood never went, and-revealed-it-to-thee, BUT-just the reverse My Father The One in the
 18 heavens. But and-I-morcover-to-thee do-say that THOU ART essentially rock-like,* and Apostolically-upon This The Rock† I-shall-be-erecting-of-ME The Church; and (a)hades'-death laws shall-not-be-strong-enough-to-be-prevailing-against that-same-Rock.
 19 And I-will-give-to-thee the keys of-The Kingdom-of-The Heavens; and whatsoever possibly thou-shalt-have-got-to-bind ecclesiastically-upon the earth, shall-be bound as it had been already-in-the Commonwealth of heaven, and whatsoever possibly thou-shalt-have-got-to-loose ecclesiastically-upon the earth shall-be loosed as it had been already-in-the Commonwealth of the heavens."
 20 — Then He-went-and-charged His disciples-strictly, that they-should-have-gone-and-told nobody that HE is-essentially THE CHRIST-of God.
 21 From THEN got-to-address-Himself-did Jesus to-be-showing-to-His disciples, how-that-it-behoves Him to-have-gone-and-left-for Jerusalem ward, and-then-to-have-gone-and-suffered much-indeed from the (a)presbyters and chief priests and scribes, and to-have-got-to-be judicially murdered and on the third day-after-to-
 22 have-got-to-rise-again. And having-gone-and-taken Him-for enlightenment to him as Peter-did he got-to-address-himself-to-be-rebuking Him, saying, "God-bless thee, lord,-no, THIS-at any rate shall-be kept from-happening-to-
 23 Thee." But He having-gone-and-turned-round-as He did got-to-say-to-Peter, "Get-thee-off behind-as a disciple of ME, Satan,‡ for-thou-art-essentially My righteous-abhorrence; because thou-art-ambitious-of-nothing

that-is of-God, BUT-just the reverse what is-of-fallen-human-beings.

THEN Jesus got-to-say to those His 24
 disciples, "If some-covenant person has-the-will-to-have-got-to-come behind-as a disciple of ME, let-him-have-got-to-deny himself, and got-to-take-up HIS cross, and-so let-him-be-following ME. For whosoever haply has-the- 25
 will to-have-got-to-save his life, shall-be-throwing it away; but whosoever haply shall-have-got-to-throw-away his life for-the-sake-of-ME, shall-be-finding-it-again. For WHAT adequately 26
 shall-it-be-profitting a-human-being § just-supposing the world the-entire-world he-should-have-got-to-gain-as-a-bargain, but of-his soul should-have-got-to-be-bankrupt?—or WHAT shall a-human-being-be-giving as-an-equivalent-in-exchange-for after losing that his-own-soul? For The Son of Man is- 27
 as an objective historic fact-to-be-coming in-organic oneness with the glory-of-The Father of-Him, accompanied-by His angelic-beings, and then He-will-be-rendering-to-each-of His creatures in-accordance-with his practice.—Why- 28
 Verily I-tell you, there-are some-privileged individuals here-standing as they have been who shall be-kept-from having-got-to-taste-of-death, until haply they-shall-have-got-to-get-a-sight-of The Son of-Man thus-coming-in-the economy of that His Kingdom."—XVII. And-so after six 1
 days Jesus is-taking-with-Him Peter, and James, and John his brother, and brings them up a-high mountain ward by-themselves-privately, and He-went-and-was transfigured|| entrancingly-before them, and got-to-shine coruscatingly did His face as the sun, but His- 2
 very garments got-to-become white as the light-is. And lo, there-got-to- 3
 appear-visibly to-them Moses and

* See note on Acts xii. 17. The present is the dispensation of spiritual selection; the strongest characters take the great prize of co-heirship with Christ as His 'Bride,' by sheer force of character, and persevere in spite of the long and searching system of trial in 'drinking of the cup' that Jesus drank of, and in being 'baptized with His baptism.' Rock-like character has been the agent in building up the Church.

† The same Greek word exactly as in 1 Cor. x. 4. The idea is that 'Christ is a Rock and each member of His Apostolical Church a living

stone upon this foundation only, but that from base to pinnacle of THE ROCK-grown Temple of Christ's Body God is the homogeneous material.

‡ Peter, intoxicated with praise and fancied prospect of imminent preferment, is in danger of falling into the condemnation of, through assimilation by, the devil.

§ A common-sense question to rational creatures by Himself endowed above all other intelligences with commercial instincts.

|| Lit. (a) metamorphosed.

- Elias, in-conference-as-they-were
 4 along-with HIM. But out-got-to-break Peter and to-say to-Jesus, "Lord! *Oh-how* grand it-is-for-us here to-BE !* — if Thou-art-graciously-pleased, let-us-have-gone-and-made here three tents, for-Thee one, and for-Moses one, and one for-Elias."
- 5 Whilst still-speaking-as *there* he-was, lo, a-cloud, all-luminous, got-to-over-shadow them; and lo, a-Voice out of-the cloud saying, "THIS *Being* is The Son of-Me The Divinely-LOVED-one, in-organic oneness with Whom I-went-and-delighted-absolutely,-to-
- 6 Him be-ye-listening." And having-got-to-listen-to-*this*, as the disciples-*did*, they-went-and-fell flat-upon their faces, and got-to-be-terrified exceedingly. And having-got-come-up-as
- 7 Jesus-*did* with *aid* He-went-and-touched them, and got-to-say, "Have-got-to-get-you-up, and "keep-from-being-frightened." But having-got-to-lift-up their eyes-as, *then*, they *did*, they-got-to-see no-one, except Jesus
- 9 only. And as-they-were-coming-down out of-the mountain charged them *did*-Jesus-*get-to-strictly*, saying-as *He* was, "To-not-a-soul have-gone-and-said-a-word-about the vision, until the-time-when The Son of-Man shall-have-got-to-rise from-among the-dead."
- 10 And got-to-ask-a-question of-Him-*did* His disciples, saying as they were, "Why-*ever* then say the scribes, that Elias must have-got-to-come first?"
- 11 But Jesus got-to-break-out and to-say to-them, "Elias indeed is-'coming first,' and-*then* he-shall-be-normally-restoring everything: but I-tell you that Elias already did-get-to-come, and they got not-to-be quite sure about HIM, until they lost him BUT-rather got-to-do in his-case exactly-what they-got-to-lust; similarly even The Son of-Man is-going-to-be-suffering
- 13 on-the-part-of-them." Then got-to-understand-*did* the disciples that respecting John the (G)baptist He-got-to-be-speaking-to-them.
- 14 And having-got-to-come-as they *did* on duty-*unto* the multitude there-got-to-come-up-for aid to-Him a-person kneeling-to Him, and saying-as *he* was, 15 "Lord, have-got-to-pity my son, because he-is-lunatic, and suffers dreadfully; for he-is constantly falling *sometimes* the fire ward, and sometimes the water ward. And I-got-to-bring 16 him for aid-*unto* thy disciples, and they got-not sufficient-power-to-have-gone-and-cured him." But got-to 17 break-out-*did* Jesus and to-say, "(G)O, generation untrustful, and that-has-been-perverted, up-to when shall-I-be along-with you?—up-to when shall-I-be-bearing-with you?—bring him to-Me, here." And Jesus went-and-re- 18 buked him, and out-away-from him got-to-go-*did* the (G)dæmon, and cured-got-to-be-*his* child from that-very instant. Then got-to-come-up-*did* His 19 disciples-for enlightenment-to-Jesus privately, and to-say, "How-came it-that WE *did*-not get-to-have-sufficient-power-to-have-gone-and-cast this-one out?" But Jesus got-to-say-to-them, 20 "On-account-of your-own lack-of-trust-in-Me; for verily I-tell you, supposing ye-possess trust as a-grain of-mustard-seed, ye-shall-be-saying to-*this* mountain here, 'Have-got-to-be-removed from-here-to-there,' and being-removed-it-shall-be: and nothing shall-be-being-too-hard-for-you. —But this-particular kind-of *dæmon* 21 never does-go-out, "except in-organic oneness with prayer-for-strength and fasting."
- But during-their stay in Galilee got- 22 to-say-*did* Jesus to-them, "The Son of-Man is-going-to-be betrayed human beings' hands wards; and they-shall- 23 be-judicially-murdering Him, and on the third day He-shall-be-raised-again." And they got to-be-extremely wretched.
- But when-got-come Capernaoum 24 ward-as they *did* up-got-to-come on business those gathering-as they were the-temple (G)didrachmas,† and to-say, "Your teacher, does he not regularly-pay up his (G)didrachmas?" He-says, 25 "Yes." And when he-got-in the house ward, Jesus went-and-anticipated him, saying-as *He* was, "What is-thine own opinion, Simon,—the

* Not so dazed but that he remembered that it had been promised (xvi. 28).

† Out of which doubtless went the nation's "census" to Rome.

ruling-powers of the earth from what-
constituency—now do they-gather tribute
 and (G) census,—from their-own sons,
 26 or from aliens?" Says Peter to-Him.
 "From the aliens." Got-to-reply-did
 Jesus to-him, "Why-if-so-then the
 27 sons are exempt.—But in-order-that
we may—avoid having-got-to-(G)scan-
 dalize them, have-got-thee-gone the
 sea ward and to-have-cast a-hook; and
 the fish that-shall-have got-to-come-
 up first have-gone-and-laid-hold-of;
 and on-having-got-to-open its mouth
 thou-shalt-be-finding^a a (G)stater; that
 have-got-to-take and-to-give to-them
 instead-of-Me, and of-thee."

XVIII. 1 In-logical connection with†
 the episode of that hour come-up for
 instruction-as-the-disciples-got-to-Jesus,
 saying *He was*, "What character now,
 is the greatest in the economy of The
 2 Kingdom of-the Heavens?" And
 having-gone-and-called-up as Jesus-
 did a-little-child,‡ He-went-and-stood
 3 it in their midst, and-then to say,
 "Verily I-say to-you, suppose ye ^{will}
 not have-gone-and-turned-right-round
 and become as little-children, *ye shall*
have been—^{kept}—from having-got-to-
 enter The Kingdom ward of-The-
 4 Heavens. Whosoever therefore shall-
 be-sinking himself *into being*—as this
 little-child-here, HE is the greatest in
 5 The Kingdom of-The Heavens. And-
 too whosoever haply shall-have-gone-
 and-received one-little-child-only in the
 New Creation answering to this-one in the
 old upon-the strength of The Name§
 6 of-Me, ME is-receiving. But whoever
 haply shall have gone and caused-ONE
 of-the least of-~~THESE~~ the child-like-
 trusters-in ME ward to-stumble-
morally it were for-his-own interest
 that a-great-mill-stone got-to-be-hung
 round his neck, and he-got-submerged
 right away down-in the depth-of-the sea.
 7 (G)Woe to the world just from *inconsis-*
tent lives of (G)scandal-causing
pietists for necessary-is-it that-there-
 have-got-to-come the (G)scandals, but
 (G)woe to-that man through-the agency
 of whom the (G)scandal does-come.
 8 But if thy Hand or thy Foot is-a-
 cause-of-offence-to thee, have-gone-

and-cut-off it and-to-cast-it right away
 from thee; it-is handsomer for-thee to-
 have-got-to-enter-in the life-of the
 soul ward lame or crippled, than pos-
 sessing two hands, or two feet, to-
 have-got-to-be-cast the Fire ward
 which is eternal. And if thine Eye is- 9
 a-cause-of-moral-offence-to thee, have-
 gone-and-plucked-out it and-to-cast-it
 right away-from thee; it-is handsomer
 for-thee one-eyed the life-of the soul
 ward to-have-got-to-enter-safe-in, than
 possessing two eyes to-have-got-to-be-
 cast the (G)güenna ward of Fire. Sec- 10
 to-it-then-that ye-^{will}keep-from having-
 got-to-despise one of-~~THESE~~ My-little-
 ones; for I-assure you that their (G)
 angels in-the economy of the-heavens
 perpetually behold the Face of-The
 Father of-Me The One in The-Hea-
 vens. For The Son of-man got-to- 11
 come on purpose to have-got-to-save
 that which-had-been-lost. What-is-your 12
 opinion-now.—Suppose a certain rich
 farmer has-got-to-possess a-hundred
 sheep, and one-only of-them shall-
 have-got-led- astray, does he-not—
 having-gone-and-left the ninety-nine
 and-set-off over the mountains—go-
 seeking that being-led- astray-as it is?
 And supposing that-so-it-shall-have- 13
 got-to-be that-he-should-have-got-to-
 find it, verily I-tell you, that he-is-re-
 joining triumphantly-over IT more-
 than over the ninety-nine which had
 been - ^{kept} from - being - led - astray.
 Even-so it-is not the-will-and-plan-in 14
 the-sight-of-your Father The-One
 in-the economy of The-Heavens that one
 of the least of-these should have-got-
 to-perish.

Supposing however thy brother 15
 should-have-gone-and-transgressed
 thee ward, be-going-off and have-got-
 to-convict him lovingly-between thee
 and him alone;—suppose he-shall-
 have-gone-and-listened-to-thee, thou-
 shalt-have-got-to-gain thy brother.
 But suppose he-^{will}refuse to-have-gone- 16
 and-listened, be-taking along-with
 thee one or two more, that upon the
 strength-of-the-mouth-of-two witnesses,
 or three, every utterance may-have-
 got-to-be-placed-on-a-legal basis. Sup- 17

* Ex. xxx. 12—15.

† The "sons" of xvii. 26.

‡ One belonging to the house, perhaps (xvii. 25).
 § CHRIST-ianity.

- posing however he shall have got to disregard them, be-telling-it in-synagogue; *—but suppose even the synagogue he shall have-gone-and-disregarded, let-him-be-to-thee as the pagan
 18 and the tax-gatherer.—Verily I-tell you, whatsoever ye may have-got-*thus*-to-bind *ecclesiastically*-upon the earth, shall-be bound-as it had been already in-the economy of the Heaven; and whatsoever ye may have-got-to-loose *ecclesiastically*-upon the earth, shall-be loosed-as it had been already in the
 19 economy of the Heaven. Again I-tell you, that suppose two of-you shall have-got-to-agree-together *ecclesiastically*-upon the earth respecting any practical-matter about-which ye may have-got-to-ask, it shall-be-brought-to-pass for-them from-with The Father of-Me The-One in The-Heavens—for
 20 where there-are two, or three, that have-been-gathered-together My Name ward, THERE am-I in-as The Head of
 21 The Church the midst of-them. Then up-got-to-come-for-enlightenment Peter and-to-say-to-Him, “Lord, how-many-times *arithmetically* after-his-having-gone-and-transgressed me ward am-I-to-be-forgiving that my brother
 22 —up-to-seven-times?” Says Jesus to-him, “Not, I-tell thee, ‘up-to-seven-times,’ BUT-so far from that up-to-
 23 seventy-times seven. On this-account The Kingdom of-The Heavens got-to-be-likened to-a mere-earthly king, one-who wished-to-have-got-to-settle accounts with his household-servants.—
 24 But having-addressed-himself-as-he-got-to-to-be-settling, there-got-to-be brought-up-for-judgment to-him one-person a-debtor to the amount-of-ten-
 25 thousand(£)talents. “Hopelessly destitute-however as-he-was of-where-with-to-have-got-to-pay-up, got-to-give-orders-did his lord that-he have-got-to-be-realized-by-sale, and his wife, and his children, and every single-thing he-was-in-possession-of,—and for-full-payment-to-have-got-to-be-made.
 26 Having-got-to-fall-down there-fore as-the household-servant-did there-he-was-worshipping him, saying-as he was, ‘Lord, have-got-to-have-patience with me, and everything-to-thee will-I-be-paying-up.’ But hav-
 ing-gone-and-yearned-as-did-the-bowels of the lord of-that household-servant he-went-and-loosed him-from-prison and his debt went-and-forgave him. But having-got-to-out-as that
 28 household-servant did he-got-to-find one of-his fellow-household-servants, one-who was-owing him a-hundred pence; and-so having-gone-and-seized him-as he did there-he-was-nearly-choking him, saying, ‘Have-got-to-pay-up-to-me SUCH-a-debt-as thou-art-owing!’ Having-gone-and-fallen-
 29 down, therefore, all-his-fellow-household-servant-as he was, his feet ward, there-he-was-pleading-with him, saying, ‘Have-gone-and-had-patience with me, and everything will-I-be-paying thee-up.’ But he persisted in-
 30 not choosing-to, BUT-instead went-and-made-off-for a warrant and-cast him prison ward, until the-time-when he-should-have-got-to-pay-up his debt. But his-fellow-household-servants, 31
 having-got-to-see-as they did all-that-got-to-take-place, got-to-be-extremely-grieved; and-to-go and-to-acquaint their Sovereign-lord-with all-that-got-to-take-place. Then having-got-to
 32 call him up for judgment his lord-says to-him, ‘Wicked slave! the-whole-of my debt one such as-THAT did-I-go-and-forgive THEE, since thou-didst-go-and-implore me;—was it-not behoving
 33 thee also to-have-got-to-pity that thy fellow-servant, as I THEE also went-and-pitied?’ And wroth-as his lord-
 34 got-to-be he-went-and-handed him-over-to-his tormentors, until the-time-when he-should-have-got-to-pay-up the-whole-of what was-going-on-due-to-himself. Exactly-in-the-same-way
 35 also shall-The Father of-Me The Heavenly-Father be-doing-to-you, sup-posing ye shall have got-to-persist-in-not forgiving, each-one that his-human

* The public assemblies for worship of the Jewish Christians were called ‘synagogues’ (James ii. 2) even, but our Lord is here speaking as a prophet of the Jewish Church; so that to translate this passage according to subsequent technical

phraseology is unscholarly anachronism, and fertile of confusion of thought—if not more. The word in the text here is ‘ecclesia’—and is compounded of *ek*, ‘out,’ and *καλεω*, to ‘call’—‘the corporation of the selected.’

brother, *right-from-the bottom of your hearts, those THEIR wilful-transgressions.*"

- XIX. 1 And it-got-to-be that-when Jesus got-to-finish these *His* discourses, He-went-and-transferred-*His Ministry away-from Galilee*, and got-to-come the regions of-Judea wards beyond the Jordan. And there-got-to-follow Him immense crowds, and He-went-and-healed them, there.
- 2 And there-got-to-come-up-for-a-pur-pose to-Him the (G) Pharisees tempting Him, and saying to-Him, "*Hypothetically*-now is-it-lawful for-a-person-to-have-gone-and-dissolved-the union with his wife for every-kind-of* fault?"
- 4 But He got-to-break-out-and-to-say to-them, "Never got-ye to-read how-that He that-got-to-make-them *right away-from the-beginning*, 'male and female got-to-make them'? And got-to-say, 'For this-reason a-man shall-be-leaving *his* father and *his* mother, and shall-be-welded-into-union-with that his - wife, and they - will - be-being, the two, as one-single-fleshly-nature.' So-that no-longer are-they-essentially†-two, BUT-instead of that one single flesh;—the twin nature therefore-which-GOD went-and-yoked-together let-a-human-being keep-from unyoking." They-say to-Him, "Why-ever then, *did*-Moses get-to-provide-for having-gone-and-given-a-certificate-of-divorce, and-then to-have-gone-and-legally dissolved-the union with her?"
- 8 Says-He to-them, "Because Moses allowing-for your hard-heartedness did-get-to-permit you to-have-gone-and dissolved-the union with your

wives; but *right away-from the-beginning it-has-not been-being* so. But I-tell you, that whosoever shall-have-gone-and-dissolved-the union with his wife, except upon-legal proof of fornication, and then shall-have-gone-and-married another, is-committing-adultery;—and-too he that-shall-have-got-to-marry-the-divorcee, is-committing adultery." Say His disciples to-Him, 10 "Since the case is-undoubtedly thus of-the man along-with his wife, it is-not advisable to-have-got-to-marry-at all." But He got-to-say to-them, 11 "Not every-one is it who-can-follow-out such-a-doctrine as-THIS, BUT-only those-to-whom it-has-been-given-to do it,—for there-are (G)eunuchs, some- 12 such-as-that congenitally-out-of their-mother's womb got-to-be-born thus; and-again there-are (G)eunuchs, such-as got-to-be-made-(G)eunuchs§ under-the tyranny of-their fellow men; and-again there-are (G)eunuchs, such-as shall have gone and made-themselves (G)eunuchs|| for-the sake of-The Kingdom of-the Heavens. He that-is-ABLE to-be-following-the doctrine, let-him-NE-following-it."

THEN¶ there-got-to-be-brought up- 13 for-a blessing to-Him little-children, in order-that His hands He-should-have-gone-and-placed-upon-them, and have-offered-up-a-prayer-on their be-half:—but His disciples went-and-discouraged them-chidingly. But 14 Jesus got-to-say, "Have-got-to-suffer the little-children, and be-^{as} anything-but hindering THEM from-having-got-to-come for blessing-unto ME;—for of-them who answer in character to-these

* Not only for conjugal infidelity.

† In the next chapter of Genesis, when Eve was evolved and given to Adam.

‡ When our Lord speaks of such matters He speaks 'physiologically', and not as a mere law-giver—He speaks as the Omniscient Exponent of the laws of His Own Creation. No greater mistake in connection with this subject can be made than to distinguish between *affinity* and *consanguinity*—how can there be 'one flesh' without there being first one blood? The same end is reached by two different means, strictly parallel in vegetables to a natural branch, and a scion, which equally participate in the root and fatness of the tree. Neither Papal dispensation, nor Puritan, laxity, can alter physiological facts, and so cannot prevent the self-same penal consequences from in-

evitably following disregard of this identity of blood between the families of which the husband or wife have become organic parts as of marriage between corresponding affinities through natural birth. A nation's destiny is at stake here, for the thew and sinew of its sons, in body and mind, depend upon scientific reverence for the laws of marriage.

§ The verb, used here three times, means the same as the noun—strictly and only physical, and it is in the Greek the word applied to 'preparing' horses.

|| In the monastic system, practically and to any great extent.

¶ 'Yet show I unto you a more excellent way' of more unselfish love for Me in the trials, industries, forbearances, and fruitfulness of domestic life.

is The Kingdom of The Heavens-
 15 *composed and possessed.* And *then*
having-gone-and-placed-upon them
His hands, He-got-to-pass-on from
thence.

16 And lo, one *individual* got-to-come-
 up-and-to-say to Him, "Teacher so-
 good,* what one *extraordinarily* good-
 act shall-I-be-doing, that I-may-be-in-
 possession-of life eternal?" But He
 17 got-to-say to-him, "WHY art-thou-
 calling Me 'good'?—no-one-is good
 except One—GOD. But if thy-de-
 sire-is-to-have-got-to-enter-in life
 ward,—have-gone-and-kept *His* com-

18 mandments." Says he to Him,
 "Which-ones?" But Jesus got-to-
 say, "The,—'Thou-shalt not kill,'—
 'Thou-shalt not commit-adultery,'—
 'Thou-shalt not steal,'—Thou-shalt

19 not bear-false-witness,—'Honour thy
 father and thy mother';—and 'Thou-
 shalt-be loving that thy neighbour as
 20 thyself.'" Says the young-man to-
 Him, "The-whole-of THESE I-did-go-
 and-keep from my youth-up;—what-
 higher kind is there still further?"

21 Got-to-reply-did Jesus to-him, "If
 thou-art-desirous-of being COMPLETE
 —be-going-away *now*, have-gone-and-
 sold *those* thy possessions, and-to-have-
 got-to-give-all to-the-poor,† and-then
 thou-shalt-BE-'possessing' treasure in-
 the economy of Heaven; and-then come-

22 along be-a-follower-of ME." But
 having-got-to-hear-as the young-man-
 did the advice away-he-got-to-go sor-
 rowing-as he was; for he was a-pos-
 sessor-of much-and-varied property.

23 But Jesus got-to-say to-His disciples,
 "Verily I-tell you, that a-rich-man
 will-enter with-great difficulty The
 Kingdom of the Heavens ward.

24 What-is-more however let-Me-tell
 you, it-is easier for-a-(c)camel through
 the-eye-of-a-needle-to-have-gone-and-
 passed, than for-a-rich-man The
 Kingdom-of-God ward to-have-got-to

enter." But having-got-to-hear-*this* 25
 as did the disciples *they were-beyond-*
measure astonished, saying, "Who-in
the world then can-possibly have-got-
 to-be-saved?" But having-gone-and- 26

looked-intently-on-at them Jesus got-to-
 say to-them, "With men this-is-ab-
 solutely impossible, with God how-
 ever everything is possible." Then 27
 got-to-break-out-did Peter and-to-say
 to-Him, "Lo, we did-go-and-leave
 everything, and follow THEE; WHAT-
 in kind and degree, then, are-we going-
 to-be-getting?" But Jesus got-to-say 28

to-them, "Verily I-tell you, that ye
 who got-to-follow ME in-*the* economy
 of the dispensation when all will be-
 new-born then-when The Son-of-Man†
 shall-have-got-to-take-His-seat upon
 the throne of-His Glory ye also shall-
 be-sitting *Royally*-upon twelve thrones
 ruling-over the twelve tribes of-
 Israel. And everybody whosoever 29

that-shall-have-gone-and-left-by that
 time houses, or brethren, or sisters, or
 father, or mother, or wife, or children,
 or lands, from-loyalty to The Name
 of -ME, in -hundred-fold -measure
 shall-be-receiving, and life eternal
 shall-be-inheriting. But many shall- 30

there-then-be—first-now last-then, and
 last-now first-then! XX. For like 1
 is The Kingdom of The Heavens to-a-
 mere-human house-master, such-an-

one-as got-to-go-out with the-dawn
 to-have-gone-and-hired-him labourers
 his vineyard ward. But having-got- 2

to-make-a-bargain-as he did along-
 with his labourers at a-penny the-
 whole day, off-he-went-and-sent them
 that his vineyard ward. And having- 3

got-to-go-out-as he did about the
 third hour, he-got-to-see others that-
 had-been-standing in the market-
 place unengaged; and-to-those-too he- 4

went-and-said, 'Be-YE going-off also
 my vineyard ward, and whatever
 haply may-be just I-shall-be-giving

* The emphases here indicate gushing pietism.

† This young man's case sharply defines, in
 illustration, the essential difference between the
 merely regenerate and the new-born, the Zaccheus
 who loves his neighbour as himself, and the Apos-
 tolic Church at the white heat of the love of its
 espousals (Acts ii. 44, 45), which loved its neigh-
 bour more than itself (vii. 12, note).

‡ That is "at the manifestation of the sons of

God" ("The Bride") at the beginning of 'The
 Thousand Years'—now it is only the Regenera-
 tion-Dispensation; the next will be the actually
 Born-again-Dispensation. The actually new-born
 in the present Dispensation are very few indeed; it
 is only giants in moral and intellectual character
 who 'can drink of the cup and be baptized with
 the baptism' of The Crucified, because giants in
 trust (xx. 16).

5 to-you.' But they-did-get-to-go-off. Again, having-got-to-go-out-as *he did* about the sixth, and ninth, hour, he-got-to-act-similarly. But about the
6 eleventh hour having-got-to-go-out he-got-to-find others that-had-been-standing unengaged, and says-he to-them, 'Why-in the world have-ye-been-standing about-here the-whole-of the day unengaged?' They-say to-him, 'Because nobody went-and-hired us?' Says-he to-them '*Be-ye* going-away also the vineyard ward, and whatever haply may-be just, ye-shall-be-receiving.'
8 But evening having-got-to-come says the master of-the vineyard to-his managing-man, 'Have-gone-and-called the labourers, and given them *their* pay, having-gone-and-begun away-from the last unto the first.*
9 And having-got-come-as *did* those hired-about the eleventh hour, they-got-to-receive a-penny a-piece. But
10 having-got-to-come-as *did* the first, they-went-and-imagined that they-are-going-to-receive more, and they too
11 got-to-receive a-penny a-piece. But having-gone-and-taken-it there-they-were-grumbling-away *abusively*-at the
12 house-master, saying, 'This the last-gang got-to-make *only*-a-single hour, and equal to-us didst-thou-go-and-make them, *who* got-to-bear the weight of-the day's-work, and *its* heat-too?'
13 But he went-and-broke out and-said to-one of-them, 'My-dear-fellow, *I am doing*-THEE no injustice; *didst* thou-not go-and-make-a-bargain with-me for-a-penny? — have-got-to-take thine-own, and be-off; I-mean how-ever to-this the last to-have-gone-and-
15 given the-same-as to-thee.—Or is it not lawful for-me to-have-gone-and-done what I-like in-right of gift of-my-own-goods? — is-thine eye selfishly-corrupt because I benevolent am
16 essentially?' THUS 'shall-there-be the last-now, first-then, and the first-now, last-then:—for many are-at present called, but few selected.'†
17 And in-the course of-His-journey-up Jerusalem ward Jesus went-and-took-

aside The Twelve disciples privately, on the road, and got-to-say to-them, "Now,-mind, we-are-now-going-up 18 Jerusalem ward and the Son of-Man shall-be-given-over-*treacherously* to-the chief-priests and scribes; and they-shall-be-condemning Him to-death; and-then shall-be-handing 19 Him over-to-the gentile-race-nations, for them-to-have-gone-and-mocked, and to-scourge and crucified Him; —and on-the third day He-shall-be-rising-again." THEN† got-to-come-up 20 for-aid to-Him the mother-of-the sons-of-Zebedee, along-with her sons, doing-homage, and begging-as *she was* a-favour from Him. But He 21 got-to-say to-her, "WHAT-*extra-ordinary* favour dost-thou-want?" Says-she to-Him, "Have-gone-and-promised that they-may-have-got-to-sit-on thrones that the two sons of-mine, one-of them on Thy right-hand, and one-of them on Thy left, in *that* Thy kingdom." But got-to-break-out-did Jesus, and-to-say, 22 "Thou-dost not know for-WHAT-experiences of moral testing thou-art-asking; —are-ye-able to-have-got-to-Drink The Cup, which I am-going-to-be-Drinking, or The (G)Baptism with-which I am-being-(G) Baptized to-have-got-to-be Baptized-withal?" Say-they to-Him, "We-are-able." And says-He to-them, "That Cup 23 indeed of-Mine shall-ye-be-Drinking, and The (G)Baptism with-which-I am-being-(G) Baptized shall-ye-be-(G) Baptized-withal,—but as to-the having-got-to-sit-on thrones on My right-hand and My left, *why that*-is not Mine to-have-gone-and-given; —BUT-it is for-those-for-whom it-has-been-prepared on-the-part of-The Father of-ME." And having-gone-and-lis- 24 tened-as *did* the ten they-got-to-be-jealously-annoyed about-the conduct of the two brothers. But Jesus Himself 25 having-got-to-call them up for explanation got-to-say, "Ye-know how-that-the rulers of the gentile-race-nations, 'lord'-it-well-over them, and those

* These are the same words in Greek as those in xix. 30; and here in verse 16.

† 'Many called' to be Regenerated, 'few se-

lected' to develop the regeneration into New Birth.

‡ The reason for this copula being emphasized plain.

their magnates multiply-authority-
 26 over THEM. NOT thus however is-
 it-to-be-in-as part of YOUR-system * BUT-
 so far from that whoever haply may-
 be-willing in-ecclesiastical authority
 among you to have-got-to-be great,
 let-him-be your ministering-servant;
 27 and whoever haply may-be-willing in-
 ecclesiastical authority among you to-
 be first, let-him-be of you home-
 28 slave. Even-as 'The Son of- Man
 did-not get-to-come to-have-got-to-be-
 ministered-unto, BUT-so far from that
 to-have-gone-and-ministered, and
 moreover given His-own life a-ransom
 instead of many."

29 And as-they-were-going-out away-
 from Jericho, there-got-to-follow Him
 30 an-immense crowd. And lo, two
 blind-men sitting-as they had been by-
 the-side-of the road, having-got-to-
 hear-tell-as they did how-that "Jesus
 is-passing-by," -went-and-cried-out,
 saying, "Have-gone-and-pitied us,
 31 lord, son of-David!" But the crowd
 went-and-rebuked them so-as to-have-
 got-them-quiet; but they kept-on-
 crying-out all-the-more, "Have-gone-
 and-pitied us, lord, son of-David!"
 32 And Jesus having-gone-and-stood-
 still went-and-called them, and-then
 got-to-say, "What-great favour do-
 ye-want Me to-be-doing to-you?"
 33 Say-they to-Him, "Lord! that our
 eyes may-have-got-to-be-opened."
 34 But having-gone-and-compassionated-
 them-as Jesus-did, He-went-and-
 touched those their eyes; and straight-
 way their eyes got-to-look-up; and
 they-went-and-followed Him.

XXI. 1 And when He-got-near
 Jerusalem ward, and come (G)Bêth-
 phagê ward, at-the crest of the mount
 of-olives, then Jesus went-and-sent-off
 2 two disciples, saying-as He was to-
 them, "Have-got-ye-gone that village-
 there ward the-one opposite-to you;
 and straightway ye-shall-be-finding
 an-ass that-had-been-tied-up, and a-
 foal along-with her; having-gone-and-

untied, have-got-to-bring-them-led to-
 ME. And supposing some-one-inter-
 3 ested in them shall-have-gone-and-said
 to-you something, ye-shall-be-reply-
 ing, 'The Master of-them wants to-
 use-them;' but straightway-then he-
 will-be sending them." But the-whole-
 4 of THIS has-been-coming-to-pass, in
 order-that what got-to-be-spoken
 through the (G)prophet might-have-
 got-to-be-fulfilled, saying, "Have-gone-
 5 and-told-ye the daughter of-Sion,
 'Behold, thy king is-coming to-thee,
 meek and that-has-been-seating-him-
 self upon an-ass—even the male† foal
 of-a-beast-of-burden.'"

But got-to-go-their-way-did the dis-
 6 ciples, and to-do-exactly-as Jesus
 went-and-directed them, they-did-
 7 get-to-bring-led the ass and her
 foal; and-then got-to-put-upon them
 their garments, and-then went-and-
 seated-Him on-the-top of-them. But
 8 the-greater-part-of the heterogeneous-
 multitude went-and-spread their-very
 garments in-as part of the road; but
 others kept on-cutting-down branches
 off the trees, and spreading-them in-
 as part of the road. But the crowds,—
 9 those leading-the-way, and those fol-
 lowing,—kept-on-crying-out, saying-
 as they were, (G)Hōsanna! to-the son
 of-David; blessed-by the univers^s he
 coming-as he is in-the-name of-The-
 Lord!—(G)Hōsanna in the highest-
 heavens!" And having-got-to-come 10
 as He-did Jerusalem ward, the whole
 city got-to-be-upset, saying-as people
 were, "WHAT august personage is
 THIS?" But the crowds kept on-say-
 11 ing, "This is 'Jesus the (G)prophet,'
 he from (G)Nazaret of-Galilee. And 12
 got-to-go-in-did Jesus the temple
 ward of-God, and to-cast-out the-
 whole-of those selling and marketing-
 as they were in-organic oneness with†
 His temple, and the banks of-the-
 money-exchangers He-went-and-
 overturned, and the seats of-those
 selling the-sacrificial doves; and says- 13

* Christian Civilization in Church and State—the canon of normal Preferment.

† Our Lord identified Himself with the young, vigorous male, whilst the female, the mother, accompanied, with no one upon her back. How beautifully suggestive is this! Our Lord left the other ass for His Bride the Church, that she may

have His Spirit, and, down crushed and spiritually travailing of souls, may, in each new-born individual, ride 'meek and lowly in heart' to self-crucifixion, and glory everlasting.

‡ The force of the preposition here is that they were not there by accident, but made a regular market of it, under pretence of selling for sacrifice.

- He to-them, "It-has-been-written, 'MY House a-house of-prayer shall-be-called-ever.' YE however got-to-
 14 make-it a-den-of-thieves." And there-got-to-come-up-for healing to-Him blind-folk and lame in-*His* temple, and
 15 He-went-and-healed them. But having-got-to-sce-as *did* the chief-priests and the scribes the wonderful-things which He-got-to-do, and the children crying-aloud-as they were in-as part of the *Dicine* Worship of* the temple, and saying, "(G)Hosanna to-the Son of-David," they-got-to-be-jealously-en-
 16 raged; and to-say to-Him, "Hearest-thou what blasphemous idolatry these are-uttering?" But Jesus got-to-say to-them, "Yes;—never got-ye-to-read, 'Out-of babes' and sucklings' mouths thou-shalt-have got-to-perfectly-reset-
 17 the broken bone of† praise." And having-gone-and-left them He-got-to-go-out outside the City Bethany ward, and got-to be obliged to-lodge-in-the-open-fields‡ there.
 18 But early-in-the-morning returning-as *He* was the City ward, He-got-to-be-hungry§; and having-got-to-catch-sight-of-a-solitary fig-tree upon the road-side, He-went-and-made-up-to-it, and nothing did-He-get-to-find on it except leaves only: and says-He to-it, "Never let-there-have-got-to-be from thee fruit eternity ward."—And the fig-tree went-and-dried-up in-
 20 stantly. And having-got-to-see-it-as *did* the disciples, they-went-and-marvelled, saying-as-they-were, "How instantaneously the fig-tree went-and-dried-up!" But Jesus got-to-break-out-and-to-say to-them, "Verily, I-tell you, supposing ye-possess trust, and

"keep-from having-got-to-doubt, ye shall-not only be-doing this of-the fig-tree, BUT supposing-even ye-went-and-said-to-this mountain-*here*-'Have-got-to-be-carried-off and to-be-cast the sea ward,' it-shall-be-coming-to-pass.—And everything whatsoever ye-shall-
 22 have-got-to-ask in your prayer, trusting-ever, ye-shall-be-receiving-in its proper season." And to-Him come-as
 He got to be the temple ward, there-got-to-come-up-breaking in upon Him, whilst-He-was-teaching, the chief priests and the (G)presbyters of-The People, saying-as they were, "In-the strength of WHAT authority-in its source|| art-thou-doing all-this?—and-
 moreover WHO got-to-Give THIS the authority-to-*THEE*?" But Jesus got-to-
 24 break-out and-to-say to-them, "I also am-going-to-be-asking you a-question, one-single-one, which supposing ye-shall-have-got-to-tell-ME, I-also will-be-saying, 'in-the strength of what authority I-am-doing all-this';—the
 25 (G)baptism of-John from-whence was-it?—in authority-out-from heaven, or out-from men?" But they were-arguing among themselves, saying, "Supposing-we-shall-have-got-to-say 'From heaven,' he-will-be-sure to-be-saying to-us, 'Why-ever then *did* ye-not go-and-trust him?' But supposing we-shall-
 26 have-gone-and-said 'Out-from men,' we-are-in-terror-of the populace, for the-whole-of-them esteem John as a-(G)prophet." And got-to-break-out-
 27 did-they to Jesus and-to-say, "We do-not know." Got-to-reply-did He also to-them, "I also will not tell you 'in the strength of what authority I-am-doing all-this,' but what is your con-
 28

* They extemporized possibly a private Service, sang the Messianic psalms, and worshipped God-INCARNATE to His very face;—the first, and hitherto the last, time on earth.

† Praise is the characteristic of godliness;—it was broken at the Fall; badly set in the Jewish dispensation; broken again on the Cross; perfectly reset on the day of Pentecost. The characteristic of Christianity, as foretold in this prophecy, began to manifest itself from the first in the Baptism and tender care of babes: but it was only as Christianity waxed powerful that by the University system of the early Middle Ages it began to reduce the education of youth to being an organic part of itself; then grammar schools came, private schools, middle class schools, national, infants, and Sunday

schools. The praise of the present day shows signs of being less the pious flattering homage of will-worship hitherto prevailing, even in the most enlightened parts of the Church, and more the intelligent expression of ecstatic admiration for God in His works of power and love, natural and spiritual, developed from the inner nature as the flower from the plant. But, of course, the deepest meaning of this quotation is of babes in The Church of the Bride.

‡ This is the necessary meaning of the word (see Luke xxi. 37).

§ Verse 17.

|| Rome, every-one present understood what they meant. It was their policy to assume our Lord's secret inspiration as from the hated Romans.

scientious-opinion?—A-person was-
possessing two sons, and having-got-to-
go-up-as he did to set him his work to-
the first-one, he-got-to-say, "Son, go,
to-day be-working in my vineyard,"
29 But he went-and-broke-out and-got-
to-say, "*I do not choose-to;*"—sub-
sequently, however, having-got-to-
repent-as he did, away-he-went-and
30 sped. And having-got-to-go-as he did,
to set him his work, to-the second-one
he-went-and-told-him to do-the same:
but he got-to-break-out and-say,
"I*, . . . lord!"—and-then got-not to
31 go. Which of the two got-to-practise
the will-and plan of-his father?"
They-say unto-Him, "The first-
one." Says Jesus to-them, "Verily
I-tell you, that the tax-gatherers and
the harlots are-preceding you The
32 Kingdom of-God ward. For there-
got-to-come with aid unto you John,
in-organic oneness with the-way-of-right-
eousness, and ye got-not to-trust-in
him; the tax-gatherers and the harlots
however did-get-to-trust-in him; but
ye having-got-to-see-that got-not to-
repent subsequently so-as-to-have-got-
to-trust-in him-too.
33 Another (G)parable have-got-to-
listen-to—A-human-being One-of
specially high position there-was a-
house-master, one-who went-and-
planted a-vineyard, and got-to-throw-
a-fence round it, and-to-dig a-wine-
press in-organic oneness with it, and
to-build a-fort, and farm it-out to-
farmers, and - then - went-and-left
34 home. But when got-to-draw-near-
did the season-of-its-fruit, he-got-to-
send his home-slaves unto-his farmers
so as-to-have-got-to-receive his-own
35 fruits. And the farmers having-gone-
and-taken those his home-slaves, one
indeed they-got-to-half-slay, another
36 however to-kill, another to-stone.
Again he-got-to-send other home-
slaves more-in number than the first;
—and they-went-and-did to-them just-

* The Greek word is 'Ego,' from whence our
noun 'egotism,' the 'plenary ego' is the soul of
pharisaism, Jewish, Christian, and Pagan; the
son here in the parable is so absorbed in self-con-
sciousness that he did not even know what his
father said, but took it for granted that whatever
it might happen to be he would be sure to have
done it.

the-same. As-a-last-resource, how- 37
ever, he-got-to-send with aid unto
them his son, saying-as he was,
'They-will-be-reverencing the son of-
me.' But the farmers having-got-to- 38
see the son got-to-say in-and-among
themselves, 'This is the heir-at-law,
come-along let-us-be-judicially-mur-
dering Him, and-so have-got-to-make-
sure-of his inheritance.'† And-ac- 39
cordingly having-got-to-seize Him-as
they did they-went-and-cast-Him-out
outside-excommunicate‡ the vineyard,
and did-get-to-judicially-murder-Him.
When therefore the master of-the 40
vineyard shall-have-got-to-come-
himself, what-tremendous penalty will-
He-be-inflicting-on THOSE farmers?"
. . . . Say - they - to - Him, "The- 41
Wretches! wretchedly will-He-be-
destroying them;§ and-His vineyard
will-He-be-giving-in-charge to-other
farmers worthy ones-who shall-be-giv-
ing-in-return to-Him the fruits in
their season." Says Jesus to-them, 42
"Did ye-never get-to-hear-read|| in
The Scriptures, 'A-Stone which those
building after trial-got-to-reject, that-
is the one-which shall-have-got-to-
come-to-be the corner's head ward;
from-with The Lord got-to-come-inte-
being-did this-same-Head-and-so it-
is-undoubtedly wonderful in-as feasted
upon by our eyes'?—consequently, I- 43
tell you, that away-from YOU it-is-
that-shall-be-being-taken The King-
dom of-God, and given to-a-race
realizing-as they shall be the fruits
of-it. And-moreover as a matter of 44
individual responsibility he that-shall-
have-got-to-fall in penitence-upon The
Stone That-same-'Stone' shall-be-
heart-broken, but in judgment-upon
whomsoever haply it-shall-have-got-
to-fall it-will-be-pulverizing him." And
having-got-to-listen-out as did 45
the chief-priests and the (G)pharisees
to-His parables, they-then-got-to-per-
ceive that all-about THEM He-is-speak-

† Satan's aim—"the children of their father the
devil" are credited with his policy (see note on
iv. 3).

‡ Hebrews xiii. 12.

§ The Romans—they assumed.

|| In the course of the Lectionary at your Syna-
gogue.

46 ing. And anxiously-seeking - opportunity-*though they were to-have-got-to-lay-hands-on Him, they-got-to-be-in-terror - of the crowds, since there-they-were-esteeming Him as a-(c) prophet.*

XXII. 1 And Jesus having-got-to-break-out again-*as He did got-to-speak to-them in (c)parables, saying-as He was,* " Likened-got The Kingdom of - The Heavens - to-a - mere-human being, one-who went-and-made wedding-festivities for his son ;
2 —and sent-off his home-slaves-to-have-got-to-summon those that-had-been-invited the wedding-feasts ward,—and there-were-they-*all-unwilling to-have-got-to-come !** Again off-he-got-to-send other home-slaves, saying, 'Have-gone-and-told those that-have-been-invited, 'Lo, that my entertainment I-got-to-get-all-ready those my oxen and those my fatlings all-killed-*as they have been, and-in short EVERY-THING† ready ; come-along the mar-ri-ngo - festivities ward.*' But they having-got-to-be-*apathetic - about - it, got-to-take-themselves-off, one indeed his own estate ward, but another his business ward ; the rest however having-gone-and-soized - hold-as they did-of those his home-slaves went-and-treated - them - with - insult, and-then judicially-murdered-them.*" And having-got-to-hear-of-it-*as that king-did he-got-to-be-full-of-wrath, and having-gone-and-sent his armies he-got-to-destroy those murderers, and their city he-got-to-burn-to-the-ground.*
3 Then‡ says-he to-his home-slaves, 'The wedding indeed is all-ready, but those that-had-been-invited were-*in a state of-being not worthy ; be-going-out therefore upon the thoroughfares of-the great-highways, and as-many-as-over possibly ye-shall-have-got-to-find, have-gone-and-summoned the*

* To a series of wedding-banquets ! Isai. lvi. 6 ; John ii. 1, 2, 11.

† 1 Cor. iii. 21, 22.

‡ After the destruction of Jerusalem.

§ God's purpose with regard to the Christian Church.

|| Sublime irony !—paraphrased it would be : ' of course when the king went in it was marvellous for one single one not to have been only too proud to secure a Royal Garment enveloping the wearer in bliss and glory ;—*how many does The King*

wedding-feasts ward. And having-
got-to-go-forth-*as did those home-slaves the great-highways wards they-got-to-gather-together all as-many-as-ever they-got-to-find—ye the morally - corrupt as-well-as the-benevolent ; and-so the wedding did-get-to-be-furnished-with guests.*§ Having-got-to-go-in however - *as the king - did to-have-got-to-introduce-Himself-to the guests-reclining-as there they were he-got-to-catch-sight-of THERE a-person|| that had-never-been-putting-on any-wedding garment !—and-so says-he to-him, ' Guest ! how-
ever didst-thou-got-to-come-in HERE, escaping-as thou art-from being-pos-sessed-of a-wedding garment ?*' But he-got-to-be-dumbfounded. Then
got-to-say-did the king-to-the at-tendants, 'Have-gone-and-bound his-hands and feet and then-taken-him up and-have-got-to-cast-him-out the darkness ward, the comparative-dark-ness-outside ; there shall-be the wailing and the gnashing of-the-teeth-of-despair. For many are the-called, but few the-chosen.'

Then having-got-to-proceed elsewhere
as did the (c)pharisees they-went-and-took counsel-together how-that they-might-have-got-to-ensnare Him in-organic oneness with speech. And-so there-they-are-sending-forth-to-Him their-own disciples together-with those of-the Herodians, saying, "Teacher, we-know that true thou-~~ART~~-undoubtedly and the way-of-God in-truth art-teaching, and it-is-no matter to-THEE about anybody, for thou-regardest not the countenance of-MEN ;—be telling us therefore, what-now-is-thy conscientious-opinion ?—Is-it-a-lawful-thing for us-to-have-got-to-pay (c) census to-Cesar,—or not ?" But Jesus having-known-as He got-to that their corrupt-selfishness, got-to-say, see in the visible Church clothed in "The Righteousness of Christ" ? The fewness (verse 14) of those in the professing Church who avail themselves of what is pictured by this Oriental robe—royal wedded oneness, through trust in Christ, with God, to be made the individual believer's eternal 'see-simple,' 'without money and without price'—can alone be indicated by irony.

¶ For the suggestive power of the Aorist (on a future basis) here, and also the meaning of verse 21, see note on Mark xii. 15.

19 "Why-*er* are-ye-putting ME to-the-
 test, (G)hypocrites! — Have-got-to-
 show Me the coin of-the (G)census.*
 But *they* got-to-bring-up-to-Him a-(G)
 20 denarius. And says-He to-them, "Of-
 what-*sovereign* is-this the image and
 21 the legend?" They-say to-Him,
 "Why-of-Cæsar-to-be-sure."† Then
 He-says to-them, "If-*they* then have-
 gone-and-paid-back *the things that be-
 long to Cæsar to Cæsar,‡—AND more-
 over things that belong to God to God.*"
 22 And when-they-got-to-hear, they-
 went-and wondered, and having-got-
 to-leave Him-*alone* off-they-got-to-
 go.
 23 On THAT day-*too* go-to-come-up-for an
 opinion to-Him-did some-(G)Sadducees
 —a sect which-says that there "can-
 not be a-resurrection-at all for *scien-
 tific reasons*; and they got-to-ask-Him
 24 a-question, saying—"Teacher, Moses
 got-to-say, 'If any-*Israelite* shall-have-
 got-to-die "unpossessed-of children-at
 all his brother shall-be-affinity-wed-
 ding his-*brother's* widow, and-*so* shall-
 be-raising-up issue to-his brother.'
 25 But there-were with us seven brethren,
 and the first having-got-to-be-married,
 got-to-die, and-*being* "unpossessed-of-
 any-issue, got-to-leave his widow to
 26 his brother; and so-too the second,
 27 and the third, up-to the seven. But
 last of all got-to-die-did the woman
 28 also. In the resurrection,§ then, of-
 which-*lawful owner* of-the seven-*men*
 shall-she-be-being wife, for the whole-
 of them got-to-have-right of possession-
 29 in her. But got-to-break-out-did
 Jesus and-to-say to-them, "Ye-are-
 wandering-all-*astray*, from-*your* "ut-
 ter ignorance-of the Scriptures, and-
 30 "utter" of-the power-of-God. For in

The Resurrection *men*-neither marry,
 nor are-*women*-given-in-marriage, BUT-
 so far from that as the (G) angels of-God
 in heaven are-they *physically*. But- 31
 now as-to the-*fact* of a rising-again of-
 those dead, did *ye*-never get-to-hear-
 read what got-to-be-spoken-to-you on-
 the-part-of-God, saying, 'I AM-*now* 32
 the God of-*Abraam*, and the God of-
Isaak, and the God of-*Jacob*'?—GOD
 is not a-God of-dead-*people*, BUT-so far
 from that of-living-*ones*." And having- 33
 got-to-listen-as *did* the crowds they-
 were-in-a-state-of-wonderment upon
 that-His teaching.

But the (G)pharisees—having-got-to- 34
 hear that He-went-and-silenced the
 (G) Sadducees—got-to-be-gathered-to-
 gether *agreed-upon* the self-same-*ob-
 ject*. And one of them got-to-ask-a- 35
 question, a-lawyer, putting-Him to-the-
 test-as *he was*, and saying, "Teacher, 36
 which-*is* the great commandment in
 The Law?" But Jesus got-to-an- 37
 swer him, 'Thou shalt-be-loving The
 Lord thy God in-*whole-heartedness*
 with the-entire heart of-thee, and in-
 whole-souledness with the-entire soul
 of-thee, and in-*whole-mindedness* with
 the-entire mind of-thee.' THIS IS- 38
 necessarily the-first and great command-
 ment;—the-second however *is*-kin-to 39
 it,—'Thou shalt-be-loving thy neigh-
 bour as thyself.' In-orbital obedience 40
 round the centre of these, the two-
 correlated commandments, the entire
 law and the (G) prophets hang-sus-
 pended."

But the (G)pharisees having-been- 41
 gathered-together, Jesus *went and*
 asked-them a-question, saying, "What 42
 is-your conscientious-opinion about
 The Christ,—son of-what *Being* is-

* The denarius was the 'census' money, *then*
 it was the tribute which a conquered people were
 obliged to pay, so there was no question of the
 conscientiousness or not of paying *tribute*, but
 what was the question of the day was whether,
 under the nursing of the Romanising Herods,
 they should become a legal homogeneous part of
 the Roman empire and the 'census' should no
 longer be a compulsory tribute but a willing tax.
 The 'census' was the *genus* of which 'tribute'
 and 'tax' were the *species*. In the casuistic
 question proposed for solution in verse 17, 'Shall
 we have got to pay census to Cæsar?' the abstract
 and general is used for the concrete and particular,
 the question being so well known. This interpre-

tation arises entirely out of the force of the Aorist
 tense. † The 'to be sure' was in their tones.

‡ The denarius taken out of the pocket of some-
 body present—so they were using a Roman cur-
 rency, and 'the pharisees who were covetous' cared
 not how much of that pagan currency flowed
 through their own proprietorship. Our Lord's
 answer amounts then to this: 'As ye are com-
 placently using Roman money, you may as well
 have got to be Roman citizens.'

§ Their idea of the resurrection was that of a
 return to the economy and conditions of the present
 life, as with the young man of Nain, Lazarus, and
 others, to which their dilemma would logically
 apply.
 ¶ *I.e.*, unscientific.

He essentially? Say-they to-Him,
 43 "Of-David." Says-He to-them,
 "How-comes it then that David in-the
Revelation of The-Spirit entitles Him
 44 'Lord,' saying, 'Said got-to-THE
 LORD to my Lord, 'Be-sitting at
 MY right-hand, until I-shall-have-got-
 to-make thy enemies a-footstool-of-thy
 45 feet.' Since then David does-entitle
 Him 'Lord 'how-can-he-be-his son?"
 46 And there-nobody was-able to have got
 to say-a-word to-Him in-reply!—Nor
 did-any-the cleverest or boldest-one
 go-and-dare from that day-forward
 to-have-gone-and-asked-Him a-question
 any-more.

XXIII. 1 Then Jesus got-to-speak
 to-the crowds and to His disciples,
 2 saying, "Upon-in hereditary authority
 the seat-of-Moses got-to-sit the scribes
 3 and the (G)pharisees, everything
 therefore whatsoever perchance they-
 shall-have-got-to-tell you to-be-observ-
 ing, be-observing, and practising; but
 4 "keep-from practising after-the model
 of their works, for they-theorize*
 and do-not practise. For they bind-
 up heavy and well-nigh-intolerable
 moral-burdens, and-then put them-up
 upon the shoulders-of-their poor fellow
 men;—but with a-finger-of-their-own
 they do-not choose to-have-gone-and-
 5 moved them themselves! But the-
 whole-of their works they-do with-a
 view to the having-got-to-be-an-inter-
 esting-spectacle to-their fellow men;
 —for they-enlarge their (G)phylac-
 teries, and increase-the-size-of the

borders-of-their garments, aye-and- 6
how they love-too, the seat-of-honour in
 their banquets, and the first-seats in
 the (G)synagogues, and the greetings- 7
 of-respect in the market-places, and
 to-be-addressed *slavishly*-on-the-part
 of their fellow men (G)'Rabbi,' (G)
 'Rabbi.' Do-ye however "keep-from 8
 having-got-to-be-entitled (G)'Rabbi,'
 —for a-single *Personality* is-essentially
 of-you The Teacher—The Christ; but
 the-whole-of you are-essentially
 brethren, And 'Father'† "keep-from 9
 having-got-to-entitle anyone-of-your-
 selves, a frail creature-upon the
 earth;—for One-Being is-essentially
 of-you THE FATHER, The One in-
 the one family of The Heavens. Nor 10
 have-got-ye-to-be-entitled 'spiritual-
 directors'—for a-single *Personality*
 is-essentially of-you The 'spiritual-
 Director'—The Christ but the 11
 greatest of-you shall-be of-you a
 ministering-servant whosoever how- 12
 ever shall-in history be-exalting him-
 self, shall-be-being-abased; and who-
 soever shall-be-abasing himself
 shall-be-being-exalted. But (G)woe 13
 to-you scribes and (G)pharisees, (G)
 hypocrites;—because there-ye-are-
 eating-up the pensions of-the-poor
 widows, and-to that end for-decoying-
 appearance long-at a time continue-
 at-prayers: on-account-of this ye-
 shall-be-receiving a-correspondingly
 heavier punishment. (G)Woe unto-you
 scribes and (G)pharisees, (G)hypo- 14
 crites;—because there-ye-are-locking-

* The pharisee—from a root meaning to 'sepa-
 rate'—is not extinct, because spiritual pride is
 not extinct, but flourishes as a 'plant which the
 Heavenly Father hath not planted' now with
 tropical luxuriance and in a thousand species in
 Christianity, and nowhere more so than where the
 ground of civilization is fattest and the dews of
 The Holy Spirit most abundant. To listen to the
 discourse and discourses of not a few, and to read
 the journals edited, one might imagine that the
 only change which Protestantism had effected was
 the substitution of a thousand popes, in sect, par-
 lour, pulpit, platform, and editorial chair, instead
 of the one in 'the chair of St. Peter'! The pha-
 risee 'separates' contemporaneous mankind into
 two parts, the little coterie with which he sym-
 bolizes, or are his disciples, or take in his journal,
 and the entire human race outside; for the first
 he claims the benefits of the covenant of God in
 Christ, the omniscient guidance of His Spirit, the
 authority of the whole Bible, the 'consensus of

the fathers,' and, in short, everything necessary
 for making him and his friends the sole depositaries
 of what is orthodox in Creed, evangelizing in
 effort, and directing in providence; for the Syro-
 phenician myriads outside—Christian and pagan
 —the more benevolent grudge not 'the crumbs
 which fall from the children's table.

† Clergy and Laity.

‡ The Great Head of the Church foresaw, and
 warned it against, the natural tendency in this
 world of the Ministry in every Church centripet-
 ally to form itself into a clerical caste different in
 kind from the laity, each member of which should
 arrogate to himself some one prerogative or more
 of Christ, veiled under some title more or less
 euphemistic.

§ All the apostasies of the Church are fatoid-
 ally in the "got" of the Aorist-tense here—for
 pride, 'the condemnation of the devil,' is the secret
 of them all, ancient and modern, 'Church' and
 'Chapel.'

- up the kingdom of-the heavens in-the-
 faces of-your fellow men; for ye-
 yourselves are-not going in, nor those
 entering-in do-ye-ever-leave-free to
 15 have-got-to-enter-in. (G)Woe unto
 you scribes and (G)pharisees, (G)hypo-
 crites;—because ye-compass sea and
 land for-the-sake-of-having-got-to-
 make a-single (G)proselyte, and when
 he-has-got-so-to-be, ye-make him a
 child of (G)geënnā two-fold more-even
 16 than yourselves-always. (G)Woe to-
 you 'guides' but-blind-ones who say-
 as you do, 'Whosoever possibly got-
 to-swear-by-an-oath on the sanctuary
 there-is nothing-in it; but whosoever
 possibly got-to-swear-an-oath on the
 gold of-the sanctuary, he-must-be-
 17 keeping-his oath.' Fools and blind!—
 for which is greater, the gold, or the
 sanctuary, which hallows its gold?—
 18 And 'Whosoever got-to-swear-by-an-
 oath on the altar, there-is nothing-in
 it; but whosoever got-to-swear-by-an-
 oath on the oblation which is up-
 upon it, he-must-be-keeping-his oath,'
 19 Fools and blind!—for which is greater,
 the oblation or the altar which hal-
 20 lows its oblation? He then who-
 shall-have-got-to-swear-an-oath on the
 altar, is-swearing on it, and on every-
 21 thing that is up-upon it. And he
 that-shall-have-got-to-swear-an-oath
 on the temple, is-swearing on it, and
 22 on Him inhabiting it-as He is. And
 he that shall-have-got-to-swear-an-
 oath on God's heaven, is-swearing on
 the throne of-his God, and on Him
 that-is-sitting upon it.
 23 (G)Woe unto you, scribes and
 (G)pharisees, (G)hypocrites:—because
 ye-tithe the mint, and the anise, and
 the (G)cummin, and went-and-passed-
 over the weightier-obligations of-The
 Law—the justice, and the mercy, and
 the trust, these it was-that ye-were-
 always to-have-got-to-do, and to have-
 24 kept-from neglecting those-other-
 things. 'Guides' but blind ones!
 straining-as-ye-do 'the gnat,'-out of the
 wine, but 'the (G)camel' swallowing-
 25 down! (G)Woe to you, scribes and
 (G)pharisees, (G)hypocrites;—because
 ye-are accustomed to be-making-nice-
 and-clean the outside of-your cup
 and of-your bowl-platter, but within
 they-are-full of luxuries bought-by ex-
 tortion and unrighteousness. (G)Phari-
 see! blind-guide! have-got-to-purify
 first-of-all the inside-part of thy cup
 and thy bowl-platter, in-such-way-as-
 that the outside of-them may-have-
 got-to-be pure too! (G)Woe to-you 27
 scribes and (G)pharisees, (G)hypocrites;
 —because ye-are-just-like sepulchres
 that-have-been-white-washed, such-as
 looked at-from-without seem-ever
 slightly-enough, but when looked at
 from within* are full of-dead men's
 bones and of-every-species of-nasti-
 ness. Thus also ye when looked at- 28
 from-without appear to-your fellow
 human beings to be-righteous, but
 when looked at from-within† are full
 of-(G)hypocrisy and lawless-transgres-
 sion. (G)Woe to-you scribes and 29
 (G)pharisees, (G)hypocrites; because
 ye-do-build-as 'memorials' the sepul-
 chres of-your (G)prophets, and embel-
 lish the tombs of-the righteous, and 30
 say, 'If we-were-living in the days of-
 those fathers of-our-own, we were-
 never doubtless being participators-
 with them in the blood of-the (G)pro-
 phets.' So-that ye-bear-testimony- 31
 against your-own-selves, that sons ye-
 are-of-men that-got-to-murder-their
 (G)prophets! And ye shall-have-got- 32
 to-fill-full-up the measure of-your
 fathers. Serpents!‡—broods-of vi- 33
 pers!—how shall-ye-have-got-to-escape
 away-from Satan's punishment of-
 God's (G)geënnā? For this-reason, lo, 34
 I am-sending-forth-now with aid-unto
 you (G)prophets and wise-men, and
 scribes; and some-of them ye-shall-
 be-judicially-murdering and crucifying,
 and some-of them ye-shall-be-scourg-
 ing in your (G)synagogues, and shall-
 be-persecuting away from city city
 ward: so-that there-may-have-got-to- 35
 come in judgment-upon you the-whole-
 of the righteous blood spilt-as it is
 being fertilizingly-upon the earth,
 right away-from the blood of-Abel the
 righteous and right-up to the blood of-
 Zacharias§ son of-Barachias, a person-
 whom ye-shall-have-got-to-murder

* Luke xvi. 15.

† By God.

‡ 'The old serpent,' whose children they were,
 is 'Apollyon'—a destroyer.§ Just before the siege of Jerusalem (verse 38)
 by Titus, we read in Josephus, the great Jewish
 historian ("Wars of the Jews," b. iv., ch. v.,

36 *some-where-between the temple and its altar. Verily, I-tell you, that these-crimes the-whole-of-them shall-be-coming in penalty-upon THIS age-and-*
 37 *race.—Jerusalem! Jerusalem! judi-cially murdering-us thou art God's*
(G)prophets, and stoning those that-
have-been-sent-forth with aid-unto
thee, how-frequently did-I-go-and-be-
Oh!-so-willing to-have-got-to-gather-
together thy children-in-the-same-way-
as a-hen-bird gathers-together those
her-own chickens underneath her
wings and ye got-not-to-be-willing!
 38 *Lo, here is this your house being-*
 39 *already-left to-you desolate.*—For I-*
declare-to-you that ye shall-never "no-
never have-got-to-catch-a-sight-of Me
right away- from henceforth until
possibly ye-shall-have-got-to-say,
'Blessed-is The Coming in The-Name
of-The-Lord!'"

XXIV. 1 And having-got-to-go-out-as He did there was-Jesus on-His-way away-from His temple; and His disciples got-to-come-up on purpose-to-have-got-to-point-out to-Him the architectural additions made to the temple.—But Jesus got-to-say to-them, "Do ye-not perceive-the real-character of all these-fine improve-ments?—verily I-tell you, there shall-not "be-allowed-to have-got-to-be-left here a-stone-plumb-upon a-stone-now which is-not "destined to-be-thrown-down."
 2
 3 But whilst-sitting up-on the mount of-olives, His disciples got-to-come-up-for instruction to-Him secretly, saying, "Have-got-to-tell us when all-THIS shall-be;—and WHAT-awful portent the harbinger-of-that coming-presence-of-Thine-is to be;—and of-the completion-of-the dispensation?"
 4 And Jesus got-to-break-out-and-to-say to-them, "See-now and-^mkeep

sec. iv), "And so as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain—so what provoked them against him was, that hatred of wickedness and love of liberty which were so eminent in him. . . . Now there appeared no proof or sign of what he was accused. . . . He turned his speech to his accusers, and went over distinctly all their transgressions of the law. . . . They fell upon Zacharias in the middle of the temple and slew him . . . and threw him down from the temple immediately into the valley beneath."

some specious deceiver from-you having-gone-and-led astray; for many shall-be-coming relying-upon The mere Name of-Me, saying, 'I am-really The Christ,' and many they-shall-be-leading- astray. But ye-are about-to-be-hearing-of wars and rumours-of-wars, be-secing-to-it that ye-^mkeep-from being-troubled; for-it-is-inevitably-necessary-that the-whole-of-this must have got-to-be; BUT-still not directly is the end. For there shall be going-on-race springing-up after race, and kingdom after kingdom; and there-shall-be famines and pestilences and earthquakes throughout districts:—but all these-things are but-the earlier birth-pangs.† Then shall-they-be-delivering-over you persecution ward, and shall-be-judicially-murdering you; and ye-shall-be-being-the-detested-on-the-part-of everybody among the-gentile-race-nations thanks-to The Name of-ME. And then shall-many be-(G) scandalized at the cross, and shall-be-betraying one-another, and hating one-another. And many (G)pseudo-(G)prophets shall be-springing-up and leading- astray many. And on-a-count-of-the-fact that lawless-transgression shall-have-got-to-abound, the divine- LOVE of-the-greater-part-of Christendom shall-be-cooling. But he that-shall-have-got-to-per-severe-in his trust in Me to-the-end of his life he-it is that shall-be-saved. And there-shall-be-being-heralded-in Missions this The Gospel of-The Kingdom in-organic oneness with the economy of the entire-inhabited-world-a-witness-of the near-ness of My Advent ward to-the-whole-of the gentile-race-nations:—and THEN-I grant you† the end shall-be-coming. When therefore ye-shall- 15

* The same word (as an adjective) as in xxiv. 15 (as a noun); the Romans were the 'Apollyons' the 'desolators' of the earth—and their standards might well be vultures—'Roman eagles.'

† The present Pentecostal Dispensation the 'birth pangs' of the 'palingenesis,' the new-birth Dispensation of Christ's Personal Reign. This verse refers to the Apostle end of the Dispensation.

‡ Verse 3.

have-got-to-see the abomination-
standard of - the desolation-caused,*
that which got - to - be - spoken - of
through Daniel the (G) prophet,—
reared-as-it-shall-have-been in the-
holy place-itself,—he-who is-recogniz-
ing-to what I refer let-him-bear-it-in-
 16 *mind,—then-let those that are-in Judæa*
 17 *be-fleeing upon its mountains:—he that*
is-upon the house-top let him-^mkeep-
from-even-going-down so-as-to-have
 18 *got-to-take-away the-goods out of-*
his house:—and he that is at work-
on-his-farm let him-^mkeep-from hav-
ing-got-to-turn-back so-as-to-have-
 19 *got-to-take-again his garments. But*
(G)woe to-those with-child, and to-
those giving-suck, in THOSE the days-
 20 *of God's vengeance. But be-praying-*
for-as a favour that ^mescaped may-
your flight have-got-to-be in-winter-
 21 *time, ^mor on the sabbath-day:—for*
there-shall-be then GREAT tribulation,
of-a-KIND-such-as has-never been
right away-from the beginning of the
world until the present-time, no
 22 *nor shall-have-got-^msuffered to-be*
ever-again. And unless THOSE days
had-got-to-be-lessened, all flesh had-
never got-to-escape destruction; but
thanks-to-the intercession of God's
 23 *(G)elect those days shall-be-les-*
sened. Then suppose some-pretent-
ious-person-shall-have-got-to-say
to-you, 'Lo, here-is the Christ!—
or 'here,' ^mkeep-from having-got-to-
 24 *give-any-credence-to-it. For there-*
shall-be-rising (G) pseudo-(G) christ,
and (G)pseudo-(G)prophets, and shall-
be-tendering mighty evidences, and-
also wonders, so-as to-have-gone-and-
led-astray,—if-that were a-possible-
 25 *thing,—even God's (G)elect. Lo, I-*
 26 *have-been-forewarning you. Sup-*
posing therefore they-shall-have-got-
to-say-to-you, 'Lo, in the desert
is-He,'—^mkeep-from having-got-to-go-
out; 'lo, in the secret-chambers,'—
^mkeep-from having-got-to-repose-

your-trust-in-him.† For analogously- 27
 as the lightning comes from the
 east, and shines even-until-it reaches
 the west, THUS-† Evangelistically shall-
 be The presence of-The Son of-Man.
 For where possibly the dropt-body- 28
 politic happens-to-be, THERE will-be-
 gathering-together the 'eagles.'

But straightway,—subsequent-to the 29
 tribulation of-the days those-above re-
 ferred-to,—the 'Sun' shall-be-getting-
 eclipsed, and the 'Moon' shall-no-
 longer be-giving that which is her light,
 and the 'Stars' shall-be-dropping out-
 from the heaven—even the powers-
 in authority of-The Heavens-ordin-
 ing§ shall-go-on-being-shaken-down.
 And then-at that stage shall-be-appear- 30
 ing the token-sign-of-The Son of-Man,
 in-the economy of the heaven; and then
 shall all the tribes-of-the earth be-
 wailing, and gazing-upon The Son of-
 Man coming as He is to be upon the
 Clouds of-the heaven, together with
 power and great glory, yes-and forth- 31
 shall-He-be-sending His (G)angels with
 trumpet note loud-and-long, and-then
 He-shall-be-gathering-together His
 (G)elect out-from the four winds, from
 the-one-extremity-of-the heavens up-
 to-the-other-of-them. But from the 32
 fig-tree have-got-to-learn its (G)parable
 lesson;—when now its foliage has-got-
 to-be tender, and it-is-shedding-forth
 its leaves, ye-know that near-is the
 summer:—in-the-same-way also ye, 33
 when ye shall-have-got-to-see the-
 whole-of these-things, know that it-is
 close,—at-the doors. Verily, I-tell you, 34
 this generation-and-race shall-be-
^mkept-from having-got-to-pass-away,
 until the-whole-of these-things shall-
 have-got-to-come-to-be.—The heaven 35
 and the earth shall-be-passing-away,
 but these My words shall-be-^mkept-from
 ever-having-got-to-pass-away. As re- 36
 spects, however, the day referred-to
 and the-hour not-a-creature knows-it,
 —not-even the (G)angels of-The Hea-

* xxiii. 38.

† I.e., the pseudo Christ.

‡ Not in a concrete, dramatic form, but gradually, inappalpably dispensationally from the East, where the light of conviction was flashed like lightning upon the Gentiles in *semine* in the Magi shall the Gospel continue its westward march

through Antioch, the "seven Churches of Asia," Rome, London, and across the Atlantic—lightning-like "conviction of sin, of righteousness, and of judgment," individually, ever its characteristic.

§ Rom. xiii. 1, etc.

|| Of The Millennial Dispensation, in our own day not far distant.

vens*—*all-kept-from-but My Father*
 37 only. But as the days of-(G)Nōē so
 shall-be also the Presence of-The Son
 38 of-Man;—for as in the days *those*
 before the deluge there-they-were-eat-
 ing-away† and drinking, marrying and
 giving-in-marriage, up-to the day-on
 which Noe got-to-enter-in the vessel
 39 ward, and *they* never got-to-know
 until the deluge got-to-come, and to-
 sweep-off the-whole-of them:—analo-
 gously also shall-be the Presence of-
 40 The Son of-Man. Then two-men shall-
 be out-at-work-on the farm,—the one
 shall-be-welcomed-away,‡ and the
 41 other-one is-left-behind: two-women
 grinding-as usual at the mill,—one-of
 them shall-be-welcomed-away, and one
 42 is-left-behind. *Keep*-watching, there-
 fore, because *ye do-not* know the-like-
 43 liest instant your Lord is-coming. But
 this *ye-do-know-for certain* that if the
 house-master had-been-knowing the
 likeliest watch the thief is-coming, he-
 had-got-to-keep-watch possibly, and-
 so perhaps *had-not* got-to-suffer his
 house-to-have-got-to-be-dug-through.
 44 For this-reason *keep*-YE also ready;
 because at-the instant *ye-do-not-think-*
likely there is-The Son of-Man coming §
 45 What-high-aiming-person then is the
 trust-worthy servant and intelligent,
 such-an-one-as his Lord shall-have-got-
 to-set-up over his household *for-the-*
sake of-giving them their meat at the-
 46 proper - times?—blessedly - fortunate
 that home-slave, the-one-whom when-
 got-to-come-as his Lord-shall have He-
 shall-be-finding *going on* acting so,||
 47 verily I-tell you, that *as steward-over*
the-whole-of that His property He-
 shall-be-setting HIM. But supposing
 that the *selfishly*-corrupt home-slave
 shall-have-gone-and-said in his heart,
 48 “*Goes-on*-postponing-does my lord to-
 have-got-to-come;”—and-then shall-
 have-got-to-set-to to-be-beating his

fellow-servants, but *whilst-he-is-eating*
 too and drinking *along-with* drunk-
 ards;—coming-shall The Lord of-that 50
 home-slave-be in-the economy of a *Dis-*
ensation day¶ in-which he is-not look-
 ing-out-for Him, and in-the form of an
 opportunity hour in-which he does-not
 recognise-Him; and-then shall-He-be 51
 splitting him-in two, and assigning
 him his share *along-with Satan's* (G)
 hypocrites;—THERE shall-be the wail-
 ing and the gnashing of-teeth-of *des-*
pair. XXV. THEN-at that epoch shall- 1
 The Kingdom of-The Heavens be-
 likened-to-ten virgins, which got-to-
 take their (G)lamps, and-to-go-forth
 their meeting ward of-The-Bride's
 Bridegroom.** But five of them were 2
 prudent, and the-other five foolish,—
 such foolish-ones as to-have-gone-and- 3
 taken-as they did their (G)lamps, and-
 not to-have-got-to-take *along-with*
 them-any-oil. The prudent-ones how- 4
 ever did-get-to-take oil in their vessels,
 as-well-as their (G)lamps. But The 5
 Bridegroom going-on-as he was-post-
 poning-His coming, to-napping-got
 the-whole-of them, *aye-and* went-fast-
 off-to-sleep-too. In-the-middle how- 6
 ever of-the-night a-shout has-gone-on-
 taking-place, ‘Lo, The Bridegroom is-
 coming, be-going-forth His meeting 7
 ward.’ Then up-got-to-rise the-whole-
 of those the virgins, and to-have-got- 8
 to-trim their (G)lamps. But the fool-
 ish to-the prudent got-to-say, ‘*Have-*
gone-and-made-us-a-present†† of a little
 of your oil, because our (G)lamps
 are-going-out.’ Got-to-break-out-did 9
 the prudent-ones however, saying, ‘By
 no means! *for fear there should-be*”not
 sufficient for-us and for-you too; but
 be-going-your-way rather for aid unto
 those that-sell, and have-got-to-buy
 for-your own selves.’ But during the 10
 time-they-were-going-away to-have-
 got-to-buy, The Bridegroom got-to-

* Paul calls them ‘the elect angels,’ St. John in the Apocalypse (iv. 6) ‘beautiful-creatures-all-alive.’

† It is a strong word for ‘eating,’ and really means ‘chewing.’

‡ As a very member incorporate of the mystical Body of Christ—‘The Bride’—‘having overcome’ and ‘by any means’ achieved ‘The First Resurrection’ (1 Cor. xv. 23). These are the elect of men, and are symbolically represented in the same

chapter of the Apocalypse as the ‘twenty-four presbyters’—twelve from each Dispensation, Jewish and Christian.

§ Possibly in the Jesus-like person of a forerunner, first. || Verse 45; Acts xx. 28.

** Of a Reformation time.

†† Where in the text is ‘The Bride’?—She is ‘conspicuous by her absence.’

†† Experience in the (virgin) Regeneration-life must be bought, it cannot be given as a present.

- come; and the-ones ready went-and-entered *along-with* him the wedding-festivities ward; and-then looked-got-to-be the door.* But after-a-while there are-the rest-of-the virgins also coming, saying, 'Lord! Lord! have-gone-and-opened-to-us!' But he got-to-break-out and-to-say, 'Verily I-tell-you I have-not been accustomed to-know you.'—Be-watching, therefore, because ye-know not the day nor the hour in-Dispensational and Providential oneness with which The Son of Man is-coming.
- 14 For He will be-like a-man-who when-leaving-home got-to-call His domestic home-slaves and to-deliver-over-to-15 their-charge His property:—and to-one indeed He-went-and-gave five (G)talents, but to-another two, but to-another one,—to-each in-proportion-to his ability; and-then went-and-started-on-His-journey-abroad immediately. But having-got-to-set-to-as did he that-got-to-receive the five (G)talents he-went-and-traded-him-well in-the investment of them, and-17 realized five (G)talents more. And-in-like-manner he with-the two also went-18 and-gained two more. But he that-got-to-receive the one having-got-to-go-off went-and-dug-a-hole† in-systematic burrowing into the earth, and got-19 to-hide the money-of-his Lord. But after-a-good-long time the lord of-those home-slaves comes, and settles-up with them. And-then having-got-to-come-up-as did he that-got-to-receive the five (G)talents he-went-and-brought-in-addition five (G)talents more, saying-as he was 'Lord, five (G)talents thou-didst-go-and-entrust-to-me, lo, five (G)talents more did-I-21 get-to-gain on-the-top-of-them.' Got-to-say-did-his lord in-reply to-him, 'Capital! home-slave benevolent and-trustworthy, there-in responsibility-over-a-few-interests wast-thou faithful, in responsibility-over many I-am-going-to-be-placing thee,—have-then-got-to-enter-in-the happiness‡ ward of-thy lord. But having-got-to-come-
- up too-as did he that-got-to-receive the two (G)talents, he-got-to-say, 'Lord, thou-didst-go-and-entrust-to-me two (G)talents, lo, I-went-and-gained two (G)talents more on-the-top-of them!' Got-to-say-did-his lord 23 in-reply to-him, 'Capital! home-slave benevolent and-trustworthy, there-in responsibility-over a few-things wast-thou faithful, in responsibility-over many I-am-going-to-be-placing thee;—have-then-got-to-enter-in the happiness ward of-thy lord.' But having-got-to-24 come-up too as did-he that-had-received the one (G)talent, he-got-to-say, 'Lord, having-got-to-know-as I did thee that a-hard-fisted man thou-art, reaping-always where thou-never didst-get-to-sow-anything, and gathering whence thou-never didst-get-to-scatter, and-so frightened-as I got to be, 25 away-I-got-to-go and-to-hide that (G)talent of-thine, in the earth; lo, thou-still-possessest it as-thine.' But 26 his lord got-to-break-out and-to-say to-him, 'Morally-corrupt home-slave, and lazy, thou always-hadst-been-knowing-hadst thou that I-am-in the habit of-reaping where I-got-to-sow not, and of-gathering whence I-got-to-scatter not?'—it-was-the-duty-of-thee 27 then to-have-gone-and-given that money-of-mine to-the bankers; and-then got-come-as I have I had-got-to-resumed-me haply what-is my-own, and that-with interest. Have-gone-28 and-taken therefore away-from him the (G)talent, and-then to-have-given-it to-him that already-possesses his ten (G)talents;—for to-him that already-29 possesses to-any-one-else-as well as to him§ shall-it go on being-given, and-so, ever more and more-shall-he-be abounding: but away-from him that-refuses-to-be-possessing, even what he-does-possess, shall-be-being-taken-away from him. And-moreover the 30 useless home-slave have-gone-and-cast-out the darkness ward the-comparative darkness outside;—THERE shall-be the wailing and the gnashing-of-teeth-of despair. But then-when The Son of- 31

* For the millennium.

† With his face to the sordid earth, toiling perhaps as hard to burrow as the fruitful investors to soar.

‡ Benevolence;—more benevolent ever with ever-enlarging opportunity.

§ It is on fixed eternal principles—there is no favouritism with God.

Man shall-have-got-to-come in-organic
oneness with His glory, and all the holy
 (c)angels *along-with Him, then shall-*
 He-be-sitting *Royally-upon the-throne*
 32 of-His glory. And-then there-shall-
 be-gathered before Him all the races-
of man, and He-will-be-sorting them-
individually from one-another, as the
 shepherd sorts the sheep from the
 33 goats. And He-will-be-placing the
 sheep indced on His right-hand, but
 34 the goats on His left. Then shall The
 King say to-those on His right-hand,
 'Come-hither ye blessed-as ye have
 been* of-My Father, have-gone-and-
 become-heirs-at-law-of The Kingdom
 prepared-as it has been being for-you
 right away-from the founding-of-the-
 35 world.—For I-got-to-hunger, and ye-
 went-and-gave Me to-eat:—I-got-to-
 thirst, and ye-went-and-gave Me to-
 drink:—there-was-I a-stranger, and
 ye-went-and-entertained-Me-hospita-
 36 bly:—naked, and ye-went-and-
 clothed Me;—I-got-to-be-infirm and
 ye-went-and-looked-after Me;—there-
 in prison ward, and ye-went-and-
 37 visited-with aid Me.' Then shall the
 righteous be-breaking-out-in-answer-
 to Him, saying, 'Lord! when-ever did-
 we-get-to-see Thee hungering, and go-
 and-nourish-Thee,—or thirsting, and
 38 go-and-give Thee to-drink?—But
 when did-we-get-to-see Thee a-stran-
 ger, and hospitably-went-and-entertained-Thee,—or naked, and went-
 39 and-clothed-Thee?—But when did-
 we-get-to-see Thee infirm, or in prison,
 and went-and-came with aid-unto

Thee?' And having-got-to-break-out- 40
 in-reply The-King shall-be-saying to-
 them, 'Verily I-tell you, just so-far-
 as ye-did-go-and-do-it to-one-of-these
 brethren here of-Mine, the-very-least
 of-them, to-Me ye-did-go-and-do-it.' Then shall-He-be-saying also to-those 41
 on His left hand, 'Be-going-your-own-
 way *exiled away-from Me, ye cursed-*
as ye have been the Fire ward, the eter-
 nal-fire which had-been-prepared for-
 the devil and His (c)angels;—For I- 42
 got-to-hunger, and ye-never went-and-
 gave Me anything-to-eat;—I-got-to-
 thirst, and ye-never went-and-gave
 ME-to-have-got-to-drink;—there-a 43
 stranger was-I, and ye-never went-
 and-entertained Me-hospitably;—
 naked, and ye-never went-and-clothed
 Me;—infirm, and in prison, and ye-
 never went-and-looked-after Me.†
 Then shall-they also be-breaking-out- 44
 in-answer, saying, 'Lord! when-ever
 did-we-get-to-see Thee hungering, or
 thirsting, or a-stranger, or naked, or
 infirm, or in prison, and never went-
 and-waited-as-servants-upon Thee?'
 Then shall-He-be-breaking-out-in- 45
 answer-to them, saying, 'Verily I-tell
 you, just so-far-as ye-went-and-did-it
 not to-one-of-the-least-of-these, ye-
 went-and-did-it not to-ME.' And-so 46
 going-their-way-shall these-last-be
 agonized-chastisement eternal‡ ward:
 but the-righteous life eternal ward."

XXVI 1 And it-got-to-be-that
 when Jesus got-to-finish the-whole-of
 these discourses, He-got-to-say to
 those His disciples, 'Ye-know that 2

* Our Lord Himself is here exercising the 'power of the keys,' and in the exact legal terms in which He delegated it to His Church: this is the same participle (perfect or pluperfect) as there (xvi. 19). Our Lord is 'binding' in verse 41, and 'loosing' here in pardoning love.

† A most important query comes in here—in a normal Church system who is responsible for 'looking after' the sick, infirm, and poor? Modern ecclesiasticism replies immediately, "The parish priest." So it comes to this, the relieving officer is appointed to look after paupers, and the Minister of Christ is called of the Holy Spirit and Ordained of the Church to look after the poor outside the Union. An empiric translation of the Inspired text has given us an empiric Theology; and an empiric Theology an empiric Church economy. The very members of the Church whom God has endowed with the 'gifts to dispense' of the Holy Spirit on purpose 'to wait on this very thing'

delegate the whole—with some contemptible tax upon their means, often snarlingly thrown to, as their almoner, the pastor—to that convenient servant-of-all-work, often some half-starved Curate or broken-hearted Vicar, for him to agonize to do out of his penury what they loftily, Dives-like, dream not of doing out of their abundance. It is as much incumbent upon all the laity—the rich and titled and the well-to-do of every grade—to make a ministerial business of visiting up to their God-marked-out bounds, wisely to relieve the sick and infirm, and efficiently to start the able in industries, as ever it is for ministers of other 'gifts' and endowments to preach, teach, and administer The Sacraments. But a scientific translation of the Inspired original will be followed by a scientific Theology and a scientific Church organization—The Church of the future.

‡ See Apocalypse v. 14, note.

after two days Pass-over-tide comes-on, and-then The Son of-Man is-to-be-betrayed the having-got-to-be-crucified ward."

- 3 Then got-to-be-gathered-together the scribes and the chief-priests, and the (G)presbyters of-The People the Hall ward of the-acting high-priest, the-one
4 called (G)Kaiaphas, and got-to-take-counsel-together that *they might have got-Jesus into-their-power by-stratagem and-then have-got-to-judicially-murder - Him. They - were-saying, however, "Keep-clear-of-doing it on The Feast-day, that-so ye may mes-*
5 *cape a-riot having-got-to-take-place amongst the populace.'*

- 6 But *during the stay which Jesus got-to-make in Bethany, in the-house of-Simon the one that used to be a leper.*
7 *there-got-to-come-up-for-a-purpose unto-Him a-woman having-in-her-possession-as she was an-(G)alabaster-box of-(G)myrrh-oil very-valuable, and there-she-was-pouring-it-all-over devotedly-upon His head as-there-He-was-reclining. But having-got-to-catch-sight-of-it-as did those His disciples they-got-to-be-jealously-an-*
8 *noyed, saying, "What-practical end ward-is such waste as-this?—why-for this could have-got-sold for-ever so-*
9 *much, and-then have-got-to-be-given to-the poor."* But Jesus having-got-to-know got-to-say to-them, "To-what-practical end are-ye-causing pain to-the WOMAN?—for-a-real-work,* a-
10 noble-work she-went-and-worked-her
11 ME ward:—for always-and-*over the poor ye-have along-with you, ME*
12 *however ye-have not thus-always:—*
13 *for having-got-to-lavish-as did this-woman this oil here devotedly-upon the body-of-ME-with-reference-to-her having-got-to-entomb ME she-went-and-did-it.—Verily, I-can-assure you, whereso-*
14 *ever possibly shall-ever-have-got-to-be-preached this My Gospel, in the-whole-of the world, shall-just-that-which this-woman went-and-did be-talked-about,—HER memorial ward."*

* Not a piece of pious sentimentalism, as they hinted, *He* knew how much it had cost her, and moreover that it was an act of enlightened Christianity—"anointing" the "Christ" ("Anointed") for *His* 'Work.'

one of-The Twelve, *he* called Judas Iscariot, *with aid-onto the chief-priests, he got-to-say, "What-good* 15 *bribe do-ye-feel-disposed-to-have-gone-and-given me, and-I to-you will-be-betraying him?" But they got-to-stand† him thirty silver-pieces. And* 16 *right away-from THEN there-he-ever-on-the-look-out-now-for a-good-chance of -having - gone-and-betrayed Him.*

But on-the first of-the-days of-un- 17 *leavened-cakes-festivities got-to-come-up-for-instructions-did the disciples-to-Jesus, saying-to-Him, "Where-dost-thou-wish that-we-have-gone-and-prepared for-thee-to-have-got-to-eat The Pass-over?" But He-got-to-say* 18 *'Be-off the City ward for accommo-*
19 *dation-onto So-and-so, and have-got-to-say to-him, 'Our Teacher says, 'That My ripe-season near-is-now, accom-*
20 *modated-at thy-house I-purpose-keeping The Pass-over along-with My disciples.'*" And the disciples 19 *went-and-did as Jesus got-to-direct*
21 *them, and they got to get the Pass-over ready.*

But evening having-got-to-come-as it 20 *did there-He-was-reclining along-with The Twelve. And as-they-were-eat-* 21 *ing He-got-to-say, "Verily I-tell you, that one from-among YOU will-be-the agent in-betraying ME."* And being- 22 *grieved deeply-as they were they-got-to-set-to to-be-saying-to-Him, one-*
23 *after-another of-them, "It—surely is not I, lord,—is it?" But He got-to-*
24 *break-out-in-reply and to-say, "He that shall-have-got-to-dip along-with ME in My dish his hand, HE shall-be-*
25 *betraying ME.—The Son of-Man in-*
26 *deed is-bound-away exactly-as it-has-been-written all-about Him; (G)woe*
27 *however-for all that to-the-human-agent that - particular - individual through-*
28 *means of-whom The Son of-Man is-being-now-betrayed: a-fortunate-*
29 *thing were-it-ever for-him, if the human-agent that-particular-individual-one had-never got-to-be-born-at*
30 *all."*—But-now Judas got-to-break-in 2

† The exact Greek word and idiom, as in vulgar English—the word is a quotation from the terms of the sordid bargain.

betraying Him-as there he was and-to-
say, "It-^{surely} is not I, (G) Rabbi-is
it?" Says-He to him, "Thou hast-got-
26 to-acknowledge it." *But-as there-they
were-eating,† Jesus having-got-to-
take the bread-cake, and to-give-
thanks, went-and-broke-it-up and-
then kept-on-giving-it to the disciples,
and got-to-say, "Have-gone-and-
taken-YE‡ have-gone-and-eaten-ye,‡
this is-sacramentally The Corpse§ of-
27 ME." And having-got-to-take the
cup, and to-give-thanks, He-went-and-
gave-it-to-them, saying-as He was,
"Have-gone-and-drunk some-of it,
the-whole-of you one after the other ;
28 —for this-is-sacramentally The Blood
of-ME,¶ that of-The NEW Covenant-
Will that-for-the-sake-of-MANY being-
poured-out-as to day** it is to be re-
mission ward of-sinful-wrong-doings.
29 But I-tell you that I will-never, †no-
never, have-gone-and-drunk from-now
futurely any-of this the juice which-
has-been-issuing from-the vine, until
the day, THAT-one when it I-am-to-be-
drinking, in company-with you, new,
in-the economy of The Kingdom of-
30 My Father." And-then having-got-to-
sing-as they did-the-(G)hymns they-
got-to-go-out the mount-of-the olives
31 ward. Then says†† Jesus to-them,
"The-whole-of you will-be-stumbling-
over-the-cross-(G)scandal-in fear that
ye have made a mistake in ME, in the
night, this-very night too ; for it-has-
been-written, 'I-shall-be-smiting the
shepherd, and there shall-the sheep of-
32 His flock be-getting-scattered.' But
after MY having-got-to-be-raised
again, I-shall-be-preceding you Gali-
33 lee ward." Broke-in-got-to-
did Peter, however, and-to-say to-

Him, "Even-if 'the-whole shall-be-
stumbling-over-the-(G)scandal-in fear
that they made a mistake in Thee,' yet
never will-I be-stumbling-over-the-(G)
scandal." Reply got-to-did Jesus to- 34
him, "Verily let-me-tell THEE, that
in THIS the night-which has begun, be-
fore-that the-cock shall-have-got-to-
set-to-crowing thrice shalt-thou-be-
denying-all knowledge of ME." Says 35
Peter to-Him, "Supposing-even I had
to-have-got-to-die in association-with
Thee, never, †no-never, will I-of-Thee
be-denying-knowledge." But similarly
got-to-speak also the-whole-of the
disciples.

Then comes Jesus, along-with them, 36
a-particular place ward called (G)
Gethsēmanē, and says to-the disciples,
"Have-got-to-sit-down here, until the-
time that-I-shall-have-got-to-go-away
and got-to-have prayed over-there."
And having - got - to - take-with-him 37
Peter and the two sons of-Zebedee,
He-got-to-give-way to-being full-of-
anguish and deeply-dejected. Then 38
says Jesus to-them, "My soul is-
dreadfully-distressed in-the-prospect-
of death ; have-got-to-come-and-stay
close-here and -then do -be-keeping-
awake in company-with†† Me!" And- 39
then having-got-to-go-forward-for-de-
votion-as He did a-little-way, He-went-
and-fell upon His face engaged-in-
prayer-as-He-was-for dying strength
and saying - as He kept on, "Father
of-Me ! if it-be at-all-possible, let-the
Cup THIS-cup have-gone-and-passed-
away from Me—yet-still not as I will,
BUT-oh ! rather as THOU." And- 40
then He-comes for sympathy-unto His
disciples—and finds them sleeping-as
there they were, and He-says to-Peter,

* This question and answer were evidently
sotto voce ; Judas detected the emphatic tones of
verse 24, and craftily took advantage of an oppor-
tunity of speaking when the rest were not listen-
ing.

† This is a curious precedent for the necessity
of 'fasting communion.'

†† It is worthy of particular notice that The
First 'Celebrant' of the normal Lord's Supper
uses the plural as to a Corporation in giving the
'elements,' not the singular, and there was but
one donation of each element, which was then
divided amongst themselves by the communicants.
This brought out the essential point in holy com-
munion of horizontal as well as vertical com-

munion. And again, the words "take ye" are
symbolically significant of the active acquiescence
of the will of the creature-recipient in that of The
Creator in accepting the salvation of The Christ,
and in every organic detail of that salvation.

§ Same word as in xxvii. 58.

|| After supper.

¶ Acts xx. 23.

** The Jewish day had already begun—during
some time of which the Pass-over had to be eaten,
our Lord for obvious reasons chose the earliest
lawful time for the type.

†† Very likely now in Hebrew.

‡‡ Humanity at its intensest—"He found not
any to comfort Him." The woman in our Lord
had to be magnified, and it was magnified here.

"Like-*this* did ye not-get-strength-enough just-one-single hour to-have-got-to-keep-vigil along-with Me?—
 41 BE-keeping-vigil and praying-for-strength-too, that so-ye may-escape having-got-to-enter-in temptation ward; your spirit is-willing enough-*I know* the fleshly-nature however
 42 weak." Again, for the-second-time, having-got-to-go-away He-got-to-pray-for-strength, saying-as *He kept on*, "Father of-Me, if-it is-NOT possible that this My cup SHOULD-have-got-to-pass away from Me, at-least
 43 except-indeed by-MY-having-got-to-drink it, let-*THEY* will-and plan have-got-to-come-to-be!" And-then having-got-to-go He-finds them again sleeping-as there they were for their eyes were heavy-as they had gone on to be
 44 getting. And-so having-gone-and-left them*-alone as *He did*, and departed again, He-got-to-pray-Him-for-strength for the-third-time, having-
 45 got-to-say-the same petition. Then He-comes kindly-unto His disciples, and says to-them, "Be-sleeping-on for what time-remains, and getting-refreshment-and-rest . . . why-lo, the very-instant has-been-getting-close, and-then The Son-of-Man is-being-actually-betrayed the-hands wards of-sinful-wrong-doers : . . .
 46 be-getting-up-now! let-us-be-off!—lo, he-has-been-coming-close that is-betraying Me!" And whilst *He was*-still in-the-act-of-speaking, lo, Judas one-of-The Twelve got-to-come, and along-with him a-great crowd armed-with swords and bludgeons, commissioned-from the chief-priests and (G)
 48 presbyters of-The People. But he that was-betraying Him went-and-gave them a-token, saying as he was "The-one I-shall-be-kissing possibly THAT is the-one,—have-got-firm-hold-of him."
 49 —And-so straightway having-got-to-go-as he-did-for-greeting-up-to-Jesus he-got-to say, "Good-evening, (G)rabbi!"—and went-and-kissed Him-affectionately.

* Perfect man—made in all points like as we are, but without our element of sin—as "He learned obedience by the things he suffered," so also He learned by bitter experience to trust "the creature" only relatively, and the Creator alone absolutely.

† vii. 7.—Trinitarian petition.

But Jesus went-and-said to-him, 50
 "Visitor!—upon what-business art thou-here?" Then they-got-to-come-up-on-duty and-to-lay their hands upon Jesus, and-to-get-hold-of Him. And, 51
 lo, one-of-those along-with Jesus went-and-stretched-out his hand, and-drew his sword, and struck the home-slave of-the-high-priest and struck-off his ear. Then says Jesus to-him, "Have- 52
 gone-and-returned that sword-of-thine its-proper-place ward; for the-whole-of them§ take-as they shall have got-to-to-the-sword-in-organic oneness with the-sword shall-be-perishing.—Why-or 53
 now thinkest-thou that I am-not able ere-this to-have-gone-and-petitioned My Father, and-if I did He-shall-be-sending-to-rescue Me more than twelve (G)legions of (G)angels?—How-*ever*, 54
 in-that-case, could-The Scriptures have-got-to-be-fulfilled, that *trials-by some unfriendly means* it-must have-got-to-be?" In that *His* 'hour' it was that- 55
 Jesus got-to-say-to-the crowds, "As-if down-upon a-robber went-and-came-ye-out, with swords and bludgeons to-have-got-to-make-sure-of ME, when there I was-day-after-day sitting, teach- 56
 ing-as I was, in the temple, and-then ye did-not-get-to-have-hold-of ME?—but the-whole-of this has-been-coming-to-be, in-order-that The Scriptures of- 57
 God's (G)prophets may-have-got-to-be-fulfilled." Then the disciples the-whole-of them having-gone-and-deserted Him got-to-flee. But those that- 58
 got-to-get-hold-of Jesus went-and-led-Him-off for examination-unto Kaïaphas the high-priest, where the scribes and the (G)presbyters got-to-be-assembled-in co-session. But there was-Peter 59
 following Him right away-from-a-safe-distance, right-up-to the court-of-the-high-priest; and having got-to-go-as he did-inside there-he-was-sitting along-with the constables, so as-to-have-got-to-see the issue. But the 59
 chief-priests and the (G)presbyters and the-whole council were-hunting-up

† Gracefully becoming order in "The Captain of our Salvation," "The Prince of Peace," for His mission was to provide a sheath for the sword.

§ The Jewish nation—they did "all likewise perish." || John ii. 4.

perjured-evidence against Jesus, so-
 60 *that they might have got to be successful*
in putting Him to-death. And they-
 could-get-to-find none—in-spite of-
 many perjured witnesses having-gone-
 and-come-forward-as they did they got-
 to-find none. But, at-last, two false-
 witnesses did-go-and-come-forward,
 61 and said "This-fellow went-and-de-
 clared, 'Able am-I to-have-gone-and-
 dissolved the temple of-God, and in-
 the-course of three days rebuilt it,'" 62
 And-then having-gone-and-stood-up-as
 the high-priest-did he-got-to-say to-
 Him, "Not-a word art-thou-replying?
 —What-a serious charge these-good
 people here are -witnessing -against
 63 thee." But Jesus was-keeping-silent-
 still. And so the high-priest got-to-
 break-out and-to-say to-Him, "I-am-
 now-adjuring thee by-an oath on the
 living God that *ts** thou-have-gone-
 and-told whether THOU ART *really* The
 64 (G) Christ The Son of-God." Says Jesus
 to-him, "Thou didst-get-to-say-the
 truth;—but, I-tell you-all right away-
 from-now futurely ye-shall-be-seeing-
 with-your-own-eyes The Son of-Man
 sitting at-the right-hand of God's
 power, and coming in agency-upon†
 65 the 'Clouds'‡ of-the heaven." Then
 the high-priest went-and-rent those his
 sacerdotal-garments, saying-all the
 while as he was, "He got-to-be-guilty-
 of-(G)blasphemy, what-legal need any-
 longer have-we of-witnesses at all?—
 lo, now ye-have-got-to-listen-to His
 66 (G)blasphemy;—what is your con-
 scientious-sentence?" But they went-
 and-broke-out-in-answer and-said,
 67 "Guilty-of-death he-is." Then they-
 got-to-spit His face ward, and to-knock
 Him-about; but others went-and-
 68 slapped Him, Saying-as they did so,
 "Have-gone-and-(G)prophesied to-us,
 Christ, which-of thy subjects is it that-
 69 went-and-hit thee?"§ But-as-for-Peter
 he outside was-sitting-there-still in
 court; and there-got-to-come-up-on-
 purpose to-him one-single girl, saying-
 as she was, "And-so there-wast thou
 70 along-with Jesus the (G) Galilean." But

he went-and-denied-flatly in-the-pre-
 sence of-them all, saying, "I-know-not
 what-nonsense thou-art-talking." But 71
 when-he-went-and-got-outside the en-
 trance-porch ward, got-to-catch-sight
 of him *did* another-maid, and she-says
 to-them, "There also was this-man
 along-with Jesus the (G) Nazōrene."
 And again did-he-go-and-deny-flatly 72
 along-with-the sanction of an oath,—
 "I do-not know the man at all." But 73
 a-short-time subsequently those having
 got-to-come-up-on-purpose as they did
 that-had-been-standing-about went-
 and-said to-Peter, "Undoubtedly THOU
 also ART-for certain one of-them, and
 for-too that thy talk makes thee mani-
 fest-enough." Then he-went-and-set- 74
 to-to-be-denouncing-Him-as-cursed-of-
 God and-to-be-swearing, that "I do-not
 know the man-at-all!" And instantly
 a-cock got-to-crow. And-then Peter 75
 got-to-be-reminded of-the warning of-
 Jesus which He-had-uttered to-him,—
 that "Before the cock shall-have-got-
 to-set-to-crow thrice shalt-thou-be-
 denying-all knowledge of ME." And
 having-got-to-go-out outside he went-
 and-wept bitterly.

XXVII. 1 But dawn having-got-to-
 come went-and-took counsel-did the
 whole-of the chief-priests and the (G)
 presbyters of-The People against Jesus,
 so-as to-have-got-to-succeed-in-putting
 Him to death. And-so having-gone- 2
 and-bound Him they-went-and-led-
 Him-away, and handed-Him-over to-
 Pontius Pilate the governor-general.

Then having-got-to-see-as did Judas 3
 who was-betraying Him, that He-got-
 to-be-condemned, having-got-to-rep-
 ent-remorsefully he-went-and-re-
 turned the thirty silver-pieces to-the
 chief priests, and the (G) presbyters, say- 4
 ing, "I-went-and-sinned having-gone-
 and-been-guilty-of-betraying-as I did
 innocent blood." But they got-to-say,
 "What-criminatingly is that damag-
 ingly-unto us-pray?—that is-*thy* look
 out." And-then having-gone-and- 5
 cast-down-as he did the silver-pieces in
 the sanctuary, he-got-to-make-off and-

* "The scribes and pharisees sit in Moses' seat," etc.

† In Civilisation—of which the Jews have had to be spectators—the climax of the civilisation will

be at the end of the thousand years, when this verse will be literally true.

‡ Angelic intelligences.

§ Luke xxii. 64.

- 6 went-and-hanged-himself. But the chief-priests having-got-to-take the silver-pieces got-to-say, "*It is not lawful to have-gone-and-put THEM the treasury-of God ward since it-is the price-of-blood.*" But having-got-to-take counsel they-went-and-purchased *with some-of them* "the field-of-the potter," as a-burial-ground-for-the strange *Jews dying at Jerusalem*. Consequently got-to-be-called-did THAT field "*field of blood,*" up-to-the present-time-of *writing this Gospel*. Then got-to-be-fulfilled *what* got-to-be-spoken through* Jeremiah the (G)prophet, saying, "And they-went-and-took the thirty silver-pieces—the price-of-Him that-had-been-priced—Him-whom they-got-to-appraise *by the valuation-of the children of-Israel-themselves*, and gave them the *buying-ward-of the field of-the potter*, as the Lord got-to-direct me."
- 11 But Jesus got-to-stand before the governor-general; and got-to-question Him-did the governor, saying-as he was, "THOU!† art-thou 'the king of the Jews'?" But Jesus went-and-replied-to-him, "Thou art-saying-what is so." And in-the whole-of that His being-accused-there-on-the-part-of the chief priests and the (G)presbyters, he got-to-break-out-into-no-reply-at-all.
- 13 Then says Pilate to-Him, "Art thou-not LISTENING-to-what-serious-and-numerous charges they-go-on-laying-against thee?" And He-did-not-get-to-break-out-in-answer-to-him-towards-deprecating so-much-as a-single out-flow,—so-that the governor was-wondering not-a-little. But always-at 'Feast-tide' the governor-general had-been-in-the-habit-of-setting-free-one-convicted person-for-the-populace-a-prisoner-the-one-always-that-they-chose. But they-were-in-possession just then-of-a-prisoner-of-notorious-wickedness, named (G)Bar-abbas. Having-been-gathering-together-therefore-as they-had got-to-say-to-them-did Pilate, "WHAT-criminal-is-it-your-
- will that-I-shall-be-setting-free-for-you—Bar-abbas;‡ or Jesus the called-as He is 'Christ'?"—For he-had-been-knowing-all-through-that-through-jealousy-merely they-went-and-handed-Him-over-to-him. But whilst-he-was-sitting-there-on-duty-upon-the-judgment-seat his wife went-and-sent-a-message-of-wisely-warning-unto him, saying, "*Let there be—nothing-compromising-between-thee-and-the-righteous-person, that-remarkable-one-now-before-thee; for-much-did-I-get-to-suffer-to-day, through-dream-medium-on-account-of HIM.*" But the chief-priests and the (G)presbyters got-to-persuade the multitudes, that they-should-have-gone-and-asked-for-the 'Bar-abbas,' but have-gone-and-destroyed the 'Jesus.' But the governor-general got-to-break-out-and-to-say-to-them: "WHICH-criminal-is-it-your-will, selected-from the two, that-I-shall-be-setting-free-for-you?" But they went-and-said, "Bar-abbas." Says Pilate-to-them, "WHAT-awful-punishment§ then am-I-to-be-inflicting-upon Jesus, the one called 'Christ'?" They say-to-him, the-whole-of-them, "Let-Him-have-gone-and-been-crucified." But the governor got-to-reply, "What-corresponding-crime-did-He-ever-get-to-commit?" But they-went-on-crying-out-more-and-more, saying, "Let-Him-have-gone-and-been-crucified!" But Pilate having got-to-see—plainly-as he-did, that he-was-not-making-the-slightest-impression, BUT-so-far-from-that-that-instead-a-riot-is-brewing, having-gone-and-taken-water, he-went-and-washed his hands-dramatically-before the crowd, saying-all-the-time-as he-kept-on, "Guiltless [am-I from the blood-of-this-the-righteous-person]—here, see-to-it yourselves." And got-to-break-out-in-answer-did the-whole-of The People-and-to-say, "This His blood-be-in-guilt-upon-us, and-in-guilt-upon the children-of-us." Then he-went-and-set-free-for-them Bar-abbas; as the man sent from Rome to attempt to govern the Jews!

* Perhaps spoken orally, by Jeremiah, preserved in the writings of Zechariah (xi. 12, 13).

† What a flood of light is poured upon the question of the accident of our Lord's personal appearance by this ejaculation of so practised a judge of men, so far as their exterior was a guide,

‡ "Son-of-his-father," versus The Son of The Father.

§ Fierce irony, (v. 10).

¶ Verso 19.

but Jesus, after having got to scourge Him as he did, he went and handed over that He might have got to be crucified. Then the soldiers of the governor, having got to take Jesus along with them, the (G) praetorium ward went and collected round Him the entire cohort. And having got to strip-naked Him they got to throw round Him a scarlet robe; and having got to weave a crown out of thorns, they went and put it upon His head, and a reed in His right hand; and having gone and genuflected dramatically before Him they kept on mocking Him, saying, "All-health O 'king of the Jews'!" And then after having got to the stage of spitting Him ward, they went and took the sceptre-reed, and kept on rapping Him on the head with it. And when they got to begin the mocking of Him they then went and took off from Him the robe, and put on Him His own clothes. And then got to lead Him away the having got to crucify Him ward. But as they were going out they got to find a man of Cyrené, by name Simon; this person they went and impressed, that so he might have got to carry His cross for Him. And having got to come a place ward called (G) "Golgotha," which is to say, "Skull-place." They† went and gave Him to have got to drink sour wine along with which a pleasant-bitter had been mixed; and having just gone and tasted it as He did‡ He was not wishing to have gone and stupefied Himself by drinking it up. But having got as they did to crucify Him, they got to divide His clothing, casting lots; that so the word that got to be spoken on the part of the (G) prophet might have got to be fulfilled. "They went and divided my outer clothing amongst themselves, and upon my inner garment cast lots." And sitting down they were keeping guard on duty

over Him there. And they went and put up over His head His crime, worded as it had been thus—"This is Jesus the king of the Jews." Then there are crucified as partners in penalty with Him two robbers, one on the right-hand, and one on the left. But those keeping on passing to and fro went on railing away at Him, shaking wisely their heads, and saying, "Thou who art dissolving the temple and rebuilding it in three days, have got to save now Thyself; if Son Thou art really of God, have gone and descended off Thy cross!" But in a similar strain even the chief-priests mocking Him along with the scribes and (G) presbyters, kept on saying, "Other people he did certainly go and save, Himself He is not able to have got to save; if 'king' of Israel he is, let him have got to descend now under our challenge off the cross, and we will be reposing our trust upon HIM for delivering us from the Romans.—He has recorded his faith as upon God, let Him have gone and rescued Him now, if He care for Him, for He got so far as to say, 'Of God I am essentially Son.' But just the same kind of thing even the robbers, all crucified as they got to be along with Him, kept saying insultingly to Him. But from the sixth hour darkness got to come on over all the land of Israel until the ninth hour;—but about the ninth hour Jesus went and cried with a loud voice, saying, "(G) Eli! (G) Eli! (G) lama (G) sabachthani?"—that is, "Oh-My God! Oh-My God!—for what adequate reason didst Thou go and forsake Me?" But certain persons of position of those that had been standing there having got to hear it, were saying, "For (G) Elias|| this man is calling." And having gone and run off quick as did one of them, and got to get a (G) sponge, aye and to saturate it with sour wine, and then to

* The "gots" in all these Aorists suggest an abyss of untold and untellable depths of all in personal insult which the subtlety of a devil could invent and instigate, and human grossness at its worst could carry out toward a human being at his best in the absolute normality of "the creature," for God-like refinement of taste and sensibility.

† The actors through the previous verses.

‡ Because they meant it kindly—and He would not hurt their feelings.

§ A public thoroughfare (Lam. i. 12).

|| It is evident that they did not understand the language in which our Lord had just spoken.

twist-it-round a-reed he was giving-
 49 Him to-drink. But the rest kept-on-
 saying, "Have-now-got-to-leave-*His*-
 quite-alone; let-us-have-got-to-see
 whether 'Elias' is-coming to-save
 50 Him." But Jesus having-gone-and-
 cried again-as *He did* with a-loud voice
 went-and-yielded-up *His* spirit—
 51 and-simultaneously lo, the veil-of-the
 sanctuary got-to-be-rent two different
 ways-wards from the-upper-part down-
 wards-towards the-lower-part; and the
 earth got-to-be-shaken, and the rocks
 52 to-be-rent;*—and the sepulchres got-
 to-be-opened, and many corpses of
 those that-had-been-sleeping, saints,
 53 got-to-be-raised, and having-got-to-
 come-out out-of their sepulchres, after
 His rising, they-went-and-entered
 the Holy City ward, and had-inter-
 54 views-with many-persons. But the
 centurion and the-soldiers along-with
 him on-guard-over Jesus, having-got-
 to-see-as they did the earthquake,
 and what went-and-took-place, got-to-
 be-terrified beyond measure, saying,
 "Without-doubt God's Son really-was
 55 This!" But there-were there women
 many-of-them gazing-on from afar-off,
 the-ones-who went-and-followed Jesus
 right away-from Galilee there, minister-
 ing to-*His*-wants-as they were:—
 56 among them there-was Mary the
 Magdalené, and Mary the mother of
 James and Joses, and the mother of-
 57 the sons of-Zebcdée. But evening
 having-got-come a-wealthy person
 got-to-arrive fresh-from (G)Arimathæa,
 of-the-name-of Joseph, one-who also
 himself got-to-be-related-as-disciple
 58 to-Jesus. This-person having-gone-
 and-applied to-Pilate-as he did went-
 and-entered his claim for the corpse of-
 Jesus. Then Pilate got-to-give-orders
 for the corpse-merely† to-have-gone-
 and-been-just-handed-over-to-
 59 him. And-so having-gone-and-taken-
 the corpse-as did Joseph it he-went-
 and-wound-up-in (G)Scinde-fine linen
 60 undefiled:—and-then he got-to-de-

* The same word as just before—sympathy of the world itself with the "worldly (cosmical) sanctuary." (See Introduction, p. 10.)

† "The corpse" emphatic—nothing more. Pilate did not want Jesus resuscitated, for he had had enough of Him once—to put it in his own brutal way. ‡ See note on Luke xxiii. 53.

posit it in that NEW sepulchre of-his,§
 which he-had-got-to-hew-out-for him-
 self in the rock: and having-got-to-
 roll a-stone-of-immense-size-to-the
 doorway of-the sepulchre, he-went-
 and-left. There-there-was-still, how- 61
 ever, Mary the Magdalené there, and
 the other Mary, sitting-down-as there
 they were right-over-against *His*
 tomb.

But upon-the-morrow, which is the 62
 important day-after the preparation,
 there-got-to-be-gathered-together the
 chief priests and the (G)pharisees for
 aid-unto Pilate, saying, "My Lord, it- 63
 just-got-to-occur-to-us that THAT-
 fellow, the impostor, went-and-said
 whilst-still alive, 'After three days I-
 am-going-to-be-rising-again.'—Have- 64
 gone-and-issued-orders therefore that
 the tomb-thou hast been so good as to
 grant him may-have-got-to-be-guarded-
 safely until the third day; so-as-to-
 avoid those *His* disciples|| having-got-
 to-come and-to-steal him by-night,
 and-then telling the populace, 'He
 got-to-be-raised from the dead-after
 all;' and-so the final political-blunder
 shall-be a-worse-one than that-first-one 65
 of thine,"¶ Got-to-reply-did Pilate to-
 them, "Ye-have-at your disposal a-
 guard—begone, have-gone-and-
 guarded-it-as-safely as ye-know-how-
 to," But they having-got-to-go-their- 66
 way went-and-set-a-guard-safely-over
His tomb, having-got-to-seal the stone
 in-addition-to the guard!

XXVIII. 1 But at-the-close-of-the
 (G)Sabbath upon-its dawning-as it was
 the first day-of-the week ward, there-
 got-to-come Mary the Magdalené, and
 the other Mary, to-have-got-to-have-
 a-look-at *His* tomb. And lo, a-great 2
 earthquake got-to-come-on, for an-
 (G)angel of-The-Lord having-got-to-
 come-down from heaven-as he did got-
 to-go-up on duty and-to-roll-away the
 stone from the door-way,—and there-
 he-was-sitting up-upon it. But the 3
 look-of-him there-it-was like-light-

§ Thus Joseph gave away his tomb in the holy land.

|| Like Joseph,—hinting that—by Pilate's connivance, at least—they had put him into a tomb handy for being taken out again!

¶ Of letting Joseph—a disciple!—have the corpse.

ning, and the raiment of him *as white as snow-itself*. But from *sheer* terror at him, *those* on-guard-themselves got-to-quake, and got-to-be like dead-people. But the (g)angel went-and-broke-silence and said-to-the women, "Keep YE from-being-terror-struck; for well-I-know that the Jesus that-has*-been-crucified ye-are-seeking.— He-is not HERE-at all; for raised-He-got-to-be, exactly-as He-went-and-told-you.— Come-along, have-got-to-have-a-look-at the site *there*-where our Lord was-lying. And-then have-got-ye-gone as-quick-as-you can and-to-tell *those* His disciples, how-that He-got-to-be-raised from the dead. And lo, He-is-preceding you Galilee ward; THERE shall-ye-with-your-own-eyes-be-seeing Him. Lo, I-went-and-told-you." And having-got-to-go-out as-quick-as-they could from the sepulchre with awe and intense joy, they-went-and-ran-to-have-got-to-tell-the-news-to-His disciples. As-however there-they-were-obediently-going-on-their-commission-to-have-got-to-report-it-to-His disciples, even lo, Jesus went-and-intercepted them, saying—"Good-morning!" But *they* having-got-to-go-up-for-aid-as they did went-and-held-Him-by His feet, and prostrated-themselves-before Him. Then says Jesus to-them, "Keep-from-being-terror-struck, be-off-and-have-got-to-report-the-news-to-those MY disciples, that-so they-may-have-got-to-set-off Galilee ward; and THERE shall-they-with-their-own-eyes-be-seeing ME." But as-THEY were-on-their-way, lo, certain-of the officers-of the guard went-and-came the City ward and-reported-to-the chief-priests every-thing that-got-to-take-place. And-so having-got-to-assemble-as they did

* History now—no longer prophecy, as for so many thousand years.

† For having left a felon in a rich man's tomb after he was told of it.

‡ By threatening to report at Rome his folly in giving the corpse to Joseph (xxvii. 64).

together-with the (g)presbyters, and-to-take counsel too, silver-pieces to-a-sufficient-amount did-they-go-and-give-to-the soldiers, saying-as they did so, "Have-gone-and-said, 'His disciples having-got-to-come by-night got-to-steal Him-away, we all-sleeping-as there we were.' And supposing this 14 shall-have-got-to-be-a-damaging-rumour for the governor,† WE will-be-responsible for inducing HIM to be silent,‡ and ensuring YOUR irresponsibility." But they went-and-took the 15 silver-pieces and-got-to-do-as they-got-to-be-tutored:—and-so to-be-generally-reported-got this *their* version-of The Resurrection, amongst the Jews, up-to-the-present-time.

But The Eleven disciples did-go- 16 and-proceed-on-their-way Galilee ward "His mountain" ward, the *trysting* place-where Jesus got-to-direct them. And having-got-to-see HIM-as they did, 17 they-went-and-prostrated-themselves-in adoration-before HIM: but some did-get-to-doubt-His identity. But Jesus 18 having-gone-and-stepped-forward-for inspection, got-to-converse along-with them, saying, "There-got-to-be-given ME the-whole authority-power in-the economy of heaven, and over§ earth;— Having-got-ye-gone have- 19 got-to-teach-as-your-disciples the-whole-of the Gentile-race-nations, (g)baptizing them The Name ward of-Christ's Father, and of-The Father's Son, and of-Their Holy Spirit;— systematically-teaching THEM to-be 20 observing-watchfully everything whatsoever I-got-to-enjoin-on YOU. And, now-mind, I-Myself AM Immanuel, God-with you-each individually and corporately, the-whole of the-time, and each-day, right-up-to the consummation-of-the-eternal-'age.'"

§ The two different prepositions indicate exactly the difference between our Lord's jurisdiction "in" heaven and "over" earth; in the one outward obedience had become complete, in the other we have still to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

M A R K .

I. 1 *An account from the first of The Gospel of Jesus Christ, The Son of*
 2 *God. As it has been written in-organic oneness with the prophets, "Behold I am sending as - (G) Apostle that My Messenger before Thy face, one who shall be preparing that Thy way :—*
 3 *'Have got ye to get ready the highway of The Lord ; be levelling those HIS paths !' "* It got to be that John was-
 4 *(G) baptizing in the desert and preaching a-(G) baptism of change-of-heart as indispensable for forgiveness of sin-ful-wrong-doings ; — and there was streaming-out for a blessing- unto him the whole-of the (G) Judæan district, and the (G) Jerusalemites, and they were-being-(G) baptized the whole-of them, in-organic oneness with the Jordan river on the part of him, on making- confession of their sinful-wrong-doings. But there was John—clothed-as he had always been-in (G) camel's hair, and a-girdle of-leather round his loins, and living-as he used-on locusts and honey wild. And there he was preaching, saying, "There is coming The Stronger-in Spirit than I after me, of-WHOM I am not worthy to have-gone-and-stood and-undone the strap of-HIS sandals. I indeed did-get-to-(G) baptize you in-organic oneness with WATER ; but HE shall-be-(G) baptizing you in-organic oneness with SPIRIT-The-Holy-one."—And it got-to-be in-the-economy of those days that Jesus got-to-come away-from (G) Nazaret of-Galilee, and went-and-condescended-to-be-baptized on the part of John the*
 10 *Jordan ward.* And straightway whilst coming-up-out-of the water, He got-to-see the heavens being-rent—as they were, and God's Spirit as a-dove alighting-hoveringly Anointingly-upon*
 11 *Himself.† And a-Voice there-got-*

to-supervene, issuing - out - from The Heavens : "THOU art-essentially The Son of-ME, the divinely-LOVED-One, in-organic oneness with Thee I-got-able-to-delight-absolutely."

And straightway The Spirit is-driving 12 Him the desert ward. And He was- 13 stopping there in-regular preparation in the desert forty days, being-tempted-as He was of (G) Satan, and there He was along-with the wild beasts ; and the (G) angels were-ministering to-His wants.

But subsequent-to the having-got-to- 14 be-arrested-of John, got-to-come-did Jesus Galilee ward, heralding the glad-tidings of-The Kingdom of-God, and 15 saying, "The time has-been-getting-fulfilled, and got-to-draw-nigh-has The Kingdom of-God : be-yielding-to-change-of-heart and putting-your-trust in God's glad-tidings. But walking-as 16 He was along-by the sea of-Galilee, He-got-to-see Simon and Andrew the brother of-Simon casting-a-cast-net the sea ward ; for they-used-to-be fishermen. And got-to-say-did Jesus to 17 them, "Come-along as disciples-after ME, and I-shall-be-causing you to-have-got-to-become fishers of-MEN. And straightway having-gone-and-left 18 their tackle they-did-get-to-be-followers-of HIM. And having-got-to-go-forward from-thence a-little He-got-to-see James the-son of-Zebedee and John his brother, and them in their ship repairing their tackle ; and straight- 20 way He-went-and-called them ; and having-got-to-leave their father Zebedee-there in-charge of the ship along-with the hired-hands, off-they-got-to-go as disciples-behind HIM.

And in-they-are-proceeding Caper-naum ward. And straightway on the (G) sabbath-day having-got-to-go-in-as He did the synagogue ward, there-He-

* The value of inductive evolution of the meaning of the sacred text is illustrated here, another preposition is used of our Lord's baptism ; being sinless, He was not baptized in "organic oneness with" any sacramental purifying spiritual agency.

† Same word Matt. xxvii. 51.

‡ Christizing the Christ.

§ Did not immediately give up fishing upon becoming disciples of Jesus.

- 22 was-teaching. And they-were-in-a-state-of-complete-astonishment at HIS teaching; for there-He-was teaching them like *one* possessing *inherent*-authority-right, and not like the scribes.
- 23 And there-was in-as a worshipper their synagogue a-person in-organic oneness with an unclean spirit, and he-got-to-
- 24 cry-out, saying (G)Yah! * what *penally* hast Thou-to do with-us, Jesus the-(G) Nazarene?—hast-Thou-gone-and-come on- purpose - to - have-got-to-destroy us ?†—I know Thee What *Divine Being* Thou really-ART—The Holy-One of-
- 25 God.† And went-and-rebuked him-did Jesus, saying, "Have-got-to-keep-thyself-muzzled! and have -got-to-
- 26 come-out of him." And having-got-to-convulse him-as did that the wicked-foul spirit, and having-gone-and-yelled with-a-loud cry, he-got-to-come-out
- 27 out of him. And they-got-to-be-astounded the-whole-of them, so-as to-be-questioning for information-among themselves, saying, "What-new Revelation is THIS?—WHAT-Divine system-of-teaching so-novel is-this?—that in obedience to-a-standard-of authoritative-power even-to the spirits the wickedly-foul He-gives-orders — and they-are-under-obedience to-him too?"
- 28 But out-got-to-go the general-talk of-Him straightway the-whole-of the country-round Galilee ward.
- 29 And straightway having-got-to-come-ont of-the (G)synagogue-as He did, He-got-to-go the house ward of Simon and Andrew, along-with James
- 30 and John. But there-was the mother-in-law of-Simon prostrated, in-a-fever; and straightway they-speak to-Him
- 31 about her. And having-got-to-go-up-with aid as He did He-went-and-raised her, having-got-to-take-hold-of-her by-

* The very tone familiar to us in our land and day expressive of the defiant scorn of the vulgar-est and most demoralized—disgustingly expressive.

† 1 John iii. 8.

† Here is "the sin against the Holy Ghost," and in all its naked repulsiveness. Sin which in kind is like this, however it may vary in degree of coarseness, or refinement, is such complete disintegration of the moral nature, that the germ of God is dead and beyond the quickening power of the omnipotent Spirit of God (iii. 29). They may (and must) be disciplined into obeying, but can never be true, or loving.

the-hand-first; and got-to-leave her-did the fever straightway; and there-she-was-waiting-upon them.

But having-got-to-be evening, when 32 the sun got-to-set, there-they-were-carrying for aid-unto Him the-whole-of those that-were ill, and those (G) dæmon-possessed. And there had-the 33 entire city been-assembling for aid-unto His door. And He went-and- 34 restored-to-health many that-were ill of-a-variety-of complaints; and (G) dæmons many He-went-and-cast-out,—and He never would-let the dæmons talk, because they-had-been-recognizing-all along Who-HE-was.

And in-the-morning, having-got-up- 35 as He did whilst-it-was still-quiete night, He-went-and-retired a-desert place ward, and there He-was-praying-for-spiritual strength. And got-to-follow 36 Him-up-did Simon and those along-with him. And when-they-got-to- 37 find Him, they-say to-Him, "Everybody is-now-asking-for THEE!" § And 38 He-says to-them, "Let-us-be-going-away the country-towns ward in order-as-they-come, that-so I may-there have-gone-and-preached also,—for this-duty ward I-have-been-come." And-so-there-He-was, preaching in- 39 connection with their (G)synagogue-system the-whole-of Galilee ward, and casting-out their (G)dæmons.||

And there-comes for aid-unto Him 40 a-(G)leper, beseeching Him, and kneeling-to Him, and saying to-Him, "If haply thou-art-willing, thou-art-able to-have-got-to-cleanse me." But Jesus 41 moved-with-compassion-as he-got-to-be, went-and-stretched-out His hand, and just gave-him a-touch, and says to-him, "I-am-indeed-willing, have-gone-and-been-cleansed." And whilst-He- 42

§ Running over with self-gratulation because their rabbi was in such request and repute.

|| Like so many of our Lord's "miracles," what is now effected by Christian civilization gradually amongst the masses was by Him performed representatively upon individuals, immediately. Hospitals, schools, senates, law-courts, police, locomotive facilities, colonization, Christian homes, *et hoc genus omne*, form a Himalayan mountain-range of thaumaturgic "miracles," of which the great Creator-Redeemer's were but hills on the plain—"Greater works than these shall ye do, because I go to The Father" to superintend them as Christ, "exalted to be a Prince and a Saviour."

was-speaking, straightway got-to-leave him-*did* the leprosy, and cleansed-he-
 43 got-to-be. And having-gone-and-strictly-charged him, straightway he-
 44 got-to-send-him-off, and says to-him, "See-*now* that-thou-have-got-to-tell nothing to-anybody, BUT-*instead of that have gone and presented*-thys-elf for-inspection to-the priest, and-then have-gone-and-offered for thy cleansing what Moses got-to-direct, an-evidence-
 45 of it ward to-THEM." But he got-to-go-forth and to-set-to-work to-be-reporting all-sorts-of-things, and blazing-abroad the case; so-much-so-that no-longer was-He-able in-public to-have-got-to-go-in the city ward; BUT *instead there-outside in desert places was*-He, and they kept-coming for aid-unto Him from-all-quarters.

II. 1 And He-got-to-come back again Capernaum ward in-the-course-of a few-days; and it-got-to-be-rumoured that at home-He-is-really,
 2 And straightway there got to be-many gathered-together, so-that there was-no longer any-room-left, not-even at-the-places for accommodation-at the door; and there-He-was-delivering to-them
 3 His Message. And they-come for aid-unto Him carrying-a-(G)paralytic, borne
 4 by four-persons. And being-^mquite-unable to-have-got-to-approach Him on-account-of the throng, they-went-and-unroofed the roof where there-He-was, and having-got-to-dig-it-out they-lower the mattress upon which
 5 there was descending as it was over their heads* the paralytic lying. But having-got-to-see-as Jesus-*did* the spirit-of-trust-of-them, He-says-to-the (G) paralytic, "My-child, forgiven thee-have been thy sinful-wrong-
 6 doings." But there-were some-of the chief-of-the scribes sitting there, and reasoning-in their hearts, "Why-ever-
 7 is this man going-on-uttering such (G) blasphemies?—what-Being-is-ABLE to-BE-forgiving sinful-wrong-doings, except indeed One,—GOD?" And
 8 straightway,—having-got-to-know-it-as *did* Jesus in His spirit that thus they-are-reasoning within-and-among

* A good illustration of the power of the Imperfect Tense, here.

themselves,—He-got-to-say to-them, "Why-ever such reasonings as-*THESE* harbour ye-in those hearts-of-yours?—which is an-easier-thing, to-have-gone- 9 and-said-to-the (G)paralytic, 'Forgiven thee-have been thy sinful-wrong-doings,' or to-have-gone-and-said, 'Be rising, have-got-to-take-up thy mattress, and be-walking'?—in-order- 10 that however ye-may-have-got-to-know *how*-that authority-power possesses-does The Son-of-Man upon the earth to-be-forgiving sinful-wrong-doings,"—says-He-to-the (G) paralytic —"To-*THEE* I-am-speaking-*now*.—Be- 11 rising-up, have-got-to-carry thy mattress, and be-walking-away thy home ward." And he-got-to-be-raised 12 straightway, and having-got-to-lift his mattress, out-he-went-and-walked, vigorously forcing his way-through-the-whole-of them; so-that astounded-were they all, and glorifying God, saying, "Never-no never did-we-ever-get-to-see anything-like-this before!"

And He-got-to-go-forth again along 13 the sea-beach; and there-was-the whole crowd coming for aid-unto HIM, and there-He-was-systematically-teaching them. And passing-along He-got-to- 14 catch-sight-of (G)Levi the-son-of-(G) Alphaeus, sitting-on duty-upon the toll-booth, and says to-him, "Be-a-follower-of ME." And having-got-to- 15 get-up-as he *did* he-did-get-to-be-a-follower-of HIM. And it-got-to-be that during the reclining-at-table in his house, whilst there-were-reclining-with Jesus and those His disciples many tax-gatherers and men-of-abandoned-character, for there-were plenty-of-them and-they-got-to-be-followers-of HIM, that the scribes and 16 the pharisees having-got-to-see Him eating-in-the-company-of tax-gatherers and abandoned-characters, were-re-marking-to-His disciples, "How-ever comes it-that in-the-society-of tax-gatherers and men-of-abandoned-character He-is-*actually*-eating-and-drinking?" And having-got-to-hear-it-as 17 Jesus-*did* He-says-to-them, "Need have not the sound-of-a-physician, BUT-just those that-are disordered:—I-went-and-came not to-have-got-to-call righteous-people, BUT-so far from that

disorbed sinners a change of heart ward."

- 18 And in the habit were the disciples of John and of the (G)pharisees of fasting; and so they come and say to Him, "From what radical difference of doctrine is it that the disciples of John and of the (G)pharisees are in the habit of fasting, but those Thy disciples never fast at all?" And got to say did Jesus to them, "The sons of the Bridal-chamber cannot, - *can they*, whilst The Bridegroom is along with them, be fasting? for so long as along with themselves they possess their Bridegroom they cannot be fasting:—
- 20 *there are days coming*, however, when The Bridegroom shall have got to be taken away right away from them; and then they shall be fasting in those
- 21 the days of Widowhood.* No one ever sews a patch taken from a new garment upon an old one; or else if he does tears does that his piece filling up, the new from the old, and so a still worse rent there gets to be. And no one ever puts (G)wine whilst new, into leather bottles when old; or else if they do, bursts does the (G)wine the new-rigorous wine the leather bottles, and the (G)wine is spilled, and the leather bottles spoiled for any use: BUT no (G)wine new into bottles new must be put always."
- 23 And it got to come to be that He was passing along on the (G)Sabbath-day through the corn-fields; and His disciples got to set to clearing a path, —plucking as they were the ears of—
- 24 corn. And the (G)pharisees kept on† saying, "Look! WHY in the world are they doing on the (G)sabbath what is—
- 25 not proper?" And He was saying to

them, "Did ye never get to hear read WHAT an irregular thing David went and did when he got to have need, and got to be hungry himself and those along with him?—how he got to go 26 in the house of God ward, to (G)Abiathar the high-priest, and went and ate the show-bread-loaves, those which it is not proper to have gone and eaten, except for priests only, and too he got to give some to those that were associated with him?" And then He was saying to them, "The (G)sabbath for the sake of man got to come into being, not man for the sake of the (G)sabbath:—so that Master of the 28 (G)sabbath-day The Son of Man is essentially."

III. 1 And He got to go in again the (G)synagogue ward; and there was there a person having a hand that had been withered. And there were they watching Him whether on the (G)sabbath-day He will be healing him, in order that they might have got to ground of accusation against Him. And He says to the man that had the withered hand, "Have got to stand up in the midst:—"and then He says to them, "Is it proper on the (G)sabbath to have gone and been benevolent or to have gone and acted selfishly?—to have gone and saved a life, or to have gone and destroyed one?" But THEY were making no reply at all. And having got to look round upon them with anger, being shocked over the callousness of their hearts, He says to the man, "Have got to stretch out that thy hand." And there he was stretching it out,§ and then his hand got to be restored. And having got to go out— 6

* The Church dispensationally is in widow's weeds—any theory which is based upon her Lord's Sapper as representing anything but a dead Christ, and all her drapery of ceremonial as aught but what becomes the simplicity, modesty, sorrow and retirement of a widow—in cathedrals, and large central churches, of a Royal widow—is as axiomatically incongruous—God's revealed mind being the standard—as that two and two make five, or that all right angles are not equal, or as that the *entourage* of a wedding is according to the standard of good ritual taste at a funeral (Apoc. xviii. 7.)

† Because our Lord paid no attention to them,

as in the case parallel in kind of the woman taken in adultery. Mark the subtle power of Greek tension as here brought out—why are all these Imperfect Tenses from verse 25-27 used? Because they mark the pertinacity of our Lord's tones and manner in defence with the pertinacity of theirs in prosecution, the one Imperfect Tense is the echo of the other.

‡ Not the Auxiliary verb, but the Imperfect participle of the Possessive verb "to have."

§ The Imperfect Tense here seems to point to the fact that the man was some little time getting his arm stretched out, and was working it until it got all right.

as did the (G)pharisees straightway together-with the Herodians there-they-were-plotting against Him, so-as to-have-got-to-destroy Him.

- 7 And Jesus got-to - withdraw-*expatriate* along-with His disciples the sea ward, and a-large crowd away-from Galilee got-to-be-followers-of Him, —and away-from Judea,—and away-from Jerusalem,—and away-from (G)Idumæa, and from-beyond the Jordan,—and those round Tyre and Sidon, a-vast concourse, having-got-to-hear-as they did, what-benevolent things He-was-doing, got-to-come for aid-unto Him. And He-went-and-told His disciples-to-have-a-boat-ready-at-hand-for-Him, on-account-of the throng, to-keep them from crushing Him. For many did-He-get-to-heal, so that they-kept-on - pressing - down - upon Him, that-so they-might-have-got-to-touch Him, as-many-as were-afflicted-with diseases. And the spirits, the unclean-spirits, when they-were-seeing Him were - falling - down - to - Him, and crying - out, saying, "Thou art the Son of-God." And often-and-much used-He-to-be-rebuking them, to-keep them from public having-got-to-make Him.
- 13 And He-goes-up His mountain ward, and is-calling-unto-Him as assistants those-whom Himself was-pleasing-to; and they-got-to-go-away entirely from their businesses-unto Him.
- 14 And He-went-and-made-up twelve, that-so they-might-be-there-along-with Him, and that-as-(G)Apostles-He-might-be-sending-forth-them to-be preaching, and to-be-having-authority-power-to-be-healing the diseases, and to-be-casting-out the (G)dæmons.
- 16 And He-went-and-super-added to-Simon the-name 'Peter';—and James the-son-of-Zebedee and John the brother-of-James, and to-them He-went-and-super-added the-names (G)'Boanerges,* which is 'sons of-thunder';—and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James† the-son-of-

Alphæus, and Thaddæus, and Simon the Cananite, and Judas Iscariot,— 19 the-one-who also got-to-betray Him.

And-then they-come home. And 20 there-is-gathering-a-crowd again, so-that it was -utterly impossible for-them even-to-have-got-to-take-a-meal. And having got - to - hear - of - it - as 21 did His - own - family - they - got - to - go - out - to - have - got - to - secure Him, for they - were - saying, that "He-got-to-go-mad-with zeal," And 22 the scribes, those having-got-to-come-as they did from Jerusalem, were-saying, (G)"Beelzeboul is-just-what-he-*is*," and "In-the power of the prince of - the (G)dæmons it is that-he-is-casting-out the (G)dæmons." And 23 having-gone-and-called them - up - for instruction-as He did, in (G)parables He-was-saying-to-them, "How can (G)Satan (G)Satan possibly be-casting-out?" — and, "Suppose a-kingdom 24 against its-own-self got-to-be-divided, it is-not possible-for-that kingdom to-have-got-to-stand;"—and, "Suppose a- 25 house against its-own-self-shall-have-got-to-be-divided, it is-not possible-for that house to-have-got-to-stand:" — and "If Satan went-and-rose against 26 himself, and has-been-getting-to-be-divided, he can-not possibly have-got-to-stand, BUT-so far from that-is-coming-to-an-end:—no-one-can-possibly have-gone-and-seized the-spoil-of-the strong, after-having-got-into his house ward, unless first-of-all he-shall-have-gone-and-bound the strong, and THEN-I grant you his house he-will-be-spoiling. Verily I-tell you that all-kinds-of the 28 wilful-offences shall-be-open-to-forgiveness-to-the children-of-men, and (G)blasphemies wherewith-soever they-may-have-gone-and-(G)blasphemed: but whoever haply shall- 29 have-gone-and-(G)blasphemed the Holy Spirit ward, is-out-of-possession-of right-of-forgiveness the eternity of God-ward, BUT-is-necessarily-the-guilty-subject-of-an-eternal sentence;"—be- 30 cause they-persisted-in-saying, "A-wicked-foul-spirit it is that-He-is-possessed-

* Luke ix. 54.

† The third James (not this, nor James the less), the half-brother of our Lord, who took His

place as Head of the Church, was not one of The Twelve.

‡ Mark the solemn Aorist Tense in connection with verse 13.

31 of." There-are-coming, therefore* His mother and His half-brothers, and after - standing outside - the crowd- as they had been, they-got-to-send-a message for His good-unto Him, summoning Him-as they were; — and there had been-the crowd sitting all-round Him;—but they-got-to-say, "Lo, there are-they thy mother, and those thy brethren, and those thy sisters, outside- there, going-on-calling thee." And He- got-to-break-out-in-answer-to them, saying, "What-creature-however great is-there that is the mother of-ME?—or 32 the brothers of ME?"—and-then having-gone-and-run-His-eye-as He did- round the-circle sitting immediately- round Him, He-says,—“See! here is- the mother of-ME,—and the brothers 33 of ME;— for whosoever haply shall- have-got-to-realize† the will-and-plan of-God, THAT-person Brother of ME, and Sister of ME, and Mother, is-essen- tially.”

IV. 1. And again-without further notice of the interruption He-went-and addressed-Himself to-be-teaching-systematically by the sea-side; and there-got-to-be-gathered for aid-unto Him an-immense crowd, so-much-so- that He went-and-got-on-board His ship ward and so-was-seated-there out- in the sea; and the-whole-of the crowd was-there-at-the-edge-of the sea upon 2 the shore. And there-was-He-syste- matically-teaching them in (G)parables very-much; and He-was-saying to- them, in - the parable base of His 3 teaching, “Be-listening-now:—lo, got- to-go-out-did the sower-to-have-got-to- do-his-sowing:—and it got-to-be-that in-organic oneness with his sowing, some indeed got-to-fall along-on the path- way, and got-to-come-did the birds, 4 and to eat-up-the-whole-of it:— but other-got-to-fall upon the stony-part, 5

where it was-not possessed-of much earth, and straightway up-it-got-to- spring, just because it-was “unpos- sessed-of depth-of-earth; but the sun 6 baving-got-to-rise it-got-to-be- scorched-up, and through “lacking root got-to-be-dried up:— and other 7 got-to-fall the thorns wards, and high- got-to-grow the thorns, and to-strangle it, and FRUIT it-never got-to-produce: —and other got-to-fall the good 8 ground ward; and-was-producing fruit growing-high and prospering-as it kept on doing, and it-was-bearing-in-some cases thirty-fold, in-others sixty, and in-others a-hundred-fold.”—And-then 9 He said-as He was in the habit of doing,† “He that-possesses-as he does ears to- be-listening-with, let-him-be-listen- ing.”

But when He-got-to-be by-Himself, 10 got-to-question Him-did those around Him who were associated-with The Twelve about-the (G)parable. And 11 He-was-saying-to-them, “To-you it- has-been-vouchsafed-to-have-got-to- know-direct the sacramental-(G)myst- ery-of-The Kingdom-of-God, but to- them the (G)exoteric§ in-organic one- ness with (G)parables-indirectly all the things come-into-being; that-so seeing 12 they-may-be-seeing and yet-^mrefuse- to-be-perceiving, and listening they- may-be-listening, and yet-^mrefuse to- be-^mnderstanding, for-fear-forsooth they-should-have-got-converted, and have-got-their wilful offences for- given!” And He-says-to-them, “Have 13 ye-not grasped THIS (G)sacramental parable?—and how-then will-ye-be- having-the-key-to-all-the-(G)parables-of the organic Sacramental System?—The 14 one sowing is-sowing The Truth;— such-as-these however are-essentially 15 those-seeds ‘along-on the pathway,’ where The Truth is-being-sown, and

* Verses 20, 21.

† Christ came as the new federal Head of the human race, through the working of the Holy Spirit to develop a new humanity; He did not come to make us religionists but MEN in the Divine ideal of Man, and every individual soul that yields to and does not “resist the Holy Spirit” is co-operating with the “will-and-plan of God” in making Man in type the *ne plus ultra* of “the creature”—one in Christ “made after His own image and likeness,” an organic “par-

taker of the Divine nature.” Those who are new-born in the spiritual nature have the same Holy Spirit for their father as The Son of Mary, and consequently to them He is essentially and eternally akin, as “the first-born among many brethren.”

‡ That is to say, our Lord was in the habit of making a pause, and then in a loud voice saying this to rally their attention, or introduce a new truth.

§ See Introduction, p. 9.

when they-did-get-to-hear, straightway there-cometh Satan and takes-away The Truth that-had-been-sown in their Hearts :—and these are in-a-similar-way those-seeds sown 'upon the stony-part,' who when they-did-get-to-hear The Truth, straightway with delight are-embracing it ;—and they do-not possess root in-organic oneness with themselves, BUT are time-servers ; so-then when there-has-got-to-be tribulation or persecution for The Truth's sake they-straightway find out something wrong to be-stumbling-over in it :—and these are those-seeds sown 'amongst the thorns,' such-as listening-as they do-to The Truth, and-then the worries-of-the present world-age and the witchery-of-its wealth, and the lustings-of-acquisition, pouring-in-as they do strangle The Truth, and it does-not reach fruit :—and these are those-seeds that-got-to-be-sown 'upon the good ground,' such-as listen-to The Truth, and give-it-reception, and-then do-bear-fruit, in-some cases thirty-fold, and in-some sixty, and in-some a-hundred fold."

21 And He-went-on-to-be-saying to-them, "The lamp is-not brought for it-to-have-got-to-be-put underneath the bushel-measure-is it, or under the divan ?—is it not that it-may-have-got-to-be-put upon the lamp-stand ?

22 For there is no precious-thing hidden, but that-it-may-have-got-to-be-manifested nor did anything-ever-have-got-to-be smothered-up, BUT on purpose-that it-might-have-got-to-come all the better prepared to-notice ward.—Since some-important person possesses ears on purpose to-be-listening-with, let him

24 be-listening-with them." And-then He went-on-to-be-saying to-them, "Be-looking-well-to how ye-are-listening in-commercially-the-same measure with-which ye-are-measuring, shall-measure-be-dealt-out-ever to-you, and it-shall-go-on-being-increased-addition

25 to-you that-are-listening ;—for who-soever haply may-be-possessing to-him it-shall-go-on-being-given ; and who-soever possesses not, even what he-possesses shall-be-being-taken away-from him."

* Relatively to its plant, not absolutely.

And-then He-went-on-saying, "Analogous-to-this is The Kingdom of-God, as-if-supposing a-person went-and-threw his seed upon the ground, and sleeps, and wakes, night-after night and day-after day, and-his seed germinates and grows-tall,—how he knows not. For by-its-own-(G)automatic-strength the earth yields-its-fruits,—first the blade, then the stalk, then the full ear organically-in the stalk ;—but when the fruit has-got-to-be-ripe, straightway he-sends-forth the sickle, because his harvest has-got-to-come."

And-then He-went-on-to-be-saying, 30 "To-what-for subtlety and reach shall-we-have-got-to-like The Kingdom of-God, or in-the symbolical medium of what-kind-of (G)parable shall-we-have-got-to-parallel it ?—As a-mus-tard-seed, a kind-which when it-got-to-be-sown in the earth, is-undoubtedly the smallest* of-all the seeds sown-upon the earth ; and-yet when-once it-has-got-to-be-sown it-keeps-on-growing-up, and-gets-to-be-at last of-all plants the largest, and throws-out immense boughs, so that there-can-be-neath its shade the birds of-the-heaven be-tabernacled."

And there He used-with-many such-like (G) parables to-be-revealing-to-them The Truth, in-proportion-as they-were-showing-capacity-to-be-listening-to-it. But out-of (G)parable-medium He never used-to-speak to-them ; but privately He used always-to-His disciples to-solve all-the Sacramental problems.

And says-He to-them on that-same day, when-it-got-to-be evening, "Let-us-have-got-to-cross-over the opposite-side ward." And-so having-gone-and-dismissed-the crowd, they-take-charge-of Him, just-in the state in which He-was, in-snug on board the ship ; and-too there-were some-other-craft, but boats, along-with it. And there-comes-on a-tremendous storm of-wind, but there-were-the waves beating-down-upon-the ship ward, so-as-for it-now-already to-be-filling. And there-was He comfortably-in the stern upon the boat-cushion, sleeping-as He was.

† Utterly exhausted (for reason, see iii. 20, 21—iv. 2, etc.)

- And they-arouse Him, and say to Him, "Teacher! is it no matter to thee that *here-we-are-all-perishing?*"
- 39 And having-got-to-be-roused He-went-and-rebuke the wind, and said to the sea, "Keep-still! have-kept-thou muzzled:"—and -then down-went-and-dropped the wind, and there-got-to-supervene a-profound calm. And got-to-say-did-He to them, "Why-*ever* fainthearted are-ye thus?—how is-it that-ye do-not possess trust?" And
- 40 They got-to-be-awe-struck with-a-mighty awe, and were-saying for enlightenment-*unto one-another*. "What-Being, then, is THIS, that both the wind and the sea are-obeying Him*?"
- V. 1 And-then they-got-to-go-over the other-side-of the sea ward, the district of-the Gadarenes ward. And as-He got-to-be-leaving the ship, all-on-a-sudden there-got-to-confront Him out-from-among the tombs a-man in-organic oneness with a-spirit foul-and-
- 3 wicked; a-person-who used-to-make his abode in-as a congenial home with the tombs, and not-even with chains was-anyone able-ever to have got to keep him bound, for that he-had often
- 4 with-fetters and chains been-bound, and snapped-asunder on-the-part-of him-had been the chains, and the fetters rubbed-to-pieces; and no-one him was-strong-enough to-have-got-to-control.
- 5 And there-for-ever, night and day, he-was in-his home the tombs and the mountains, yelling-away, and gashing himself with-sharp-stones. But having-got-to-see Jesus right-away from-a-distance, he-went-and-ran and prostrated-himself-in adoration-to-Him;
- 7 and having-gone-and-given-a-hideous-yell with-a-loud cry he-went-and-said, "What-penally hast Thou to do-with me, Jesus, Son of-God the Most-high?—I-do hold-Thee bound-by God under oath† to have-kept-from-having-gone-and-tormented me!"—for He-kept-on-saying to-him, "Have-gone-and-left-him, thou spirit foul-and-wicked come-
- out-of the man."—And He-was-asking-him the-question, "What-for badness is thy name?" And says-he to-Him, (G) "Legion" is my name, because many we-are." And he kept putting up-many petitions that He would-keep-from having-gone-and-sent them-*away* outside that district. But there-
11 was there handy-for-them-*unto the mountains*, a-herd of-swine a-large-one, being-swine-herded-as they were. And-
12 so went-and-brought Him-did the (G)dæmons, saying, "Have-gone-and sent us the swine wards that we-may-have-got-to-enter THEM wards." And
13 went-and-permitted them straightway did Jesus: and-so having-got-to-go-out-as did the spirits, the foul-and-wicked-ones, they-did-get-to-go-in the swine wards—and-then off-got-to-rush the herd down-over the precipice the sea ward—but there-were some two thousand-of-them—and drowned-were-they-being in-swallowed by the sea. But those that-were-feeding them
14 went-and-fled and got-to-tell-the-news the cityward and the rural-districts wards:—and out-they-got-to-go-to-have-got-to-see the wonder-which had-been-happening. And they-are-coming
15 up sight-seeing-*unto Jesus*, and-then they-find the (G)dæmonized-person sitting-down-restfully as there he was and clothed-as he had been and in-his-senses,—he-who had-been-having the (G)legion!—and they-got-to-be-awe-struck. And got-to-give-a-full-de-
16 scription-did to-them those-who-got-to-witness-it-all,—how it got-to-happen in the case-of-the (G)dæmonized-person, and-also all-about the swine. And
17 they-got-to-set-to imploring Him-as there they were to-have-gone-and-departed away from THEIR neighbourhood. And-so having-got-to-go-on-
18 board-as He-did the ship ward, the late-got-(G)dæmonized was-imploring Him to-let-him-be-staying along-with Him: and He would-not go-and-let-him, BUT
19 says to-him, "Be-going thy home-ward a comfort-to those thy-dear-ones, and

* The emphasis marks their bewilderment at our Lord's being laid by themselves to sleep a worn-out man (verse 36), and rising soon after the "mighty GOD"—for of the union of the two natures in one Christ they realised as yet but little.

† Points to a covenant promulgated, and understood, between God (in Christ) and sinners other than those of the human race.

‡ Many demons using and appropriating one human tongue and brain.

have-gone-and-told them-*all about* what-and-how-much the Lord has-been-doing for-thee, and how-He-got-to-pity THEE.* And-so away-he-did-get-to-go and to-address-himself to-be-heralding in the Decapolis-district, what-and-how-much Jesus went-and-did-for-him :—and *there was every-one* marvelling.

21 And having-got-to-cross-over-as *did* Jesus in-on board His ship, back-again the other-side ward, there-got-to-be-gathered an-immense crowd about Him ; and there-He-was by the

22 sea-side. And lo, there-comes one of the chief-of-the-(G)synagogue-staff, by-name (G)Jaeirus, and when-he-got-to-see Him down-he-falls for aid-at His

23 feet ; and implores Him much-does he, saying, “ *That my-dear-little-daughter is-already dying,—may I beg-that thou-wouldst have-got-to-come and-to-lay-upon her Thy hands, in-order-that she-may-have-got-to-be saved,—and*

24 *Oh!-so she-shall-be-living-still!*” And Jesus went-and-left along-with him ; and there-was-following Him an-im-

25 mense crowd, and there-it-was-crush-

26 ing-round Him.—And a-woman, a-certain-*well known* case, being in-as a sub-*ject* of hemorrhage twelve years, and having-got-to-suffer-as she had not-a-little under-not-a-few physicians, and to-spend the-whole-of her private-means,

27 and instead-of having-got-to-become-better rather got-to-get-worse, having-got-to-hear all-about Jesus, went-and-came in the crowd behind - Him, and - got-to-just-touch His raiment,

28 for she-kept-on-saying, “ If only those His clothes I-shall-have-got-a-touch-

29 of, I-shall-be-being-restored.” And straightway dried-up-got-to-be the fountain-of-her blood-discharge, and she-got-to-experience in-her body that she-has-been-healed away-from her

30 scourge. And straightway Jesus having-gone-and-experienced in-organic oneness with Himself the vitality's having-got-to-go-out-out-of Him, went-and-turned-round in-as pressed by the crowd, and-was-saying, “ What-one person in particular went-and-touched

MY clothes?” And His disciples 31 were-saying-to-Him, “ Thou seest the crowd all-crushing-round Thee, and Thou-sayest, ‘ What-one person in particular went-and-touched Me!’ ” And 32

He-kept-on-looking-round so-as-to-have-got-to-catch-sight-of-her who had-got-to-do this. But the woman 33

having-got-to-fear-as she did and all-trembling-as there-she was, conscious-as she had been-of what has-been-taking-place in mercy-upon her, got-to-come and to-fall-down-before Him, and to-tell Him all the truth. But 34

He went-and-said-to-her, “ Daughter, thy spirit-of-trust has-been-restoring thee, be-going-away-to-the enjoyment of peaceful-tranquillity, and be-keeping healthy and free-from that thy

35 scourge.” Whilst-still He was-in-the-act-of-speaking, persons-are-coming direct-from the (G)synagogue-chiefs-

house, saying,—“ Thy daughter got-to-die, why-ever-then any-longer-now art-thou-troubling the teacher?” But 36

Jesus having-got-to-over-hear-as He did the message whilst-being-delivered says to-the (G)synagogue-chief,

37 “ *Keep-from being-anxious, only keep-trusting-in-Me.*” And He got-

not-to-permit anybody-to-have-got-to-follow-associated-with Him, except Peter, and James, and John the brother-of-James. And He-comes 38

the house ward-of-the (G)synagogue-chief, and finds the-tumult, and persons-weeping and wailing immoderately. And when-got-coming-in He 39

says-to-them, “ Why-ever-are-ye-making-this-disturbance, and-are-weeping? —the maiden never-got-to-die-at all, but-on-the contrary is-only fast-asleep.”

And they-were-laughing-at Him. But 40 He having-as He got-to-put-out the whole-of-them leads-along the father-of-his maiden, and her mother, and those along-with Himself, and enters-

in where the maiden was, lying-down-as she was. And having-got-to-take- 41

a-firm-hold-of-the hand-of-the maiden, He-says-to-her, “ (G)Talitha (G)koumi!” — which is, when translated, “ Thou maiden! —to-thee I-am-speak-

* The emphasis marks the difference between his own case and the demons—they left to their penalty, he pardoned—it warns him not to pre-

sume, but to “sin no more lest a worse thing come unto him.”

42 ing,—be-getting-up." And straightway the maiden went-and-got-up and was walking—for she - was twelve years old. And they-got-to-be-bewildered
 43 with-great astonishment. And He went-and-charged them strictly, that no-one should - have - got-to-know-of this-case; and - moreover He-got-to-tell-them to-have-gone-and-given her something-to-eat.

VI. 1. And He-got-to-go-out from-thence and to-come His-own father-land ward; and there-follow Him His
 2 disciples. And when-the (G) sabbath got-to-be-come, He - got - to - address-Himself in-during the (G)synagogue-Service to-be-teaching - systematically; and many listening were-in-a-state-of-astonishment, saying, "Where did THIS-
 3 man-get all these-things?—and what-new-kind-of wisdom-is this which got-to-be - bestowed - upon Him?—and what wonderful works come-to-pass through those His hands!—Is not this-
 4 person the builder,* the son of-(G)Maria, and brother of-James, and Joses, and Judas, and Simon?—and are not those His sisters too here inti-
 5 mate-amongst us?"—And there-they-were-stumbling-over-the stumbling-stone in-connection with Him; but saying to-them was-Jesus, "A prophet is not
 6 nnhonoured, anywhere-except in-as a reformer his-own fatherland, and in-as an example of Godliness amongst his-own relations, and in-as the firm head
 7 of his-own home." And-so He was-not able there to-have-got-to-work any miracle; except that He-went-and-laid on a-few sick-persons His
 8 hands and healed-them. And He-was-filled-with-wonder on-account-of their lack-of-spirit-of-trust-in-God.

And He-was-going-round the villages on - circuit teaching - systematically.
 7 And He - is - calling-up-for-instruction The Twelve, and then it was-that He-got-to-begin-the-plan of-sending THEM forth, in-couples, and supplying them-with authority-power-over the spirits
 8 those foul-and-wicked. And He-got-

* We have no exactly equivalent craft in England, but the nearest is the small carpenter-and-builder of a country village (Heb. iii. 4).

† They went as servants of the older dispensation, and had to act consistently with its spirit.

to - give - them a - charge that nothing should-they-be-taking by way of provision-for their-journey, except their-staff only, — "empty- of knapsack, empty-of victuals, empty-of cash in the pocket: BUT-instead have-been-shod-with (G)sandals-only and "keep-from having-got-to-put-on two coats. And He-went-on - to - say to-them,
 10 "Wherever haply ye-shall-have-got-to-go-in a-house ward, there be-staying until haply ye-shall -have-got-to-go-out from - thence. And whosoever
 11 haply shall have got to—deny you hospitalities, or "to-refuse to have-got-to-listen-to-you, going-out-as ye are to from-thence, have-gone-and-shaken-off the dust that is-beneath your feet,† as a-witness-to-them ward; verily, I-tell you, it-shall-be more-endurable for-Sodom and Gomorrha in time of-judgment, than for-THAT city." And-so forth - they-got - to-go
 12 and-were - preaching how-that men-should-have-got-to-yield - to-a-change-of-heart. And (G)dæmons not-a-few
 13 were-they-casting-out, and anointing with-oil many sick-persons and healing-them.

And got-to-hear-tell-of-Him-did the 14 king, Herod,—for public-enough got-to-be His name!—and he-was-saying "John the (G)baptizing-one‡ got-to-be-risen from the dead, and for this-reason wonderful-works are-(G)energizing in-as added credentials of his-Ministry." Other - people, however, 15 were-saying "Elias it-is-undoubtedly;" others-again were-saying, "A-(G)prophet it-is, one-truly something-like one of-'the (G)prophets'!" But Herod 16 having-got-to-hear-tell-of-Him went-and-said, "The-one I went-and-be-headed,§ that-man got-to-be raised from the dead."—For this-same Herod 17 having-gone-and-sent-forth-as he did, got-to-apprehend John, and to-bind him in his prison for-the-sake-of Herodias the wife of-Philip his-living brother, because he-went-and-married her. For John kept-on-telling his 18

† For once it is here put correctly, elsewhere the familiar style "John the baptist" is retained; that, however, is just the opposite of what is meant, being passive—making him to be baptized instead of the celebrated baptizer.

§ "John" spurious.

king Herod, "*It is not right for thee to be thus in possession of the wife of thy brother.*" But Herodias *it was really who was harbouring resentment against him, and anxious to have got to kill him, and yet could not get to;*

20 for Herod *himself was standing in awe of John, conscious as he had been ever that he was a man righteous and holy, and so he was keeping him safely guarded from mischief: and too having as he did got to listen to him, many duties was he doing, and cordially was*

21 *he listening to him. And so, at last a day having got to come favourable for her purpose, when Herod was giving as he always used to a banquet on his birth-day to his magnates, and to his* (c) *chiliarchs, and to the principal*

22 *people of Galilee, and having got to come in too as did the daughter of this same said Herodias, and to have gone and danced as she did* and to lustfully gratify Herod, and his guests, got to say did the king to the damsel, "Have gone and asked me for anything thou mayst happen to fancy, and I will give it to thee," and moreover he got to swear to her that, "Yes, whatever possibly thou mayest have got to ask of me, I tell thee I will give it to thee, ay unto the half of this my*

24 *kingdom."* But she having got to go forth first as she did got to say to her mother, "*What good enough boon† am I to be asking?*" But she went and said, "*The head of John the*

25 *(c) baptist."* And so having got to go in again directly with haste *with her suit ready for the king, she went and made her request, saying, "What I do want is that to me thou shalt have gone and given, this very instant, upon a* (c) *pine-wood-platter, the head*

26 *of John the (c) baptist."* And overpowered with grief *though the king got to be, yet on account of his oaths and his guests he did not get to decide*

27 *to have gone and denied it her. And so having straightway got to send off-*

* The Aorist Tense marks two things (1) how completely demoralized she had got to be to dance at all, since it was a badge of impudent lewdness in a woman (2) how drunk and libidinous the banqueters had become.

† Her mother had told her for what to ask if the king made the expected offer, but Salome,

as did the king one of his body-guard, he went and gave directions for his head to have got to be brought. But

28 *he having got to go off went and beheaded him there in the prison; and got to bring his head upon a* (c) *pine-wood-platter†, and to give it to the damsel; and the damsel got to give it to that her mother. And having got to hear tell of it as did his disciples they got to come, and to take up his trunk, and to deposit it in a tomb.*

And there are returning The 30 (c) *Apostles with news unto Jesus; and they went and gave Him a full account of everything, of both what miracles they got to do and what wise things they got to teach. And He got to*

31 *say to them, "Come along just you all by yourselves alone some desert place ward, and be refreshing yourselves with rest a little:"—for there they were, some coming, some going, in such numbers, and not even to be getting their meals were they finding leisure. And so away they got to go*

32 *a desert place ward in his ship, all alone.*

And they went and caught sight of 33 *them going away did the crowds; and besides many others got to recognize Him, and by a land route from all the cities were running together there whither He was bound, and got to anticipate them and got to come together for aid unto Him;—and so upon*

34 *having got to come forth Jesus got to see before Him an immense crowd, and to be filled with sympathy for them, because there they were as sheep deserted by their shepherd; and He got to set Him to work to be systematically teaching them many truths.*

And by the time that now a long 35 *space of time got elapsed as it did, having got to come up for a purpose to Him as did His disciples they say that, "Desolate is the place, and a long space of time now elapsed, have*

36 *got to dismiss them, that so having-lacking the deep hatred of her mother, went out to make sure before squandering so splendid an opportunity upon a mere peasant prophet's head.*

† For the significance of this "pine-wood-platter" see the parallel account in St. Matthew xiv.

got-to-go-away the surrounding farms and villages wards they-may-have-gone-and-purchased for-themselves victuals, for any-meal-to-eat they-have
 37 not." But *He* went-and-broke-out-in-answer and-said-to-them, "*Have*-yourselves got-to-give them a meal-to-eat." And they-say-to-Him, "Having-got-to-go-away shall-we-have-gone-and-purchased two-hundred (G)denarii-worth* of loaves, and-so have
 38 got-to-give them to-eat?" But *He* says-to-them, "How many loaves have-ye?—go-off and just have-got-to-see." And having-got-to-ascertain they-say,
 39 "Five, and two fishes." And *He* went and gave-them directions to-have-got-to-make-them-recline, mess by-mess, down-upon the green grass.
 40 And-so they-went-and-lay-down, rank by-rank, of hundreds and fifties-re-
 41 spectively. And having-got-to-take the five loaves and the two fishes, *He*-went-and-looked-up heaven ward and-gave-thanks, and-then got-to-break the loaves-to-pieces, and went-on-giving-them to-those His disciples, that they-might-have-got-to-set-them-before
 42 them; and the two fishes *He* went-and-divided to-them-all. And the-whole-of-them got-to-eat and to-be-satisfied. And they-got-to-take-up-of-broken-pieces twelve hampers full, and
 43 from the fishes-too. And there-were those partaking-of the loaves five thou-
 44 sand, counting only the-MEN. And straightway *He*-got-to-constrain His disciples to-have-got-to-embark *His* ship ward, and to-be-preceding-*Him* the opposite-side ward on duty-unto
 45 Bethsaida until *Himself* *He*-got-to-dismiss the multitude. And having-got-to-arrange-as *He* did for-their-departure, *He*-got-to-depart *His* mountain ward to-have-gone-and-prayed.
 47 And evening having-got-to-come, there-still-was the ship in the-midst-of-the-sea, and *He*-*Himself* alone on
 48 the land. And *He*-got-to-see them labouring in-as hard at their rowing, for the wind was-keeping contrary to-them. And about the fourth watch-of-the night *He*-is-coming with aid-
 unto them, walking upon-the surface

* Out of the Mission funds, of which Judas was treasurer.

of the sea; and there-ostensibly-*He*-was-wishing to-have-got-to-pass-by them. But *they* having-got-to
 49 catch-sight-of *Him*, walking upon-the surface of the sea, got-to-imagine that-it-was a-ghost, and went-and-screamed:—for the-whole-of-them
 50 got-to-see *Him*, and to-be-terrified;—and straightway *He*-went-and-conversed along-with them, and says-to-them, "Cheer-up! I AM, keep-from-being-afraid." And *He*-got-to-go-on-
 51 board with aid-unto them the ship ward, and-then went-and-dropped-did the wind; and there-they-were-in-an-
 52 (G)ecstasy-of-wonder in-and-among themselves;—for *they* got-not-to-reflect upon the loaves, for their heart was-in-the-state-of-having-been-hardening. And having-got-to-go-across-as
 53 they did they-got-to-strike the (G) Genesaret shore, and-so they-went-and-put-in-there. And-then having-
 54 got-to-come-out out-of-the ship, straightway having-got-to-recognise *Him-as people did*, having-gone-and-
 55 run-throughout the entire district there, they-got-to-set-to-carrying about upon their mattresses those that-were-sick, wherever they-were-hear-
 56 ing that there *He*-really-is. And wherever haply *He*-was-on-*His*-way villages wards, or cities, or country-towns, in the public-places-of-concourse they-were-putting their sick, and beseeching *Him*, to-have-let-them
 have got-if only a-touch-of-the hem of-*His* raiment; and as-many-as haply were-touching *Him* were-one after another-being-restored.

VII. 1 And there-are-assembling-together with a purpose-unto *Him*, the (G) pharisees, and delegates of the scribes, having-got-to-come sent-from Jerusalem. And having-got-to-catch-
 2 sight-of some-of-the chief of *His* disciples with-defiled hands,—that is-unwashed,—eating-as they-were their-meals, they-got-to-begin-to-find-fault. — For
 3 the (G) pharisees and indeed all the Jews, without having-got-to-wash at least their hands, never eat, holding-strictly the tradition-system of-the
 4 (G) presbyters; and if from market

† Literally, "come upon"—the preposition and verb together make the nautical idiom.

without having washed*—all over they never eat. And many similar customs there-are which they got-to-receive-by-tradition to-be-strictly-observing, (G) baptisms of cups, and of pots, and of brazen-utensils, and of divans. Then questioning Him-are the (G)pharisees and the scribes, "By-what-dispensing-authority-pray are those disciples of-thine not transacting-daily-life-transactions in-obedience-to the tradition-system of-the (G)presbyters, BUT-instead of that are-eating their-meals with-hands unwashed?" But He-got-to-break-out-in-answer and-to-say to-them, "Well did-Esaïas go-and-(G)prophesy about such (G)hypocrites as-you, as it-has-been-written, 'This people with-their lips honour Me, but the heart of-them is-far-enough from ME; to-no-practical-purpose however are-they-theoretically-reverencing ME, systematically-teaching-whilest they are practically-for-doctrines the-ordinances of-men.' For having-got-to-repeal-as ye did the commands of-GOD; there-ye-are-strictly-observing the tradition-system-of-MEN!—(G)baptisms of pots, and of-cups, forsooth, and other-things equally-important of-a-similar-kind, plenty-of-them, ye-are-practising. And then He-went-on-to-say to-them, "A pretty-thing-indeed! there-ye-are-actually-setting-aside the commandment of-God, so-as-to have-gone-the-more-strictly-and-observed that your-own tradition-system†—For Moses-for instance got-to-say, 'Honour thy father and thy mother,' and 'He that dishonours father or mother let-him-die the death.' Ye however say, 'Supposing a-person shall-have-gone-and-said-merely to-his father or his mother 'Corban,' that means, 'As an-oblation has that-been vowed to God which thou-didst-get-right-to-expect possibly out of-me,'—and-then-no-longer do-ye-permit him to-have-gone-and-done anything for that his father or that his mother; virtually-making-null-and-

void-as-ye-do the word-of-GOD by-the tradition-system-of-your-own which-ye-got-to-hand-down-yourselves!—And many-things equally-important of a-similar-kind ye-are-practising." And having-gone-and-called-up-as He did for instruction the-whole-of the people, He-carried-on-the-discourse to-THEM, "Be-listening-now-to ME the-whole-of-you, and understanding-clearly;—nothing is-there from-without the human-being entering-into him which possesses-the-power-of-having-got-to-vulgarize him; BUT-no the-things that-come-out from him, those are the-things that vulgarize man.—Since some-important person‡ possesses ears on purpose-to-be-listening-with, let-him-be-listening."

And when He-got-to-go-in home, away-from the crowd, there were-His-own disciples asking Him the-meaning-of the (G)parable! And He-says to them, "Are ye-even ye so destitute-of-common-sense?—do-ye-not perceive that-everything-from-without-entering-in the human-being ward does not possess-the-power-to-have-got-to-vulgarize him?—because it never pursues-its-course that his Heart ward-at all, BUT-only his belly ward, and-so the draught ward it does-come-out-certainly, in that sense, but-purifying-as-it-does the-whole-of his food."—But He proceeded-to-say, "That proceeding-out from the human-being that really-does-vulgarize the human-being; for from-within, out-of-the Heart-of-men their thoughts those corruptly-selfish-ones ever-proceed-out,—adulteries, fornications, murders, thefts, covetousnesses, moral-corruptions, cheaterly, lasciviousness, an-eye distempered, foul-mouthedness, arrogance, silly-vanity—the whole-of these, his inherent moral-corruptions, proceed-outwards from-within, and do-vulgarize mankind-indeed."

And from-thence He-got-to-arise and-depart the frontiers-between Tyre and Sidon wards; and having-got-to-of the ever-present Head of The Church,—"THE WORD OF GOD."

* Literally, (G) baptized.

† All sects and "parties" in the Church depend, as such, upon the traditions of men, whether sacramental or evangelical, tend towards producing the same effects of antinomianism and infidelity, and are grouped under this denunciation

‡ This pregnant word is used all through the New Testament, but especially in the Epistles, to indicate the pharisee and the pharisaic; all well-to-do religious people (x. 23) are in corresponding peril ever of being pharisees or sadducees.

enter-in-a-house ward, not-a-soul was
 He-wishing to-have-got-to-know-it,
 and-yet it-got-to-be-out-of-His-power
 25 to-have-gone-and-kept-it-hid; for
 having-got-to-hear-tell-as-did-a-woman
 all-about Him, one-whose young-
 daughter was-possessing a-spirit foul-
 and-wicked, she-got-to-come and-to-
 26 fall-for aid-at His feet—the woman
 however was of-Greek-extraction a-
 Syrophenician by-her race,—and she-
 was-beseeking Him to-have-gone and
 cast-the (G)dæmon out of-her little-
 27 daughter. But Jesus got-to-say to-
 her, “Have-got-to-let the CHILDREN
 first* have-got-to-be-filled; for it is
 not pious to-have-gone-and-taken the
 children’s bread, and to-have-cast-it
 28 to-the house-dogs.” But she got-to-
 break-out-in-answer, and-to-say to-
 Him, “Just-so, Lord!—and-so for-
 that the dogs, underneath the table
 feed-always from the broken-meat of-
 29 the children.” And He-got-to-say to-
 her, “For this reply, be-off, gone-out-
 hath the (G)dæmon out of-that thy
 30 young-daughter.” And having-got-
 to-depart her home ward, she-got-to-
 find-the (G)dæmon gone-out, and-her
 young-daughter laid-comfortably as she
 had-been-upon the divan.
 31 And again having-got-to-go-out-as
 He did out of-the districts of-Tyre
 and Sidon, He-got-to-come the sea of
 Galilee ward, through the-midst of-
 32 the districts of-Decapolis. And they-
 bring to-Him a-deaf stutterer, and
 beseech Him to-have-gone-and-laid-
 33 upon him His hand. And having
 gone and taken-him aside away-from
 the crowd, into privacy, He-went-and-
 thrust His fingers his ears wards, and-
 34 spat and-touched his tongue, and-then
 having-gone-and-looked-up the heaven
 ward He-went-and-gave-a-deep-sigh,
 and-then says to-him, “(G)Ephphatha!”
 —which is “Have-got-thou-to-be-
 35 thoroughly-opened.” And straight-
 way unclosed-got-to-be-those his organs-
 of-hearing; and that-which-fettered
 that his tongue got-to-be-loosed, and

there-he-was-talking all-right. And 36
 He got to give-them special-injunctions
 not to-have-got-to-tell a-soul; but the
 more He went-on-charging them, the
 more effusively they-were-keeping-on-
 publishing-it. And there-people-were- 37
 in-a-state of-intense astonishment,
 saying-as they were, “How-beautifully
 has-He-been-doing everything!—even
 the deaf He-makes to-be-hearing, and
 the dumb to-be-speaking.”

VIII. 1 In those the days-of His
 ministry there the crowd being very-
 great, and quite-destitute of-any-
 meal to-have-got-to-eat, having-got-
 to-call-up-for a purpose His disciples,
 He-says to-them, “My-bowels-yearn 2
 over the crowd, because now three
 days are-they-in-attendance-upon My-
 Ministry and have not-a meal to-have-
 got-to-eat; and supposing I-shall-be- 3
 dismissing them fasting their homes
 wards, they-will-be-fainting on the
 road, for there are-some-dear ones† of
 them who-are-here from-a-great-dis- 4
 tance.” And went-and-broke-out-in-
 answer-to Him-did those His disciples,
 “From-what-quarter could some-
 person rich enough possibly have-got-
 to-feed these with regular-meals upon
 a-desert?” And He-was-asking them, 5
 “How-many loaves have-you-actually-
 got?” But they-got-to-say, “Seven.”
 And He-went-and-gave-orders-for the 6
 multitude to-have-gone-and-got-down
 upon the ground; and-then having-
 got-to-take the seven loaves, He-went-
 and-gave-thanks and-brake and kept-
 on-giving to-His disciples to-have-got-
 to-give-out, that they might-have-got-
 to-set-them-before the crowd. And 7
 they-had a-few small fishes; and
 having-as He did-gone-and-asked-
 God’s-blessing-on them He-got-to-tell-
 them to-have-got-to-set them also- 8
 before them. But they-got-to-eat and
 to-be-satisfied; and they-got-to-take-
 up of-broken-pieces that-had-been- 9
 left-after, seven hampers. But there-
 were-eating about four thousand-per-
 sons; and-then He-got-to-dismiss them.

* An answer to those who advocate the perfect working of home missions before assaying foreign, whilst giving to neither—an answer in irony, and the sting of the sarcasm is in the ‘got’ of the antecedent verb.

† In so many cases in Greek the mere grammar is colourless, and requires ‘an able minister, not of the letter merely of the text, but of the spirit’ of the sacred narrative to fill out the full meaning of the sentence.

- 10 And straightway having-got-to-go-
as *He did* on-board *His* ship ward
along-with His disciples, He-got-to-
come the Dalmanutha districts wards.
- 11 And the (G)pharisees got-to-come-
forth, and to-set-to asking Him ques-
tions, aiming-at-getting-from Him a-
sign from heaven, tempting-Him. And
12 having-gone-and-groaned-deeply in
His spirit He-says, "Why-ever is this
generation aiming-at-getting-a-sign-
in-evidence?—verily I-tell you, *just-
see-if* there-shall-be-given-to-this gene-
ration a-sign!" And having-gone-
13 and-departed-from them and-gone-on-
board the ship, He-went-and-turned
14 the other-side ward again. And they-
got-quite-to-forget-to-have-gone-and-
taken bread, and except one-single
loaf, they-were-possessing nothing
15 with them in the ship. And there-
was-He-strictly-enjoining-upon them,
saying, "Take-good-beed-now and-be-
on-your-guard-against the Leaven of-
the (G)pharisees, and the Herod
16 Leaven." And there-were-they-
wrangling *divided in argument-amongst*
themselves, saying, "*That's*-because
17 we-have no bread!" And having-
known-as *Jesus got to*, He-says to-
them, "WHY-ever are-ye-wrangling
because ye-have no bread?—do-ye not
yet perceive or understand?—still do-
ye-keep your hearts hardened-as they
18 *had used to be?*—'possessing eyes' do-
ye 'not See,' and 'possessing ears' do-
ye 'not Hear'?—and do-ye not re-
member?—When I-went-and-broke
19 the five loaves amongst the five thou-
sands, how-many baskets full of
broken-pieces did-ye-get-to-take-up?"
20 They-say-to-Him, "Twelve." "When
however the seven amongst the four
thousand, how-many hampers over-
flowing-with broken-pieces did-ye-get-
to-take-up?" But they got-to-say,
21 "Seven." And He-said-to-them,
"How-is it that ye-do-not understand?"
22 And-then He-comes Bethsaida ward;
and they-bring-to-Him a-blind-person,
and beseech Him that he-would-have-
23 got-just-to-touch-him. And-having-
gone-and-taken-hold-of-the hand-of-the
- blind-person-as *He did*, *He went and led-*
him out outside the town; and having-
gone-and-spit his organs-of-sight
ward, and *put*-His hands upon him, He-
was-questioning him as-to-whether
"he is-seeing a particular thing."
And after-having-got-to-look-up he- 24
was-saying, "*Well-I-do-see* human-
beings-*it is true*, walking-about-*because*
there they are, but large and blurred-
like trees." Then again He-went-and- 25
placed *His* hands upon those his eyes,
and made him have-got*-to-look-
up-again, and-then he-got-to-be-quite-
restored and to-see every-thing dis-
tinctly-in *right focus*. And off-He- 26
went-and-sent him his home ward,
saying, "Neither have-got-to-enter-
into the village ward, nor to-say-a-
word-to-any-friend in the village."
And out-got-to-go-did-Jesus and 27
His disciples the towns wards of
Cæsarea Philippi. And on the road
He-was-questioning His disciples, say-
ing-to-them, "What-Divine person do-
people say *that-I really-am?*" But 28
they-got-to-break-out-in-answer,
"John the (G)baptist; and others
Elias; but others-again, one-of-the
(G)prophets." And-then He says- 29
direct-to-them, "YE, however-now,
what-Divine Personage do-ye-say that
I AM?" But Peter went-and-broke-
out-in answer and-said-to-Him,
"THOU art THE CHRIST!" And 30
He-got-to-lay-it-upon them-*sternly*† in-
order-that-to-*not*-a-soul should-they-
be-speaking about Him.
- And-then He-got-to-set-to to-be- 31
systematically-instructing them *how-*
that The Son-of-Man must-of-neces-
sity have-got-to-suffer much-*indeed*,
and have-got-to-be-rejected-upon trial
from the (G)presbyters and the chief-
priests and the scribes, and have-got-
to-be-judicially-murdered, and after three
days have-got-to-rise-again. And in- 32
plain-language He-was-telling them the
fact:—and having-gone-and-drawn-
Him for-enlightenment-to-him as did
Peter, he-went-and-undertook to be re-
buking HIM! He however having- 33
gone-and-turned-round and looked-at

* The Aorist brings out the necessity of effort on the part of 'the creature,' in all co-operation of spiritual parturition, with 'The Creator.'

† The silence of the Apostles in the Gospels on the central truth of Revelation is a marked contrast to their eloquence in the Acts of the Apostles.

His disciples, got-to-rebuke Peter, saying, "Get-thee-off behind-as a *disciple* of ME, Satan; for thou art-ambitious of nothing that is of-thy God, BUT-on the contrary what is of-thy fallen human-creatures."

- 34 And having-gone-and-called-up-as *He did for instruction* the crowd with His disciples-on duty He-got-to-say-to-them, "Whosoever-is-desirous-of following behind-as *disciple* of ME, let-him-have-got-to-deny himself, and to-take-up his-own cross, and let-him-be-
35 *always*-following ME. For whoever haply-is-being-anxious-to-have-got-to-spare his life, will-be-throwing it-away; but whoever haply shall-be-throwing-away his own life for-the-sake-of ME and of *My Gospel*, will-be-
36 *really*-saving it. For what-adequately shall-it-be-benefiting a human-being supposing he-did-get-to-gain the entire world and-then went-and-was-bank-
37 rupt-of his soul?—or what-in the universe shall a-human-being be-giving as-an-equivalent-for that his soul?
38 For whosoever haply shall-have-got-to-be-ashamed-of ME and-of these My words in a-generation like-this, adulterous and disorbid-as it is, being-ashamed-shall The Son of-Man also be-of him, when He-shall-have-got-to-come in the glory of-His Father, attended-by the (c)angels the holy-
1 ones." IX. And-then He-proceeded-to-say to-them, "Verily, I-tell you, that there-actually-are some-privileged persons of-those that-have-been-standing here, who shall-be-favoured-to-have
2 escaped tasting of-death-at all, until haply they-shall-have-got-to-see The Kingdom of-God coming-as it shall
3 have-in-the-economy of power." And-so six days after Jesus takes-with-Him Peter, and James, and John, and carries them a-mountain ward, lofty, in privacy, alone. And-then He-got-to-be-entirely-changed-in-appearance-
3 *Divinely* before them;—and the-very raiment of-Him got-to-be prismatic-flashing-the-intense whiteness of snow,

* (c) Metamorphosed.

† Future, to our Lord's ken is present—as the tense is.

‡ It is well for us to remember—in this the ripe age of pharisaism and sadduceism, in clashing sects and spiritual pride sublimed into individual

a-white such-as fuller at least-upon our earth is-not capable-of having got to produce. And there-got-to-appear-to-them Elias associated in Ministry-with Moses, and there-they-were deep-in-conference with-Jesus. And in-got-to-break-out-did Peter and-says to-Jesus, "(c)Rabbi! beautiful-is-it for-us to-be here, and-so suppose-we-have-gone-and-made three tents, for-
4 Thee one, and for-Moses one, and for-Elias one." For he had-not the-
5 slightest-idea what-nonsense he-got-to-talk, for there-they-were awe-struck. And there-got-to-be-a-cloud over-shadowing them-as there it was; and there-went-and-came a-Voice out of-the cloud, "This-Being is The Son of-ME, The Beloved-One; be-listening-to HIM." And-then all-of-a-sudden
6 having-got-to-venture-a-look-round-as they did, they got-no-longer-to-see anybody-at all, except Jesus alone along-with themselves. But descending-
7 whilst they were away-from the mountain, He-got-to-strictly-enjoin-upon them that to-not-a-soul should-they-have-got-to-give-any-account-of what they-got-to-see, at least not until The Son of-Man shall-have-actually-got-to-rise from-amongst the dead. And His
8 injunction they-did-get-to-keep-as a secret to strengthen trust-amongst themselves,—curious-though they were-to-know what-occult mystery is-hid under the-phrase 'having-got-to-rise from-amongst the dead.' And-so they-were-
9 questioning Him, saying, "The scribes are-used-to-say that Elias is-to-have got-to-come first-of-all." But He got-
10 to-break-out-in-answer and-to-say to-them, "Elias indeed got-to-come-as he shall have first is-to be-re-establishing-on the basis of a Gospel Civilization everything;"—and "How-much has-been-Written-all through the Sacred Scriptures upon The Son of-Man, in-connection-with His-having-got-to-suffer much-indeed, and His-having-
11 got-to-be-made-a-nonentity-of.† BUT, 12
13 let-ME-tell you, that too Elias has-

self-deification—these various items in the account of the sufferings of The Bridegroom, for it is just the most ambitious spirits (verse 35) that are to attain the status of The Bride by 'drinking of the Cup,' and 'being baptized with the baptism' of Her Lord, and to such spirits the bitterest in-

been-coming and to-him they-got-to-do just-what they-got-to-wish-to-do; —exactly-as it-has-been-written about
 14 him :* And when-got-to-be-come *with aid*-unto *His* disciples, He-got-to-catch-sight-of an-immense crowd all-round them, and scribes in-controversy with-
 15 them. And straightway the whole crowd when-they-got-to-catch-sight-of Him got-to-be-struck-with-peculiar-awe,† and running-up-as they were
 16 were-reverentially-saluting Him. And He-got-to-question‡ them, “What-terrible difficulty are-ye-wrangling-about with-reference-to-trying to help
 17 them?” And one out-of the crowd went-and-broke-out-in answer and-said, “Teacher, I-got-to-bring this son of-mine for healing-unto Thee, having
 18 a-dumb spirit; and where-ever haply it-went-and-seized him, it-convulses him; and-then there-he-is-foaming and gnashing his teeth, and pining-away: and I-got-to-speak-to-Thy disciples that they should-have-got-to-cast-out it and they did-not get-
 19 strength-enough.” But He got-to-break-out-in-answer-to-them and-says, “(c)O generation untrusting, up-to-when present-to help you shall-I-be-being?—up-to when shall-I-be-enduring you?—bring him for healing-
 20 unto ME. And they-did-get-to-bring him for healing-unto Him. And when-he-got-to-catch-sight-of HIM, straightway the spirit went and threw-him into-convulsions; and having-got-to-fall down-upon the ground there-he-was-rolling-over-and-over,
 21 foaming. And He-got-to-ask his father, “How long-ago is-it since this has-been-happening to-him?” But he got-to-say, “From-boyhood-up-wards; and often did-it-go-and-cast
 22 him both the fire ward and the water ward, that-it-might-have-got-to-destroy him—BUT-there§ if thou-art-able-to-do almost-an-impossibility have-got-to-help us, having-got-to-be-
 23 moved-with-pity over us.” But Jesus got-to-say-to-him, “This-is the point,

‘if thou-art-able’ to-have-got-to-trust-ME, —everything is-possible to-one-who is-trusting.” And straightway 24 having-gone-and-cried-out-as did the father-of-his boy, with tears, he-was-saying, “I-do-trust-thee, but oh! do-be-helping that my untrustfulness.” But-having-got-to-perceive-as did 25 Jesus that the crowd is-running-together, He-went-and-rebuked the spirit foul-and-wicked, saying as He was to-it, “Thou-the spirit, the dumb and deaf-one, I THEE am-commanding, have-got-to-come-out out-from him, and never-again have got-to-enter into him ward.” And having-gone-and- 26 yelled-hideously and fearfully convulsed him-as it did, out-it-did-get-to-come; and he-got-to-be-as-if dead, so-that many-persons were-saying that he-went-and-died. But Jesus went- 27 and-took-hold-of him-by his hand and-raised him; and-then up-he-got-to-stand.

And when-He-got-to-be-come the 28 house ward, His disciples were-asking Him privately, “We got-to-be-unable¶ to-have-got-to-cast-out THIS-particular one.” And He-got-to-say to- 29 them, “This particular sort in nothing is-able-to-have-got-to-go-forth, except in-athletic spiritual training by prayer and fasting.”

And from thence having-got-to-go 30 forth they-were-proceeding throughout Galilee:—and He was-not wanting that any-sick person should-have-got-to-know-it; for He-was-going- 31 through-a-course-of-instruction-with those His disciples, and in the course-kept-telling them, “The Son-of-Man is-to-be-betrayed the-hands-of-men ward, and they-shall-be-judicially-murdering Him, and after-His-having-got-to-be-murdered-on-the-third-day He-will-be-rising-again.” But they-were-in- 32 perfect-ignorance-of-what the phrase was-meaning, and were-fearing-to-have-got-to-ask Him.

And He-got-to-come Capernaum 33 ward: and when-He-got-to-be-in the

gradient of ‘the cup’ is the being ‘made non-entities of’ in the Church as well as the world. * This Janus-like personage.

† Exodus xxxiv. 29, 30. Acts vi. 15; xxii. 11.

‡ “Scribes” spurious.

§ He thought our Lord’s queries were an excuse for gaining time, and cleverly doing nothing.

¶ Verso 19.

¶ It is evident then that they made the attempt (verse 18).

- house, He was enquiring of them, "WHAT-ever, as we came along-on the road so involving the interests-to yourselves were ye quarrelling-about?"
- 34 But they were-keeping-silence, for in rivalry of interest-to themselves they-got-to-quarrel, as they came along-on the road which-favourite was to be-greatest-man of them. And He got-to-sit-down and-to-call The Twelve, and says to them, "If some-ambitious person is-ambitious of-being first, he-will-be-being of-all humblest, of-all servant." And-then having-got-to-take a-little-child He-went-and-stood it-up in-the-midst of-them; and-then having-gone and folded-it as He did-in-His-embrace, He-got-to-say to-them,
- 37 "Whosoever haply shall-have-gone-and-received one such little-child as this in reliance-upon My Name, is-receiving ME;—and whosoever shall-have-gone-and-received ME, is-not-merely receiving ME, BUT—rather HIM that-got-to-send ME-forth" . . .
- 38 But got-to-interrupt Him-did John, saying, "Teacher! but-we-did-get-to-see a person 'in Thy Name' casting-out-as there he was (G)dæmons,—one-who is-not following with-us; and-so we-went-and-stopped him, just-because
- 39 he does-not follow with-us." But Jesus got-to-say—"Keep-from stopping* him; for no-one is-there who shall-be-in the course of the Dispensation-working a-miracle of dæmon ejection relying-upon My Name, and-yet at the same time will-be-able-possibly to have-
- 40 quickly got-to-revile Me;—for-you know 'he-who is not against you† for
- 41 you is-necessarily.' For whosoever haply shall have got to give-you‡ a-cup of-water to-drink in-organic oneness with My Name, because ye-are (G)Christian, verily, I-tell you, that he shall-anything-but have-got-to-throw-
- 42 away his-chances-of-reward. And who-

* This Present Tense seems to imply that they were continuing to stop him, and that now the embargo was to be taken off, and he was to be left free to cast out dæmons of physical ill, and of ignorance, barbarism, and vice too, if he liked.

† Right reading—a proverb.

‡ Having shown them the duty of Christian liberality, our Lord proceeds to show them how dependent they, and the Church of the future, would be upon such persons as the one they so orthodoxly restrained.

soever haply shall-have-got-to-cause-to-stumble-through his own bad example one-of-the-least-of-those who-are-trusting-now Me ward, it-were really-to-his-own advantage if a-mill-stone is-hung round the neck-of-him and-then-for-him-to-have-been-cast the sea ward. And if that thy hand is 43 causing thee to-stumble, have got to cut it off, handsomer is-it for-thee maimed the life-of the soul ward to-have-got-to-enter-in, than possessing thy two hands to-have-got-to-go-off the (G)geënnā ward, that fire ward which is-unquenchable, where their 44 worm is one that-never dies-off,§ and the fire one that-never is-quenched||. And if thy foot is-causing thee to- 45 stumble, have got to cut-it off handsomer is-it for-thee to-have-got-to-enter-in the life-of the soul ward lame, than possessing thy two feet to-have-got-to-be-cast the (G)geënnā ward, where their worm is one that-never 46 dies-off, and the fire one that-never is-quenched. And if thine eye is- 47 causing thee to-stumble, have got to pluck-it out,—better is-it for-thee one-eyed to-have-got-to-enter-in The Kingdom-of-God ward, than possessing two eyes to-have-got-to-be-cast the (G)geënnā of-fire ward, where their 48 worm is one that-never dies-off, and the fire one that-never is-quenched:—for every one-of you shall-be-Salted¶ 49 with 'Fire,' and-as well every Sacrifice with 'Salt' shall-be-Salted; that- 50 'Salt' is-lovable-indeed; but suppose that-'Salt' shall-have-ceased-to-be 'Salt,' in-regenerate oneness with what-other Divine source of Spiritual vitality shall-it be restored-to-Salt-ness?—Be-in-possession-of 'Salt' in-and-among yourselves, and-so†† be-keeping-at-peace-in-intercourse with one-another."†††

§ As those in the grave do.

|| As fire on earth is.

¶ Metaphor from pickling meat and other things.

** The homogeneity of spirit-essence makes the recovery of apostate spiritual-intelligences an absolute impossibility; and men who apostatize after becoming spiritual come, of course, under the working of the same law.

†† Verse 33.

††† Verse 34.

X. 1 And-from-thence having-gone-and-arisen-as *He did* He-comes the Judæa districts wards, by the trans-Jordan route; and *there are* the crowds flocking-out-round for *aid-into* Him again; and as He-always-had-used-to-do He-was-instructing them again.

2 And the (c)pharisees went-and-came-up-for-a *purpose* and-put the - question-to Him, "Is-it-right for-a-husband to-have-gone-and-divorced a-wife?"—

3 tempting Him. But He got-to-break-out-in-answer and-to-say-to-them, "What-Divine law did-Moses go-and-enact-for-you?" But *they* got-to-say, "Moses did-go-and-permit-us to-have-got-to-write a-deed of-dissolution-of-marriage, and-so to-have-got-to-divorce-her."

5 And got-to-break-out-in-answer-did Jesus and-to-say-to-them, "*As a concession*-to the hardness-of-your hearts he-certainly-did-get-to-write for-you this bye-law.

6 *Right away*-from-the-beginning-of-the-creation, however, male and female

7 God went-and-made them. For-the-sake-of-this-*it is that* a-man is-to-be-leaving his father and mother, and to-be-welded-into-oneness in domestic

8 comfort-with* his-own wife; and-then they-shall-be-being the two, one fleshly-nature ward;—so-much-so-that no longer are they 'two'-at all, BUT-essentially one flesh. That therefore

9 which GOD went-and-yoked-into one nature let-a-human-being keep-from

10 sundering." And in the house again His disciples got-to-question Him

11 about the same-thing. And He-says-to-them, "Whosoever haply shall-have-got-to-release-himself-from his wife, and-then have-got-to-marry

12 another, is-committing-adultery upon her. And if a-woman shall-have-got-to-release-herself-from her husband, and-then have-got-to-be-married-to-another, she-is-committing-adultery."

13 And-then there-they-were-bringing-up-for-a blessing-to-Him little-children, for Him-to-have-gone-and-touched

them. But the disciples kept-on-rebuking those going-on-bringing them up-as *they were-for-that purpose*. But Jesus having-got-to-see-it, got-to-be-seriously-displeased, and-to-say-to-them, "Leave the little-children-to-be-coming for a blessing-unto ME, and keep-from hindering THEM; for of such-as-they is-essentially The Kingdom of-God. Verily I-tell you who-soever haply will-not have-got-to-receive The Kingdom of-God as a little-child shall-never have-got-to-enter it ward." And having-gone-and-embraced them, He-lays His hands in benediction-upon them, and-went-on-blessing them-one after the other.

And going-out-as *He was the-high-way* ward one got-to-run-up, and-to-bend-the-knee-to Him, asking-Him the-question, "GOOD teacher! WHAT-extraordinarily good act am-I-to-be-doing that-so I-may-have-gone-and-secured the - inheritance - of eternal life?" But Jesus got-to-say-to-him, "Why-now art-thou calling ME 'good'?—no-one is 'Good,' except One-only, GOD.—The commandments thou knowest-already, 'Keep-from having-got†-to-commit-adultery,'—'Keep-from having-got-to-kill,'—'Keep-from having-got-to-steal,'—'Keep-from having-got-to-bear-false-witness,'—'Keep-from having-got-to-defraud-by-violence,'—'Be-honouring thy father and thy mother.'"... But he-went-and-broke-out-in-answer-and-said-to-Him, "Teacher!—why-these the-whole-of them I-went-and-kept-religiously from MY youth-up." But Jesus having-got-to-look-at him went-and-divinely LOVED him, and said-to-him, "In-one-duty thou-art-falling-short,—be-going-thy-way, whatsoever thou-art-possessed-of have-got-to-sell, and have-gone-and-given-it to-the poor, and-then thou-shalt-be-already-possessed-of treasure in heaven; and-then come-along, be-following ME."†

* This is the constantly recurring preposition which almost invariably means 'with aid'-unto, or some such meaning implying a blessing on its subject. It slays polygamy at a stroke, revealing the deeper purpose of monogamy.

† The importance of the scientific rendering of

the Tense is shown in the highest degree in the case of the Aorists, especially when making (as here in these "gots") a great truth in Moral Theology, like that of man's gradual descent into evil, to appear in Revelation as it does in daily life.

‡ "Take up the cross" not genuine reading.

- 22 But he having-got-to-be-sad upon the counsel, got-to-go-off low-spirited; for there - he - was possessing large-and-varied property. And Jesus having-got-to-run-His-eye-round-them as *He did*, says to His disciples, "With-what difficulty *those* possessing wealth The Kingdom of-God ward will-be-entering!" But His disciples were-in-a-state-of-astonishment at His words. But Jesus again went-and-broke-out and-says to-them, "Children, how difficult-a thing it-is for *those* putting-as they are sure to have been-their-trust upon *their* wealth The Kingdom of-God ward to-have-got-to-get-inside.
- 25 An easier-thing is-it for-a-(G)camel through the eye of-a-woman's sewing-needle to-have-got-to-pass, than for-a-rich-man The Kingdom of-God ward to-have-got-to-enter-in." But they were-immeasurably surprised, saying with an eye-to themselves, "And who-ever can - possibly have - got - to - be saved?" But having-gone-and-looked-at them as *did*-Jesus, He-says, "With-man it is-utterly-impossible; BUT not with GOD, for everything-in connection with the salvation of everybody is possible with GOD." And got-to-address-himself-did Peter to-be-saying to Him, "Lo, we did-go-and-give-up everything, and did-get-to-be-fol-lowers of Thee." And got-to-break-out-in-answer-did Jesus and-to-say, "Verily, I-tell you, no one is-there, whoever that-shall-have-got-to-give-up home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for-MY sake, and for-MY Gospel's-sake, who shall have-²⁵escaped haply* having-got-to-receive a-hundredfold, now, in-the economy of this the time-state—houses, and brothers, and sisters, and mothers, and children, and lands, along-with persecutions,—and in-the economy of the eternal-state, the-one coming-as it is, life eternal.
- 31 But many shall there be—the first-now last-then, and the last-now first-then."
- 32 But there-they-were in the highway going-up-as they were JERUSALEM ward;—and there-was Jesus going-on-in-front-of them in a state of high-wrought feeling,† and they-were-in-a-state-of-dazed-wonder, and following-Him they-were-more and more-in-a-state-of-terror:—and - then having-gone-and-taken-to Him The Twelve again, He-got-to-address-Himself to-be-telling them the imminent-trials that-were-to-be-happening-to-Him;—
- "Lo, here-we-are-actually-going-up 33 Jerusalem ward;—and-then The Son of-Man will-be-betrayed-to-the chief-priests and the scribes, and they-will-be-sentencing Him to-death, and hand-ing Him over to-the Gentile-race-nations;—and they-shall-be-mocking 34 Him, and scourging Him, and spitting-upon Him, and-judicially-murdering Him;—and-then on the third day He-will-be-rising-again." And there-are 35 at this point-coming-up-for a purpose to-Him James and John the sons of Zebedee, saying, "Teacher, we-want that whatever haply we-shall-have-got-to-ask Thou-shalt-have-gone-and-done for-us," But He-got-to-say to-them, 36 "What-ever great favour-is it that-ye-want Me to-have-gone-and-done-for-you?" But they-got-to-say to-Him, 37 "Have-gone-and-granted-to-us that one upon Thy right hand, and one upon Thy left we-may-have-got-to-sit, in that 'glory' of-Thine." But 38 Jesus got-to-say to-them, "Ye have-not the-least-idea WHAT a responsibility ye-are-asking, are-ye-able-to-have-got-to-Drink-of The Cup that I-am-now already-Drinking-of, and with-The (G)Baptism where-with I am-now-being-(G)Baptized to-have-got-to-be-(G)Baptized?" But they-got-to-say 39 to-Him, "We-are-able." But Jesus got-to-say to-them, "The Cup indeed that I am-now-Drinking, ye-shall-in-deed futurely-be-Drinking; and with The (G)Baptism where-with I am-being-(G)Baptized shall-ye-be-(G)Bap-tized;—but the having-got-to-sit on 40 MY right hand and on MY left, is not My-private-patronage-to-have-gone-and-given-away,—BUT-so far from that is for those-for-whom it-has-been-pre-

* This 'haply' qualifies the canon in the case of individuals forming 'The Bride' (verse 38).

† The shadow of the Agony upon His soul of

the decense He was about to accomplish at Jerusalem. This statement is not in the text, but in the spirit of the narrative. † Verse 32.

- 41 pared." And having-got-to-listen-as
 did the ten, they-got-to-commence to-
 be-jealously-vexed about James and
 42 John. But Jesus having-gone-and-
 called-them-up-as *He did for instruction*
 says to-them, "Ye-know that *those*
 who-fancy*-as they do that-they-are-
 bearing-rule over-the-Gentiles-race-
 nations 'lord'-it-well-over them; and
 those their magnates tyrannize-well-
 43 over them;—NOT like-that however
 shall-it-be in-ecclesiastically with you;
 BUT-so far from that whosoever may-
 perchance be-ambitious to-have-got-to-
 be great amongst you, will-be your
 44 servant; and whosoever may-perchance-
 be-ambitious of-having-got-to-be first
 of-you will-be everyone's home-slave;
 45 —and for-too The Son of-Man did-not
 get-to-come to-have-got-to-be-served,
 BUT-rather to-have-got-to-serve and to-
 have-gone-and-given the-very life of-
 46 Him a-ransom for many." And-now
 they-are-getting Jericho ward; and
 going-out-on His way away-from
 Jericho, and His disciples, and a-toler-
 able crowd, Bartimæus the blind, son
 of-Timæus, was-sitting-as usual-there
 by-the-side-of the highway begging.
 47 And having-got-to-hear-that Jesus, the
 Nazarene-one, it-really-is, he-got-to-set-
 to-crying-out and saying, "Thou Son
 of-David!—Jesus! have-got-to-have-
 48 mercy-on ME!" And they-kept-on-
 restraining him-angrily did several so-
 as-to-have-got-to-stop-his-noise; but
 he only-all-the-more went-on-crying-
 out: "Son of-David!—have-got-to-
 49 have-mercy-on ME!" And having-
 gone-and-stood-still-as-did Jesus He-
 got-to-say that-he-was-to-have-got-to-
 be-called; and-so they do-call the
 blind-man, saying to-him, "Cheer-up!
 —have-got-to-stand-up!—He-is-call-
 50 ing thee!" But he having-gone-and-
 flung-away his garment, got-to-stand-
 51 up and-to-go-for aid-unto Jesus. And
 Jesus went-and-challenged him and-
 says, "What-very great favour-is-it
 that-thou-art-so-anxious for-Me-to-be-
 doing-to-thee?" But the blind-man
 got-to-say, "Dear-rabbi,† that-I-may-

be-seeing-once-again!" But Jesus 52
 got-to-say to-him, "Go-thy-way, that
 spirit-of-trust-of-thine hath-cured
 thee." And straightway he-did-get-
 to-see-once-again;—and there-he-was-
 a-follower-of Jesus on-the-road. XI. 1
 And when they-are-nearing Jeru-
 salem ward, at Bethphagé and Beth-
 any, at-the crest of the mount of-olives
 He-sends-forth two of-His disciples,
 and says to-them, "Be-going-your-
 2 way the village ward—that-one just-
 opposite-to-you there—and straight-
 way upon-your-entering-into it ward
 ye-shall-be-finding an-ass that-has-
 been-tied-up, upon which no-one of-
 human-kind has-ever sat, have-gone-
 and-untied-it and got-to-bring-it-here—
 3 led-mind. And if some-one-belonging
 to it shall-have-gone-and-said, 'What
 are-ye-doing that-for?' be-saying, 'Be-
 cause the Master of-him now-wants-
 him;' and straightway he-will-be-send-
 ing-him-away here." But away-they- 4
 got-to-go and did-get-to-find an-ass that-
 had-been-tied-up, handy-at the door,
 outside, in an-open-space-at-the-cross-
 roads,—and-accordingly there-they-be-
 losing him. And some-people-be- 5
 longing to him—of-a group of persons
 that-had-been-standing there—were-
 saying-to-them, "WHAT-in the world
 are-ye-after untying the colt?" But 6
 they went-and-repeated to-them
 exactly-what Jesus got-to-tell-them-
 to-say; and-then they-went-and-al-
 lowed-them-to have it. And they did 7
 get to bring the colt for His use-unto
 Jesus, led, and-then to-throw-over him
 their clothes, and-to-take-and-seat-
 Him upon him. But a-great-many 8
 went-and-spread their garments the
 road ward; but others were-cutting-
 down things-to-be-trampled†-on off
 the trees, and kept-on-strawing-them
 the road ward. And those going-in- 9
 front and those following-behind were-
 keeping-up-the-cry, (G)"Hosanna,
 blessed-is he who-is-coming-in-the namo
 of-the Lord;—blessed-is the coming 10
 kingdom of-our father David; (G)
 Hosanna in the highest-heavens!"

* 1 Tim. vi. 15—pungent irony!—"The Lord reigneth"—all things are transpiring in harmony with God's secret will and purpose, however apparently clashing with His revealed mind and

laws, and all the rulers (great and small) are the slaves of the one will, if they refuse to be the servants of the other.

† (G) Rabbouni.

‡ 1 Cor. xv. 25.

- 11 And went-and-entered Jerusalem ward-
did Jesus, and *His* temple ward; and
 having - got - to - give - a - look - round - on
 everything, being now evening-time,
 out-He-got-to-go Bethany ward *along-*
 with The Twelve.
- 12 And upon the morrow *when*-they
 got - to - go - out from Bethany, He-
 got-to-be-hungry*; — and having-got-
 to-catch-sight-of a-fig-tree at-a-great-
 distance-from-it, having leaves, He-
 got-to-go if haply He-shall-be-finding
 some-fruit on it; and when-He-got-to-
 come up-to it, nothing did-He-get-to-
 find except leaves; — for *it was*-not in
 14 the fig-season. And Jesus went-and-
 challenged-it and said to-it, "No-one
 ever-again-for-ever be-eating fruit off
 thee!" And *there were*-His disciples-
 15 listening. And they-are-coming Je-
 rusalem ward, and having-gone-and-
 entered-*as did* Jesus-*His* temple ward,
 He-went-and-set-to to-be-casting-out
 those selling and buying-oblations and
 sacrifices in the-very temple *itself*; and
 the counters-of-the money-exchangers,
 as also the seats-of-*those* selling the
 doves, He-went-and-tumbled-over-and-
 16 over. And *He would*-not be-allowing
 that any-one should - have-gone-and-
 carried *any-vessel-along* through *His*
 17 temple. And-then there-He-was-sys-
 tematically-teaching, saying to-them,
 "Has it-not been-written, 'MY House
 a-house-of-prayer shall-be-called-for-
 all the nations'?—YE however got-to-
 18 turn-it-into a-den-of-robbers." And
 got-to-hear-did the scribes and the
 chief-priests, and were-seeking how
 they-might-be-destroying Him; — for
 they-were-in-terror-of Him, since the-
 whole-of the people were-kept-
 in - astonishment at His teaching.
- 19 And when evening got-to-come-on,
 He-used†-to-go-away outside The
 City.
- 20 And in-the-morning passing-along-
back, they-got-to-perceive that the
 fig-tree had-been-withering-away from
 21 *its very*-roots. And having-got-to-call-

to-mind-*as did* Peter, he-says to-Him,
 "(c)Rabbi, have-got-to-look, the fig-
 tree *which* thou-didst-go-and-curse
 has-been-withering-away!" And got- 22
 to-break-out-in-answer-did Jesus and-
 says-to-them, "Be-ye-possessing trust-
 in GOD,‡ for verily I-tell you that 23
 whosoever haply shall-have-got-to-say
 to-this mountain-*here*, 'Have-got-thou-
 to-be-lifted-on-high, and to-be-cast
 the sea ward, and *shall*-keep-from
 having-got-to-doubt in his heart, BUT-
 so far from that shall-have-got-to-trust-
 firmly that what he-saith shall-be-
 coming-to-be-it shall-be-so-to-him-
 whatever he-got-to-say. For this 24
 reason I-tell you everything whatso-
 ever whilst-praying-for-*aid* ye-are-
 asking, be-trusting that ye-are-*actu-*
 ally-to-be-receiving,—and it shall-be-
 so to-you;—AND-remember, at the same 25
 time, when ye-have-been-standing-
 praying-for-*aid* be-forgiving, if ye-have
 some-genuine cause of offence against
 some real offender; in- order - that
 also your Father, The-*One* in The
 Heavens, may-have-got-to-forgive you
 your wilful-transgressions. But if ye 26
 do-not forgive, neither will your
 Father The-*One* in The Heavens be-
 forgiving your wilful-transgressions."

And they-come again Jerusalem 27
 ward. And in *His* temple whilst-
 walking-about-*as He-was* there are-
 coming-for a purpose-unto Him the
 chief-priests and the scribes, and the
 elders; — and they-say to-Him, "In- 28
 the strength of what jurisdiction§ art-
 thou-doing *all* this? — and WHAT-*po-*
 tentate-pray got-to-make-over to-THEE
 such - jurisdiction-*as* this, that thou-
 mayest-be-left free to be-doing *all-*
 this?" But Jesus got-to-break-out- 29
 in-answer and-to-say to-them, "Ask-
 ing you-will I-also be one-single
 question, and have got to give ME a-
 reply; and-then I-will-be-telling you
 'in-the strength of what jurisdiction I-
 am-doing-*all* this,' — The (c)baptism 30
 of-John out-from heaven was it, or

* Because He had been in the open air all night, and not enjoying hospitalities in any house (Matt. xxi. 17).

† To escape being assassinated (Acts xxiii. 12-14).

‡ From lack of which the Jewish nation got to be destroyed (Heb. xi.).

§ From Rome, or Herod, or some powerful but secret cabal, or whence — for they were shrewd enough to detect that our Lord was systematically carrying out a policy, which rested upon some strong secret fulcrum—and their statecraft reached not to the heavens, unlike their pride.

- out-from men? — have-gone-and-answered Me.” And there-they-were-disputing with *an eye* to-themselves, saying, “Well-but-suppose we-DO-say ‘Out from heaven’ he-will-be-replying, ‘From-what-motive then *did ye* not-go-and-trust HIM?” — BUT *on the other hand*, suppose we-should-be-saying, ‘Out-from men’-” well-they-were-in-terror-of the populace, for everybody was-esteeming John that a-genuine (G)prophet he-was.
- 33 And so-they-got-to-break-out-in-answer and-say-to-Jesus, “We-do-not-know.” And Jesus got-to-break-out-in-answer and-says to them, “Neither do-I tell you ‘in-the-strength of what jurisdiction I-am-doing all-this’.”
- 1 XII. And - *then* He-got-to-address Himself to-them *veiling the subject* in (G)parables, to-be-saying, “A-vineyard got-to-plant-did a-man and to-put-a-fence round-it, and to-dig a-wine-press-vat, and to-build a-tower; — and then he went and gave-it-in-charge to-farmers, and-went-and-left-the-country. And he-got-to-send-forth for *produce*-unto the farmers, at-the proper-season, a-home-slave, that from the farmers he-might-have-got-to-receive some-of the produce of-his vineyard. But they went-and-took him, and-half-flayed-him, and sent-him-off without-anything. And again he-got-to-send-forth for *produce*-unto them another home-slave, and as to-that-one they-went-and-threw-stones and-battered-his-head, and sent-him-off wantonly-disgraced-as he-had-been. And again he-got-to-send-forth another, and that-one they-went-and-judicially-murdered: — and-so on many others, some-of-whom scourging, and others judicially-murdering. Yet therefore* his-one son

possessing, his dearly-beloved, he-went-and-sent-forth even him *with aid*-unto them, as-a-last-resource, saying, ‘They-will-be-reverencing my son.’ — Those-wretches however, the farmers, 7 got-to-say *with an eye*-unto themselves, ‘This is the heir-at-law; come-along, let-us-be-judicially-murdering him, and-then ours shall-be his inheritance.’ And-so seizing him-as they got-to they-did-go-and-judicially-murder-him, — and-then cast-him-out outside-excommunicate the vineyard. What fearful 9 *revenge*† therefore will the lord-of-the vineyard be taking? ‘He-will-be-coming and destroying the farmers, and-then giving his vineyard-to-other-ones!’ Did ye-never get-to-hear-said 10 this passage-of-scripture,-either? — ‘A-stone one-which those building got-to-reject-after-trial, this one-it was which got-to-rise-to-be the corner’s head: — from-with The Lord got-to-come-did- 11 this-Head, and-it-is wonderful-indeed in our eyes!’ And-then they-were- 12 seeking-to-have-got-to-apprehend Him, and they got-to-be-in-terror-of the crowd, for they-got-to-detect that *with a private meaning*-unto THEM He got-to-speak the (G)parable. And-so having-got-to-leave Him, they-got-to-go-away. And-then they-send-out-a-deputation-for 13 a purpose-unto Him, of-the (G)pharisees and of-the Herodians, that-so they-might-have-got-to-make-a-prey-of Him in-conversation. But they when- 14 got-to-come are-saying-to-Him, “Teacher, we-are-convinced that true thou-art,—and-too it-is little-matter-enough to-thee what anybody-thinks, for thou-regardest not the person ward-of-men, BUT-so far from that upon-the basis of truth art-teaching the way of-God,—is-it-right-now census-to-Cæsar-to-have-got-to-pay,

* Because when Israel’s apostasy was ripe ‘the fulness of time’ was come.

† There is a special heartiness, in Holy Writ, with which God vows vengeance against man, at which those are judicially left to stumble most who most itch to misunderstand His Gospel. But what is the ‘Revenge’? — God uses as means to an end those same terrible agencies of evil and pain which sinful men employ; but God’s end—like God’s thoughts and ways—is as much above that kept in view where worm is revenged upon worm, as Heaven above earth; and it is the morally compelling under pressure of every man Himself has

created, in some way and at some time, to die to sin and Satan, the source of all tyranny and woe, slain by the Sword of Him Who rides upon the white horse, conquering and to conquer.

‡ Mysteriously bound up with our Lord’s birth was this matter (Luke ii. 1-5), for ‘the sceptro was departing from Judah’ since Rome was gradually incorporating Syria with her (pagan) Empire, and the ‘tribute’ of a conquered people was passing into the ‘taxes’ of an affiliated nation. The prospect of this radical political change forms the *crux* of the apostate Jewish testing of their Messiah here, as the question of the day. The

- 15 or not?—shall we have - got - to - give, or shall we refuse to have got-to-give?" But He, having - got - to - know their (G)hypocrisy, got-to-say to them, "Why-*ever* are ye-tempting ME?—bring Me a-(G)denarius, that I may have got-to-have-a-look-at-it."
- 16 But they got-to-bring-one. And says-He to them, "Of what monarch is this the image, and the legend?" But they got-to-say, "Why-of CÆSAR."
- 17 *To be sure.* And got-to-break-out-in-answer-did Jesus and-to-say to them, "Have-gone-and-paid-back-then what is Cæsar's to-CÆSAR?—and what is God's to-GOD."—And they-went-and-wondered at Him.
- 18 And-then there-come (G)Sadducees for a purpose-unto Him,—a-sect-which say-that resurrection there-*cannot*-from scientific reasons be,—and they-got-to-put-a-question-to Him, saying,
- 19 "Teacher, Moses got-to-write for-us, 'If any-Israelite's brother got-to-die, and to leave-a-widow behind, and children *could*-not get-to-leave-behind, that-then his brother was-to-have-gone-and-taken his widow, and to-have-got-to-raise-up issue to his
- 20 brother. Seven brothers there-used-to-be;—and the first went-and-took a-wife and, dying, got-to-leave no
- 21 issue. And-*so* the second went-and-took her, and got-to-die; and neither *did*-he get-to-leave any issue. And the
- 22 third in-like-manner. And-*so* got-to-take her-*did* all-the seven; and *did*-not-get-to-leave any-issue. Last of-them-all-got-to-die also *did*-the woman.
- 23 —In the resurrection, therefore, when they-shall-have-got-to-rise-again, of-which-of-them will-she-be wife?—for the whole seven got-to-legally-pos-
- 24 sess-her as-wife." And Jesus got-to-break-out-in-answer and-to-say to them—"Is it-not for this-reason that-ye-are-going-all-astray, because-*will*-fully ignorant ye-are-of your Scriptres,
- misilfully too*-of the resources-of-GOD?—for when from the dead they-shall- 25 have-got-to-rise they neither marry, nor are-given-in-marriage, BUT-*instead* of that are physically-like (G)angels in-the economy-of-the heavens. But as- 26 respects those dead, how-that they-ARE-to-rise, *did* ye-never get-to-hear-read as narrated-in The-inspired Book of-Moses, at the bush-scene; how God got-to-speak-to-him, saying, 'I-am The God of-Abraam, and The God of-Isaak, and The God of-Jacob'?—He is not The God of-dead-people, 27 BUT-so far from that The God of-living-ones;—as-for you, then, ye-are-going perilously astray."
- And having-got-to-come-up for-in- 28 struction as did one-of-the scribes, and-having-got-to-listen-to them whilst-arguing, and having-been-appreciating how beautifully He-got-to-reply to-them, he-got-to-put-the-question-to Him, "What is-the-first commandment of-the-whole? But got-to-break-out- 29 in-reply-did Jesus to-him, "'The-first of-the-whole of-the commandments'-is 'Be-listening, Israel! The-Lord our God a-Lord ONE-in essence-is-absolutely; and thou-shalt-be-loving The- 30 Lord thy God out-of-the-whole-of-the resources-of thy heart and out-of-the-whole-of-those of thy soul, and out-of-the-whole-of-those of thy reason, and out-of-the-whole-of-those of thy strength:'—THIS is 'the first commandment;'—and the SECOND is near- 31 of-kin-to-it, this, 'Thou-shalt-be-loving-thy neighbour as thine-own-self:'—greater-in-kind-than these other commandment there-is-not." And 32 got-to-say to-Him-*did* the scribes, "Splendid! teacher, based-on truth thou-didst-get-to-say that 'ONE-in-essence God is-absolutely' and there-is not any other but HE; and the 'loving 33 Him out-of-the-whole-of the heart, and out-of-the-whole-of the under-

pole-tax basis had not yet set in, for the Jewish rulers were not yet sufficiently Romanized, but were in a transition state, being educated in pagan apostasy by the Herods; ostensibly the tax was still the tribute of a conquered people—it was no question of conscience yet as to their paying *that*. The word 'census' is the *genus* of which both tribute and tax were the *species*; census in the limited sense they did already pay, but when they

ask this question they mean whether they should go on to be paying it in its full sense as a tax to "no king but Cæsar."

* Have got to get rid of a pagan currency altogether by rendering to God what is due from a covenant people to their Heavenly King, and then other nations will be using *your* currency, instead of its being as it is (Deut. xv. 5, 6).

standing, and out-of the-whole-of the soul, and out-of the-whole-of the strength;—and-*too* the 'loving *thy* neighbour as *thy* self,' more is than all-*your* whole-burnt-offerings and-*your* sacrifices." And Jesus having-got-to-notice how-that he-got-to-break-out-in-reply intelligently, got-to-say to-him, "Not far-off art-thou from The Kingdom* of-God-itself." And no-one any-more was-being-courageous-enough-to-have-gone-and-put-questions-to Him. And went-and-challenged-them-did Jesus asking-them in-the-course-of-His-teaching in-as *His* centre the temple,—“How-ever-can the scribes be-saying-as *they* do, that The Christ Son is-genealogically of-David?—for David himself got-to-say in-the-guidance of The Holy Spirit, ‘Says THE LORD to-the Lord of-me. ‘Keep-sitting at MY right-hand, until I-shall-have-got-to-place thy enemies a-footstool for thy feet.’” David himself then styles Him ‘Lord,’ so from-what-source is-He his Son?” And there-were-the masses listening-to Him with-enjoyment. And He-went-on-to-say to-them in-the course of His systematic-teaching, “Keep-on-your-guard against the scribes,—those-at least who do so-love in vestments to-be-strutting-about, and marks-of-reverence in the places-of-concourse, and the chief-seats in the (G)synagogues, and the head-divans at banquets; those which eat-up the pensions of-the-poor widows, and for-decoying-appearance-sakes spin-out their-prayers; such-as-these shall-be-receiving all-the heavier sentence.” And having-gone-and-taken-His-seat-as Jesus-did just-opposite the treasury, He-was-scrutinizing how the people are-casting coin the treasury ward; and a-number-of wealthy-people there-were-casting-in largely;—and-then coming-along-as was one-solitary widow,—poor,—she went-and-flung-in-a-couple-of mites,—just a-farthing in all. And-then having-gone-and-called-up-for-instruction as did Jesus His disciples, He-says to-them, “Verily, I-tell you, that

that-same poor widow more-than the-whole-of-the-rest has-cast-of-those-that-got-to-cast the treasury ward. For all-the-rest out-from their over-abundance got-to-cast-in; but she out-from the extremity-of-her-poverty everything she-was-possessed-of went-and cast,—her entire livelihood.”

XIII. 1 And on-His way-as He was-out, and now-out of-the temple, one of His disciples says to-Him, “Teacher, have-just-got-to-take-a-look! what-beautiful great stones, and what-beautiful imposing architectural-additions!” And Jesus got-to-break-out-in-answer and-to-say to-him, “Thou-seest-dost-thou these so-magnificent architectural-additions?—there shall-not have got to be-^msuffered to-remain a-stone plumb-upon a-stone,—which is-not ^mdestined-to-have-got-to-be-thrown-down.”† And whilst-sitting-as He-was the mount of-olives ward right-opposite *His* temple, asking Him privately-were Peter, and James, and John, and Andrew, “Have-got-to-tell us when all-this shall-be; and what-awful portent the harbinger when the-whole-of this is-on-the-eve of-being-consummated.” But Jesus got-to-break-out-in-reply to-them and-to-address-Himself to-be-saying, “See-now and ^mkeep some-specious deceiver from-having-got-to-mislead you; for many shall-be-coming relying-upon The-mere Name of-Me, saying, ‘I AM,’‡ and MANY shall-they-BE-deceiving. But when ye-shall-have-got-to-hear-of wars and rumours of-wars, ^mkeep-from being-troubled; for they must have-got-to-come-to-be, BUT-still it is-not the end yet:—for race shall-go-on-springing-up after race, and kingdom after kingdom. And there-shall-be earthquakes throughout districts, and there-shall-be famines, —the-earlier birth-pangs§ these. But be-taking YE good-heed-unto yourselves; for they-shall-be-betraying you councils wards, and (G)synagogues wards shall-ye-be-scourged; and before rulers and kings shall-ye-be-stood-up for-the-sake of-ME,—an-

* Christianity.

† Architecturology is related to Idolatry as scurvy to scrofula—that is to say, it is an incipient stage of the leprosy.

‡ 2 Thess. ii. 4.

§ See parallel passage in Matt. xxiv. 8 (note).

- opportunity-of-witness ward to-**THEM**.
 10 And the-whole-of the gentile-race-
 nations wards must first have-got-to-
 be-heralded-*before The End* The
 11 Gospel. But when they-take-you-
 into-custody *after* your-betrayal,
 *keep-from being-over-anxious-about
 what-eloquent defence ye-shall-be-
 making; BUT-so far from that what
 haply shall-have-got-to-be-given you
 at the very instant-itself,—that be-
 saying;—for it-is not-really yourselves
 that are-speaking-at all, BUT-rather
 12 The Spirit, The Holy-one. But there-
 shall the brother brother be-betray-
 ing* death ward, and father child;
 and there shall-children be-setting-
 upon parents, and be-causing their
 13 death. And ye-shall-be-being-held-
 in-detestation on-the-part of-every-
 body thanks-to The Name-of-ME.
 But he that-shall-have-gone-and-
 braved-it-out The-End ward,—**THAT**
 14 man shall-be-Saved-indeed. But when
 it-shall-have-got-to be your lot-to-see
 the abomination-standard-of-the deso-
 lation-caused upon your Israel,—that
 which got-to-be-spoken-of on-the-part-
 of Daniel the (G)prophet,—reared-as-
 it-shall-have-been there-where truly-
 it-ought not,—he-who is-recognizing-
 to what I refer let-him-bear-it-in-mind,
 —then let those that are-in Judæa be-
 15 fleeing its mountains wards. But he
 that is-upon the house-top let him-
 *avoid having-got-to-go-down his
 house ward, neither let-him-have-got-
 to-enter to-have-gone-and-carried-
 16 away any-thing out-of-his house. And
 he that-is the farm ward *avoid
 having-gone-and-turned-back, just-
 merely-back,† to-have-got-to-take his
 17 raiment. But (G)woe to-those that-
 are with child, and to-those-giving-
 suck, in those the days-of God's ven-
 18 geance. But be-praying-for-as a favour
 that that your flight may-escape-
 * Our Lord now takes up, and explains, the
 word 'betrayal' in verse 11.
 † Luke xvii. 32.
 ‡ Which would gradually have got to come to
 pass if the Romans had—as seemed imminent—
 obliterated the Jewish nation at the destruction of
 Jerusalem (Matt. v. 13), and thus have destroyed
 what might be likened to the very spine of cor-
 porate humanity. For 'God hath not cast away
 His People whom He did foreknow,' they are as
 necessary now in the zenith of Christian Civiliza-
 tion as they were of old, whether at home or in
 one of their utilized captivities; politics and com-
 merce are eloquent of this fact. Where is the
 logic of the scholarly, or the philosophy of the
 scientific infidel which can disprove or evaporate
 the objective and infinitely complex testimony of
 the Jew to the truth of Christianity?
 § All through this dispensation, in every division
 of The Church, "seducing spirits," systems and
 persons, though not necessarily dramatically usurp-
 ing the Person of Christ.

having-got-to-be-in-winter-time. For 19
 there-shall-be *during*-those days tribu-
 lation, of-a-kind-such-as has-never
 been the-like *right away*-from the-
 beginning-of-creation which God went-
 and-created, until now, and "never
 shall-have-got-to-be-again. And *ex- 20
 cept that The Lord had-got-to-be
 pleased-to-shorten the days all† flesh
 had-not got-to-be-saved; BUT thanks
 to-the intercession of His-(G)elect,—
 those-whom He-got-to-(G)elect,—He-
 shall-have-gone-and-shortened the
 days. And then suppose some-pre- 21
 tentious person shall-have-got-to-say-
 to-you, 'Lo The Christ is HERE,' or 'Lo
 He is THERE,' *keep-from trusting-
 them. For there-shall-go on-be-spring- 22
 ing-up§ (G)pseudo-(G)christ and (G)
 pseudo-(G)prophets, and shall-be-
 tendering mighty-evidences and-also
 wonders, *friendly*-to the-making-per-
 verts-of,—if that had been-a-possibility,
 —even God's (G)elect. YE however 23
 beware, lo YOT I-have-been-telling-
 before-hand-of everything. BUT- 24
 further still in those the days-of that
 dispensation,—subsequent-to that the
 tribulation-*above referred to*,—the
 'Sun' shall-be-getting-to-be-eclipsed.
 and the 'Moon' shall-not be-shedding
 her light; and the 'Stars' of-the sky 25
 shall-be going-on-dropping-out,—yes,
 the powers-in-authority, those in-the
 economy of the heavens-of authority
 ordained of God, shall-go-on-being-
 shaken-down. And THEN-at the climax 26
shall-they-be-seeing-with-their-own-
eyes The Son of Man coming-Person-
ally in-escorted by Clouds with great
power and glory. And then shall- 27
 He-be-sending-forth those His (G)
 angels, and shall-be-collecting-into-
 one-place His (G)elect out-of the four
 winds,—from the-extremity of-the
 earth up-to-the-extremity of-heaven.
 But from the fig-tree have-got-to-learn 28
 tion as they were of old, whether at home or in
 one of their utilized captivities; politics and com-
 merce are eloquent of this fact. Where is the
 logic of the scholarly, or the philosophy of the
 scientific infidel which can disprove or evaporate
 the objective and infinitely complex testimony of
 the Jew to the truth of Christianity?
 § All through this dispensation, in every division
 of The Church, "seducing spirits," systems and
 persons, though not necessarily dramatically usurp-
 ing the Person of Christ.

the (G)parable;—when now its foliage has-got-to-be tender, and it-is-shedding its leaves, ye-detect that near the summer is:—in-the-same-way also ye, whensoever ye-shall-have-got-to-see all-these-harbingers coming-to-pass, be-detecting that it*-is close,—at-the-
 29 doors. Verily, I-tell you, that this generation-and-race shall-be-kept-from having-got-to-pass-away, until-the-time when-the-whole-of this shall-
 30 have-got-to-come-to-be. The heaven and the earth† shall-be-passing-away, but My words shall-be-kept-from
 31 ever having-got-to-pass-away. But as-to the Dispensation-day-referred to, or the Advent-hour, not-a-being knows-it,—neither the (G)angels, those-in
 32 heaven, no-nor The Son,—none but
 33 The Father. Be-taking-ye-heed, be-watching and praying-for-help; for
 34 ye-know not when the time is;—for it-is-as a-person-a-traveller who-went-and-left his home, having-gone-and-resigned to his home-slaves his authority, and assigned-to-each his-own-share of the work, and to-the door-keeper he-went-and-gave-very-express-orders that he-is-to-be-keeping-sleepless-watch. — Be-keeping-sleepless-watch, then; for ye-know not when the master of the house is-coming,—at evening, or at midnight, or at cock-crowing, or at-dawn;—keep him-when-he-shall-have-got-to-come,—it will-be-suddenly,—from-having-gone-
 35 and-caught you Sleeping.‡ But what I-am-telling you, I-tell EVERYBODY-in the Dispensation — BE-KEEPING-SLEEPLESS-WATCH.”

XIV. 1 But there was-the Pass-over on namely the unleavened-cakes-tide two days after-this. And there were-the chief-priests and the scribes seeking how after-having-gone-and-seized Him by some-stratagem-or another they-might-have-got-to-judicially-murder
 2 Him. But they-were-saying, “Keep-

clear-of the festival-tide-itself, lest there-be an outbreak-of-the populace.” And whilst-He-was-there in Bethany, in the house of-Simon the-one that used to be a(G)leper, reclining-at-meat-[as] He-
 3 [was] there-went-and-came a-woman possessed of an (G)alabaster of-(G)myrrh (G)nard-oil; unadulterated, extremely-costly; and-then having-gone-and-crushed-together-as she did the (G)alabaster, there-she-was-pouring-it-over Him,—over His head. But there-
 4 were-actually some-of-the-chief of His disciples jealously-annoyed with an eye-to§ themselves, and saying, “What-possible practical end can waste such-as-
 5 this of-(G)myrrh-oil have-been-serving? — why there-it-really-could-at any time-you know|| this myrrh, have-gone-and-been-sold for over three-hundred (G)denarii,—and-then if necessary have-got-to-be-given-in-alms-to-the poor.” And-so there-they-were-storming-away-at HER. But Jesus got-to-say,
 6 “Leave her alone, why-ever are-ye hurting HER-feelings? — a-nobly-practical work did-she-go-and-work ME ward:—for always-and-ever ye-are-
 7 having the poor amongst you-all, and when ye-happen-to-be-having-the-will, ye-possess-the-power-of-having-got-to-do them good,—ME, however, ye do-not always-thus-ever possess. What
 8 she got-to-have-it-in-her-power she-went-and-did she-went-and-undertook-by-anticipation the -having-got-to-anoint MY corpse its entombment ward. Verily, I-can-assure you, wheresoever haply got-to-be-preached-shall-have this My-Gospel, the-entire world over ward, shall-just-that which she-went-and-did be-the-subject-of-discourse HER memorial ward.” And-
 9 then Judas the Iscariote, one of-The Twelve, went-and-made-off straight off-into the chief-priests, to-take-steps-to-have-got-to-betray Him to-them; but they having-got-to-listen went-11

* It is our privileged but responsible lot to be witnessing in the Pentecostal Spring of the ‘Summer’ of the Millennial Dispensation.

† To be succeeded by the new heaven and the new earth, subsequent to the Millennial Civilization.

‡ The significance of our Lord’s tones was to prepare them for Gethsemane, which was imminent (xiv. 31).

§ Judas, the treasurer, coveted it to realize (verse 5).

|| The intensely commercial personality of the spokesman here, of the sympathizing disciples of Jesus Christ, strikes us as being still present with us eighteen hundred years after the episode.

and-chuckled with-delight, and got-to-promise-to-have-gone-and-bribed him-with money.

- And-so there-he-was-always-on-the-look-out-now-for-a-good-chance-of-having-got-to-betray Him. And on-the first day of-the unleavened-cakes-festivities, when they-were-sacrificing* the pass-over-lamb, say His disciples to-Him, "Where doest-thou-wish for us-to-have-got-to-go-away-and-to-have-made-ready, that-so thou-mayst-have-
 12 got-to-eat the pass-over?" And forth-He-sends two of His disciples, and says to-them, "Be-going the City ward, and there-shall-be-meeting you
 13 a-MAN† carrying-as he will be-a-pitcher of-water; have-gone-and-followed
 14 him-up; and wheresoever haply he-shall-have-got-to-go-in have-gone-and-said-to the house-master, "Our teacher says, 'Where is the guest-chamber where I-can-have-got-to-eat the pass-over, in company-with my disciples;'—
 15 and HE to-YOU will-be-showing-a-chamber-far-away-from-the-ground, a-large-one that-has-been-fresh-strewed-with sand,—THERE have-gone-and-made-everything-ready-for-us." And out-got-to-go those His disciples, and got-to-go the City ward, and to-find-all-just-as He-went-and-told them; and they-did-go-and-make-ready The Pass-over.
 17 And evening having-come-as it got to He-arrives in company-with The
 18 Twelve. And as-they-were-reclining and eating, got-to-say-did Jesus, "Verily, I-tell you, that one of your-selves it will be who-shall-be-betraying ME,—one-too 'eating'-now-as he is
 19 'with ME.'" But they got-suddenly-to-change into-being-deeply-dejected, and to-be-asking Him one after another,—“It surely-is 'not I-is it?' and-then another, “It surely-is 'not I-is it?'” But He-got-to-break-out-in-answer and-to-say to-them, “One of My Twelve-it is, one having-got-to-dip-as he did along-with Me the dish
 21 ward. The Son of-Man indeed goes-away just-as-it-has-been-written about Him;—but (G)woe to-the man, to-

THAT-particular-one, through-means-of whom the Son of-Man is-to-be-betrayed; to-HIS advantage had-it-been, if never had-got-to-be-born-at all THAT-particular man-to whom I am-referring." And as-they were-eating, 22 Jesus having-got-to-take bread went-and-blessed-God and brake-it-up, and gave-out to-them, and got-to-say, "Have-got-ye-to-take—be-ye-eating—this is-sacramentally the Corpse of-ME." And-then having-gone-and- 23 taken the cup after-having-gone-and-returned-thanks He-got-to-give-it to-them; and the-whole-of-them were-drinking some-out-of-it;—and He-got- 24 to-say, "THIS is-sacramentally the Blood of-ME,—that of-the New Testamentary-Covenant,—that being-to day-to-be-shed on-behalf-of many. Verily, I-tell you, that never will-I- 25 have-got-to-drink any-of the juice-of the vine-in this cup until the day, THAT-one, when it I-am-to-be-drinking new in-the economy of The Kingdom of-your covenant GOD." And-then having- 26 gone-and-sung-as they did-the (G)hymns they-got-to-go-out the mountain of-the olives ward.

And says§ Jesus to-them, "The 27 whole-of you will-be (G)scandalized, in-as involved with Me in this-very night-too; because it-has-been-written, 'I-will-smite the shepherd, and there-shall-be-getting-scattered the sheep-of-the-flock.' BUT-never mind that, 28 after MY having-got-to-be-raised-again, I-will-be-preceding you Galilee ward." But Peter went-and-assured 29 Him, "Even if 'the whole shall-be-(G)scandalized,' BUT-yet not I." And 30 to-him says Jesus, "Verily, let-me-tell THEE, that THOU, to-day, in this-very night, before that twice the-cock shall-have-got-to-give-a-crow thrice shalt-be-repudiating ME."—But he still- 31 more-impetuously kept-on-saying, "Supposing-even I-had-to-have-got-to-die-on duty-with Thee, never, 'no-never, will-I Thee be-repudiating.'" In a-similar-way too were-the-whole-of them also speaking.

the words in the Greek—it was the forlorn-hope of Infinite Love assailing his conscience.

§ Very likely now in Hebrew—running on out of 'the Hymns' (the great Hallel, Psalms 113-118, inclusive).

* This settles the question of our Lord's keeping the feast at the regular, though earliest, time.

† A very rare thing for a man to be doing.

‡ Our Lord's very tones travel to the ear upon

32 And they-come a-particular-place ward of-which the name-was (G) Gethsēmané; and He-says to-His disciples, "Have-got-to-take-your-seat here, whilst I-shall-have-gone-and-
 33 prayed. And-then He-takes-away-with Him Peter and James and John, and He went-and-gave-way-unrestrainedly to-being-full-of-horror and
 34 deeply-dejected. And says-He to-them, "Dreadfully-distressed is My soul in-the-prospect of death: have-got-to-stop close-here and do-be-keeping-sleepless-watch." And-then having-got-to-go-forward a-little, He-got-to-fall upon the earth and was-engaged-in-praying that, if it-is possible-at all, the hour might-have-got-to-pass-away
 35 from Him;—and-so He-kept-on-saying, "(G)Abba,—My Father,—everything is-possible-to-~~THEE~~, have-got-to-remove-then the Cup from Me ~~THIS~~ one,—BUT-still not what-selfish thing I would-have, BUT what-unselfish duty
 37 THOU wouldst." And He-comes-and finds them asleep, and says to-Peter, "Simon! art-thou-asleep?—*hast thou-not* strength-enough a-single hour to-have-got-to-keep-sleepless-watch?—
 38 be-keeping-sleepless-watch, and praying-for-strength-to, so as to-escape having-got-to-enter-in temptation ward, the spirit indeed-is always willing-enough, but it-is-the fleshly nature
 39 which is-weak."* And again He-got-to-go-away and to-be-praying-for-dying strength, saying the same prayer. And
 40 having-got-to-return-again He-got-to-find them again asleep; for there-they-were, their eyes weighed-down-with sleep,—as they had been and they had-not been-knowing what-coherent reply-
 41 to-have-got-to-make Him. And He-comes the third time and says to-them, "Be-sleeping-on for what time remains, and getting-refreshed. . . . It-is-too-late!—got-arrived-already-has the hour, lo! betrayed-is The Son of-Man the hands wards of disorbidet-
 42 sinners. Get-up!—Let-us-be-off!—lo, he that-is-betraying Me has-got-close!" . . . And straightway,—*whilst*
 43 He was-yet in-the-act-of-speaking,—

* It is only strength that knows what weakness is.

† Mark, who was especially well informed about Peter's place in the Gospel history, superadds to

makes-his-appearance-does Judas, one of-The Twelve, and along-with him a great crowd with swords and bludgeons, commissioned-from the chief-priests and the scribes and the (G) presbyters. But giving them-already 44 had the traitor-been a-joint-sign, saying, "The-one I-shall-be-kissing possibly, THAT is the one, have-got-to-get-hold-of HIM, and-also mind and-have-got-to-lead-him-off SAFELY." And 45 when-got-to-come straightway he-got-to-go-up-for-saluting to-Him and-says, "(G)Rabbi! (G)Rabbi!"—and went-and-affectionately-kissed Him. But 46 they got-to-lay-upon Him their hands and did-go-and-get-hold-of Him. ONE- 47 person however, a-certain-likely one of-those that-had-been-standing-along-with-Him did-go-and-draw his sword and-got-to-strike the home-slave-of-the high-priest, and to-take-off his ear. And Jesus got-to-break-out and-to- 48 say to-them, "As down-upon a-robber did-ye-go-and-come-out with swords and bludgeons to-have-got-to-take ME?—there-I-was day-after-day 49 present-to bless you in the temple, teaching-systematically as I was, and ye did-not get-to-get-hold-of ME.—BUT-it all is God's permitted agency in-order-that The Scriptures might-have-got-to-be-fulfilled." And-then hav- 50 ing-gone-and-deserted Him the-whole-of-them went-and-fled. And 51 one-single-one, a-certain young-man-a-disciple, did-go-and-follow Him, having-as he had-a-fine-(G)Scinde-linen-cloth wrapped-just-round upon his-naked-form; and they lay-hold-of him; but he having-got-to-leave-in their 52 hands the fine-(G)Scinde-linen-cloth stark-naked got-to-flee from them-safe too. And they got to lead-Jesus 53 away for trial-onto the high-priest, and there-are-assembled-in cosession-with him the-whole-of the high-priests, and the (G)presbyters, and the scribes. And Peter, away-off-at a-good-distance-off, went-and-followed Him to-even within the court ward-of-the high-priest; and there-he-was,—sitting-down-as a comrade† along-with

the preposition 'along with' of Matthew the proposition in composition here translated 'as a comrade with.'

the constables, and warming-himself
 55 as a blind-at their fire. But the high-priest and the entire council were hunting-up evidence against Jesus, enough for their having got to put-Him to-death;—and were-not successful-in finding-any. For plenty were-laying-perjured-witness against Him, but their evidences were not tallying.
 56 And-then there-got-to-arise some-persons of position and were-false-witnessing against Him, saying, "Why, we got-to-listen whilst-He was-saying, 'I shall-be-dissolving the temple, this-one-here made-with-hands, and in-the-course-of three days another-one made-without-hands I-shall-be-erecting.'" And-yet neither so* tallying
 57 was this witness of-theirs. And-then up-went-and-stood the high-priest in the midst and-questioned Jesus Himself, saying, "Art-thou-making no reply-whatever?—what-serious charge against-thyself are-these persons here
 58 bringing-forward?" But He was-keeping-silent-still, and got to make-no reply-whatever. Again-at the next opportunity the high-priest was-interrogating Him-personally, and he-says to-Him, "THOU-nOW, ART-thou 'The (G) Christ,' The Son of-The Blessed-
 59 One?" But-then Jesus got-to-speak, "I AM;—and ye-shall-be-seeing-with your own eyes The Son of-Man sitting at the right hand of the power-of God, and coming accompanied-by the 'Clouds' of-heaven." But the high-priest
 60 having-gone-and-rent-as he did those his garments, says, "What-legal NEED any-longer have-we of-witnesses?—
 61 Ye-got-to-listen-to His (G)blasphemy:—How-conscientiously now does-the-case-look to-you?" But they the-whole-of-them went-and-found Him
 62 to-be guilty-of-death. Then got-to-set-to-did certain-of the lower orders, first one and then another-to-be-spitting-upon Him,—and to-be-covering-up His face, and to-be-fisting Him, and-then to-be-saying to-Him, "Have-got-to-(G)prophecy-who did it,"—and-even the constables-on duty kept-on-slapping Him-with their hands. And 66 whilst-Peter was-down there in the court below, there-comes one of-the-maid-servants-of-the high-priest, and 67 having-got-to-catch-sight-of PETER there-warming-himself, after-having-got-to-give-a-good-stare-at him, says-she, "Yea, THOU wast-undoubtedly-there along-with the (G)Nazarene Jesus!" But he went-and-repudiated 68 Him, saying, "I-don't know-him, neither have-I-the-least-idea-of-what thou art-talking." And he-got-to-go-out the outer-court ward; and-then a-cock got-to-give-a-crow. And the 69 maid-servant, having-got-to-catch-sight-of him again got-to-set-to addressing-herself-now to-those that-had-been-standing-about "This-fellow I am certain-is one of them!" But he again 70 kept-on-repudiating Him. And after a-little-while once-again those that-had-been-standing-about kept-on-saying to-Peter-too, "Thou-really art one-of them, and for-too-thou-art a-Galilean,—and-moreover that thy style-of-talking† favours-the-assumption." But 71 he went-and-set-him-to-work to-be (G)anathematizing-Him and to-be-swearing-upon-oath that "I do-not know the person, this-one, that ye-keep-on-talking-about."—And, 72 straight-away, for the 'second time' 'a-cock got-to-set-to-crowing,' and got-to-call-to-mind-did Peter the exact-words which Jesus got-to-use, "Before a-cock shall-have-got-to-set-to-crowing twice, thou-shalt-have-gone-and-repudiated Me thrice." And-then having-got-to-reflect-upon-it he-went-on-weeping.

XV. 1 And straightway upon the morning's - breaking having-got-to-frame a-plan-as did the chief-priests along-with the (G)presbyters and scribes, and the entire Council, having-

* The force of the 'so' is that when one witness was brought up he repeated our Lord's words exactly as He said them, but that when another was called and stood up, he added, 'this one here made with hands'; which, although it showed his theological subtlety in fearing that it might be said the words were spoken tropically, showed also his lack of forensic sagacity in forgetting that

his gloss would spoil the consensus of evidence. It must surely have been a clergyman—a 'scribe'—who put them out.

† Not merely from being provincial—there was nothing necessarily suspicious in that; but Peter's whole style, even of denying Jesus, was coloured with the Theology of Jesus (Acts iv. 13).

got-to-bind Jesus they-got-to-carry-
 Him-off and to-hand-Him-over to-
 2 Pilate. And got-to-ask Him-did Pi-
 late, "Thou, art-thou 'the king of-
 the Jews'?" But *He* got-to-break-out-
 in-answer, and-to-say-to-him, "Thou
 3 art-saying-*what is so*." And *there were*-
 the chief - priests going-on-bringing-
 4 charges-against Him, not-a-few. But
 Pilate again got-to-ask Him, saying,
 "Art-thou-replying nothing-*whatever*?
 —*only*- have-gone-and-seen what-and-
 how-much they-go-on-alleging-against
 5 thee!" But Jesus still got-to-reply
 nothing-*whatever*; so-that Pilate was-
 6 wondering. But at feast-tide he-al-
 ways-used-to-set-free one-single pri-
 soner, the-one *always*-which they-
 7 demanded. But there-was-*then* the-
 one called Barabbas *who*-along-with a-
 band-of-rioters had-been-imprisoned,
 a-set-of wretches-who had from *political*
 8 *spite**-in the riot been - committing
 murder. And having-got-to-cry-aloud-
 as did the crowd, they-got-to-set-to
 demanding-of-him to do - as he-was-
 accustomed-to-do always-for-them.
 9 But Pilate went-and-broke-out-in-
 answer-to them, saying, "Would-ye-
 like me-to-be-setting-free for you 'the
 10 king-of-the Jews'?" For he-was-well-
 aware-*all along* that from jealousy the
 chief-priests had-been-handing Him
 11 over; the chief-priests however got-
 to-stir-up the populace, that *why*-
 rather-than-*that* Barabbas he-should-
 12 have-got-to-set-free-for-them. But
 Pilate got-to-break-out-in-reply and
 again to-say-to-them, "What-*ever*
 then do-ye-want that-I-shall-be-doing-
 with him-whom ye-call 'the king of-
 13 the Jews'?" But they again got-to-
 cry - aloud, "Have-gone-and-crucified
 14 him." But Pilate was-saying-further
 to-them, "No-for what-*adequate* crime
 did - he-get-to-commit?" But *they*
 more-and-more-overwhelmingly got-
 to-cry, "Have-gone-and-crucified
 15 him." But Pilate,—anxious-to-have-
 got-to-do, from *fear* of the populace,
 the expedient,—did-go-and-set-free

for-them Barabbas; and-*then* hand-
 over Jesus after - having - got - to -
 scourge-Him, to-have-got-to-be-cruci-
 fied. But the soldiers *got-to-lead*-Him 16
 away inside the court, the-one-which
 is (G)prætorium, and they-are-calling-
 together the entire cohort. And-*then* 17
 there-they-are-putting purple - cloth-
 ing-upon Him, and encircling Him
 with a-crown of - thorns *which*-they
 went-and - platted-on purpose. And- 18
 then they got-to-set-to to-be-gravely-
 saluting Him, "All-health, 'king of-
 the Jews'!" And-*then* they-went-on- 19
 striking Him on the head with-a-reed,
 and spitting-upon Him, and bowing
 their knees-and doing-homage-to Him.
 And when they-got-to-begin-the-fool- 20
 ing-of Him, they-*then*-went-and-took-
 off-from Him the purple, and put-
 upon Him His own clothes. And-
 then they-are-leading Him out, that-so
 they-might-have-got-to-crucify Him.
 And they-impress-a-certain-*well* to 21
do *former*, Simon, a-Cyrenian, as-he-
 was-passing-by, coming from farm-
 toil,—*he* that-is-the father-of - Alexan-
 der and Rufus,—for him-to-have-got-
 to-carry His cross-*for Him*. And they- 22
 bring Him up-upon† "Golgotha"
 place,"—which is, when - translated,
 "skull-place."‡ And they-were-giving- 23
 Him-to-have-got-to-drink (G)myrrhed-
 medicated wine, but *He* did-not go-
 and-accept-of-it. And having-got-to- 24
 crucify Him they-go - shares-in His
 clothing, casting lots over them, who
 should-have-got-to-have what. But 25
 it-was the third hour when they-got-
 to-crucify-Him. And there-was the 26
 certification-of-His crime which-had-
 been-written-over, "The king-of-the
 Jews." And *as* companions in crime- 27
 with Him they-crucify two robbers,
 one on *His* right hand, and one on
 His left.—And-*thus* got-to-be-fulfilled- 28
 did the scripture - *passage* which says,
 "And *along-with* the lawless he-got-
 to-be-reckoned." And *those* passing- 29
 to-and-fro§ kept-on-insulting Him,
 shaking-*wisely* their heads, and saying,

* Literally, "in-organic oneness with the riot," that is, not from private motives of murder, from personal revenge, or for plunder, but from political spite.

† The popular idea of the 'hill of Calvary' is correct.

‡ The skulls and bones of former criminals lying about—out of the midst of this 'garden' rose 'The Tree of Life' (Gen. ii. 9).

§ A public thoroughfare (Lam. i. 12).

"Hallo!* thou-who art-'dissolving the temple, and in three days rebuilding-
 30 it,' have-gone-and-saved-now MYSELF, and have-got-to-come-down-off safe
 31 away-from the cross!" In-a-similar-strain, even-too the chief-priests mock-
 ing - Him congratulating-one-another, along-with the scribes, kept-on-saying,
 "Other-folks he-did-certainly-go-and-
 32 save, himself he-has-not-the-power-to have-got-to-save! — let-'The Christ,'
 'The king of-Israel,' have-gone-and-come-down, here - now, off his cross, that-so we-may-have-got-to-see and-
 33 so-to-have-trusted-him." And those co-crucified with-Him kept-on-mock-
 ingly-upbraiding† Him. But when-it-got-to-be the sixth hour, there-got-to-come-on darkness over the entire
 34 land, until the ninth hour; — and at-that hour, the ninth, went-and-cried-did Jesus with-a-loud voice, saying,
 "(G)Elōi! (G)Elōi! (G)lamma (G)sab-
 bachthani; — which is, when-translated, "My GOD! My GOD! WHAT-
 35 fathomless abyss of horrors ward didst-Thou-go-and-abandon Me?" And some-of-those-that-had-been-standing-by when-they-got-to-hear-it were-say-
 36 ing, "Lo! Elias he-is-calling!" But got-to-run-did one, and having-got-to-fill a sponge with-sour-wine, and to twist-that-round a-reed, he was giving-Him to-drink, saying, "Have-gone-ye-
 and-left-him-alone,‡ let-us-have-got-to-see whether Elias is-coming to have
 37 gone and taken-Him down." But Jesus having-gone-and-emitted a-loud sound went-and-breathed-out-His
 38 spirit. And-then the vail of-the temple got-to-be rent in twain, from the-upper-part downwards-towards
 39 the-lower. But having-got-to-see-as did the (G)centurion, — the-one that had-been-standing-by-all the time on guard-over Him,—that like-THAT He-went-and-cried-aloud and-then got-to-breathe-out-His-spirit, he-got-to-say, "This person really§-was 'Son of-
 God!'" But there were-also women 40
 away-from some-distance-off gazing-on, amongst whom there-were (G)Maria the (G)Magdalené, and (G)Maria the mother-of-James the less, and of-Joses, and (G)Salōmé; — they who also 41
 when He-used-to-be in Galilee there were - followers - of Him, and ministered - to His-wants; — and a-great-many other-women besides who went-and - accompanied Him Jerusalem-
 ward. And now when-evening got-to- 42
 be-come,—since it-was "Preparation-time," that is, the-time-just-before-the (G)sabbath,—there-got-to-come 43
 Joseph, the-one from Arimathæa, a-councillor of - influential - position,—one-who also himself was a person-waiting-expectantly for the kingdom of-God,—and got-to-have-the-courage to-enter-in for a favour-unto Pilate, and-to-enter-a-claim-for the corpse of-Jesus. But Pilate went-and-won- 44
 dered whether he-really has already been-dying, and having-got-to-sammon the (G)centurion, he-went-and-examined him-as-to how-long-since it was that-He-did-get-to-die. And 45
 when he-got-to-know-it officially-from the (G)centurion, he-went-and-gave the corpse-without any charge-to-Joseph. And having-gone-and-bought 46
 fine-(G)Scinde[¶]-linen and taken-Him down, he-got-to-envelop-Him in-the fine-(G)Scinde-linen, and to-deposit Him in a-tomb,—one-that was-one-that had-been-excavated-artificially-out-from-the-rock; and-then he-got-to-roll-up-a-stone against the door-way of-the tomb. But Maria the Magda- 47
 lené, and Maria mother-of-Joses, were - watching where He-is-being-laid.

* Ironical surprise at finding so potent a being in so impotent a plight.

† For not saving himself and them—both did, at first, until one yielded to change of heart.

‡ 'Don't speak to him and draw off his attention, but let us quietly refresh him, and then wait for the result.'

§ He had possibly overheard the disciples

XVI. 1 And the (G)sabbath having-now-passed-over-as at last[¶] it got-to, Maria the Magdalené and Maria mother-of-James, and Salomé, went-and-bought (G)aromatics, that-so they-might-have-at last-got-to-come and making use of the expression under the cross whilst conversing—as they had been left free for some time to do since the rulers and people had gone to prepare for the feast.

¶ See note on Luke xxiii. 53.

¶ The tense marks their impatience for the time to have come.

- 2 anoint Him. And-then very early upon-the first day-of-the week they-are-coming up-to the tomb, the sun
 3 having-got-now-to-rise. And they-kept-saying with reference-to themselves, "Whoever shall-be-rolling-away-for-us the stone out-of the door-way-of-the tomb?" And having-got-to-raise-their-eyes they-perceive that the stone has-been-rolled-away-already,
 4 —a wonderful thing-for it-was of enormous size. And having-got-to-go-in the tomb ward, they-got-to-see a-young-man sitting-in it towards their right, clothed-as he had been* in a white vestment; and they-got-to-be-awestruck. But he says to-them,
 6 "Keep-from being-awestruck; Jesus ye-are-seeking,—the (G)Nazarene-one, —The Crucified as He has now been; He-got-to-be-raised; He-is not here; —have-got-to-see the place where they-went-and-laid HIM. BUT-now
 7 be-going-your-way and have-got-to-tell HIS disciples,—AND PETER,—that He-is-preceding you Galilee ward:—there HIM ye-shall-be-actually-seeing,
 8 just-as He got-to-tell you." And having-got-to-go-out they-went-and-fled away-from the tomb,—but there were-trembling and (g)ecstasy taking-possession-of them; and nothing to-nobody† did-they-go-and-tell, just-because they-were-perfectly-fright-ened. But having-got-to-rise early on the first day-of-the week He-got-to-be-revealed first to-Maria the Magda-lené, away-from whom had-been-cast
 10 seven (G)dæmons:—SHE‡ got-to-go-off and-to-tell-the-news-to-those that-got-to-be companions-with Him,—mourning and weeping-as there they
 11 were:—and-they, when-they-got-to-hear that He-is-living and-moreover that-He-got-to-be-seen of her-own eyes,
 12 went-and-mistrusted-her! But subsequent-to-all this to-two from-among them as-there-they-were-going-back-to-daily-life-transactions He-got-to-

be-revealed,—disguised—in another shape,—on-their-way-back-as they were farm-labour ward;—and-they went-13 and-returned and told-the-news-to the rest;—neither did-they-go-and-trust THEM! But finally whilst-re-14-15
 15 He-got-to-say to-them, "Having-got-to-go-on-your-way the whole world ward, have-gone-and-preached what is Gospel-glad-tidings for-the entire creation;||—he that-shall-have-got-to-put-his-trust-in-Me and have-got-to-be-(G)baptized shall-be-being-saved: but he that-shall-have-got-to-discredit-in-mistrust shall-be-being-still-under-condemnation. Tokens however in-17
 17 the-case-of-those that-shall-have-gone-and-put-their-trust-in-Me such as-these shall-be-supervening,—in-organic oneness with MY Name (G)dæmons shall-they-be-casting-out;—in-languages shall-they-be-speaking, new-to them;—snakes shall-they-be-taking-up;—and-18
 18 if they-shall-have-got-to-drink some deadly-poison, it shall be-kept-from having-got-to-injure them;—upon the sick hands shall-they-be-laying, and well shall-they-be."

Our Sovereign-Lord, therefore, then, 19
 19 after the having-got-to-speak-thus to-them, got-to-be-received-up His Heaven ward; and to-take-His-Seat at the-Right-Hand of-our Covenant GOD. But THEY got-to-go-forth and to-preach everywhere; The-Sovereign Lord working-with-them-as He was, and establishing His Truth through-means of-the signs-in-evidence-promised above following-as they were-upon-their testimony.

* Not for the occasion, but the tense implies that it was his regular clothing.

† The exact Greek—our own vulgar is the Greek classical idiom.

‡ Very emphatic in the Greek; it means 'That representative sinner,' and moreover, woman, was the first to whom The Friend of sinners and

seed of the woman presented Himself previous to mounting to the Right-hand of Power—"Mighty to save."

§ Mark the power of this 'then' in connection with a Gospel of justification through trust.

|| "Groaning and travailing together in pain"—beasts as well as men (Luke ii. 12, note).

LUKE.

I. 1 Since-now-indeed many-*persons* got-to-essay-to-arrange a-narrative concerning the-*truths* which-have-been-received-with-absolute-trust amongst us* as-historical-facts,—exactly-as-got-to-hand-them-down to-us-*did they who were-themselves* from the-first (G)autoptic†-witnesses, and *who-got-to-be* ministers, of-*Christ's* Truth,—it-went-and-suggested-itself to-myself-also, having-investigated-closely from-its-source-downwards everything accurately, systematically to-have-got-to-throw-it-as *I have-into-the-form-of-a-letter* to-THREE, Right-worshipful (G)Theophilus;‡ in-order-that thou-mightest-have-got-to-have-confirmatory-knowledge, as-to those truths-in which thou didst-get-to-be-instructed, of their-absolute-reliability.

5 There-got-to-be in the days of Herod the king of-Judea a-priest one-*well known* by-name (G)Zacharias, of the-daily-course of-(G)Abia; and his wife-*too was* of-the daughters of-Aaron, 6 and her name *was*-(G)Elizabeth. But they-were righteous both-of-them before our God, walking-onwards in-the-whole of-the commandments and obediences of-The Lord blameless. 7 And they-were childless, because Elizabeth was barren, and both-of-them had- 8 been-getting-now-well into years. But so-it-got-to-be-that in the-*midst of a-function*-of-his as-priest, in the due-Order of-his daily course in-God's 9 Presence, in-accordance-with the custom-of-the priest-hood it-got-to-fall-to-his-duty to-have-gone-and-burned-

* Christians.

† With their own eyes.

‡ A personage of high rank, apparently a convert of St. Luke's, at a time when the Gospel was beginning to enter the higher strata of Gentile society, for whom the Gospel is written by St. Luke—it is the Gospel in scholarly form.

§ The emphasis suggests the subtle fact that this excellent but suspicious spirit, whilst believing that good could come to his wife, instinctively thought that it must be by a futuro husband. The best of His saints are economical as well as paradoxical in trusting their GOD.

incense after-having-got-to-enter-in the Sanctuary-of-the Lord ward.—And the-whole body-of-the (G)laity was- 10 there-at-prayers in-the Court outside at-the hour-of-the incense-oblation.—But 11 there-got-to-be-the apparition to-him-*of an-(G)angel of-the-Lord*, standing-*as he had been to-the-right of-the altar* of-the incense-oblation. And deeply- 12 moved-got-to-be-did Zacharias at-having-got-to-see-the vision, and terror got-to-fall upon him. Got-to-say how- 13 ever-did the(G)angel *considerately*-unto him, “Keep-from-being-terrified, Zacharias, because heard-got-to-be thy prayer, and-*yes*-thy wife Elizabeth shall-be-bringing-forth a-son by-THREE,§ and thou-art-to-be-calling his name ‘John.’ And-so there-is joy in-store 14 for thee, and exultation, and MANY-*indeed* upon that his birth shall-*have reason to-be-rejoicing*:—for he-shall- 15 be great in-the-sight-of-The Lord; and (G)wine and strong-drink *he shall* “abstain-from having-got-to-drink, and of-the Holy Spirit shall-he-be-filled whilst-yet-in and-from-out-of 16 the very-womb-of-his mother. And many of-the children of-Israel shall-he-be-converting unto a spirit of trust-upon the-Lord, their-covenant God;—and he shall-be-going-in front in-His 17 Presence, in-*as officially continuing* Elias's spirit and authority-power, to-have-got-to-convert fathers' hearts to yearning upon children,|| and the-disobedient in-to organic oneness with the-way-of-thinking-of-the righteous,—to-have-got-into-readiness-in short for-the-Lord a-people that-had-been-prepared-already.” And-then got- 18

|| Foster domesticity—John's express mission was to be a kind of second Moses, so far from Christ and Christianity abrogating Moses and Law. John's preaching brought home all the requirements of the sanctified Civilization of the Mosaic system into every relationship of life; our Lord superadded the revelation of eternal life as the reward of trust in Him; the Apostles to all this added the revelation of a special donation of Spiritual strength to help our infirmities (not our sloth), and we are in the apostolical succession only so far as we ‘put the brethren in remembrance of these things’—‘the whole counsel of God.’

to-say-did Zacharias *for confirmation-*
 unto the (G)angel, "By what-token
 am-I-to-be-knowing *all-THIS-to-be true?*
 —for I-myself am an-old-man, and
 my wife has-been-got-well-on into
 19 years, for-her-part." And got-to-
 break-out-in-reply-did the (G)angel
 and-to-say-to-him, "I am (G)Gabriel
 standing-by-as *I have been ever in-the-*
very-presence-of-God ;* and went-and-
 have-been-sent-direct from Himself to-
 have-got-to-make-a Spiritual-utterance
 unto thee, and to have got to bring-thee
 20 all-THISE glad-tidings. And now-
 mark-me, thou-shalt-BE† dumb and
 kept-from being-able to-have-got-to-
 make-a-Spiritual-utterance up-to the
 time when *all-this shall have-got-to*
come-to-pass ; as the-penalty-of not
 having-gone-and-trusted *these my*
words,—such-ones-as they are as shall-
be-fulfilled their-own-proper-season
 21 ward." And there-was the congrega-
 tion waiting-*all the time-for Zacharias* ;
 and kept-on-wondering at the-fact of
 his stopping-on-so-long in the Sanc-
 22 tuary. But when-he-did-get-to-come-
 out there-he-was-unable to-have-got-
 to-speak *The Blessing‡* to-them ; and-so
 they-got-to-gather-that-a-vision he-has-
 been-seeing-in-the Service of the Sanc-
 tuary ;—and there-he was keeping-on-
 making-dumb-signs to-them, and-too
 23 he-got-to-continue dumb. And it-got-
 to-be that-as-soon-as got-to-be-ful-
 filled-did the days-of-his ministration,
 he-went-and-left for his own home.
 24 But subsequently-to those days went-
 and-conceived-did Elizabet his wife ;
 and kept-herself-in-concealment five
 25 months, saying, "Thus with-me hath-
 the Lord been-dealing in-the mercies of
 days in-which He-went-and-looked-on-
 me to-have-got-to-take-away MY re-
 proach,§ amongst men."
 26 But in-Dispensational harmony with
 the month, her sixth, the (G)angel,
 Gabriel, went-and-was-sent-forth on-

the-part-of God a-town of-Galilee
 ward, named (G)Nazaret, *in favour-* 27
 unto-a-*virgin espoused-as she had been*
 to-a-husband, named Joseph, of-the
 house-of-David ; and the name-of-the
 virgin was-(G)Mariam. And in-got-to 28
 come the (G)angel Commissioned-unto
 her and-to-say—"Good-day ! thou-
 that-hast-been-favoured-by God-in-
 deed ! the Lord-is along-with thee,
 blessed-hast thou been ennobled to be
 amongst women !" But she having- 29
 got-to-see-him-as she did got-to-be-in-
 tensely-moved upon-recital of-that his
 message ; and was-trying-to-puzzle-it-
 out what-sort-of salutation THIS could-
 be. And got-to-say-did the (G)angel 30
 to-her, "Keep-from being-terrified,
 (G)Mariam ; for thou-didst-go-and-
 find favour *distinguishingly-from God* ;
 and, see-now, thou-shalt-be-con- 31
 ceiving and bringing-forth a-son, and
 thou-art-to-be-calling His name
 'Jesus' ;—THIS-Being shall-be great, 32
 and Son of-the-Highest shall-He-be-
 styled ;—and to-Him shall the-Lord
 God be-giving the throne-of-David
 His father ;—and He-shall-be-reign- 33
 ing over the House of-Jacob—the
 eternal-ages-of God wards, and of-that
 His reign there-shall not be any-end."
 But got-to-say-did Mariam for guid- 34
 ance-unto the (G)angel, "How-ever
 shall-this be, since man I am-not
 knowing ?" And got-to-break-out-in- 35
 reply-did the (G)angel and-to-say to-
 her, "The-Holy Spirit shall-be-coming-
 upon thee, and the generative-power of-
 The Highest shall-be-overshadowing
 thee ; consequently also That Holy-
 Thing which-is-to-be-generated shall-
 be-styled GOD'S SON. And, lo, 36
 Elizabet, that thy kinswoman, and
 she also has-been-conceiving-a-son,—
 in HER OLD-AGE,||—and this month is
 the sixth with her, called-hitherto
 barren. Because with thy covenant 37
 God NOTHING-promised at all shall-

* Apoc. iv. 6.—The "beasts" are what Paul calls "the elect angels," answering amongst angels to the Bridal Church amongst men.

† No merely arbitrary punishment, Zacharias became outwardly what he was as a Jew and a priest inwardly—the Mosaic system was one for spiritual deaf mutes to be taught by dumb show and picture. 'THE WORD' was not yet 'pro-

vided with a body,' and a deaf mute was a suitable minister for a deaf and dumb Church.

‡ Numb. vi. 24–26.

§ Strange way of 'taking away a reproach' if celibacy be the normal ideal of a Ministry !

|| An Abrahamic case similar to her own. Yearning for her companionship, and braced by the moral tonic of Elizabeth's example, she breaks out in verse 38.

38 be-impossible-of fulfilment." But got-to-say-did Mariam, "Lo!—the Lord's home-slave-am I. Oh-that-it-may-have-got-to-be-to-me according-to *this* thy promise!" And got-to-depart-
 39 from her-did the (c)angel. But having-got-to-arise-as did Mariam, during that-very period she-got-to-go-her-way the hill-district ward with glad-haste,
 40 a-city of-Judæa ward; and she-got-to-enter-into the house ward of-Zacharias, and to-greet Elizabet. And so-it-got-to-be that-as-soon-as Elizabet got-to-hear the greeting-of-Mariam went-and-gave-a-bound-did* the-child her babe in-by being organically part of her womb, even filled with the-Holy Spirit got to be-Elizabet, and she-went-and-spake-out with-a-loud voice; and said,
 42 "Blessedly - fortunate THOU amongst women!—and blessedly-fortunate the fruit-of-thy womb!— and what have-I-done-to deserve THIS, that there-should-have-gone-and-come the mother of-The Sovereign-Lord-of-me condescend-
 44 ingly-unto me?—for lo, as-soon-as-ever the voice of-thy greeting got-to-fall upon my ears, went-and-gave-a-bound-did the babe, in-organic corporate exultation, in-by being organically part of the-very womb-of-me!—
 45 And happy she who got-to-trust-as she did, because there-shall-be a-realization-of the-promises which-have-been-made her from the-Lord." And-then got-to-say-did Mariam, "Magnifying-
 47 is my soul the Lord; and went-and-

exulted-did my spirit in reliance-upon The-living God. The Saviour-of-me-myself;—for-that He went-and-looked- 48 down upon the humiliation of-His home-slave,—for only-see! from this-time-forth there-shall-be gratefully-blessing me all the races-of men!—for-that got-to-do-to-me wonderful 49 things did The Almighty, and THE NAME of-HIM-is WHOLE-HEARTED.§ And His mercy-is a 50 generation-of-generation wards upon those-who-fear HIM. He-went-and- 51 showed strength in-the baring of His Arm, He-got-to-scatter-in disappointment tne haughty in-the-purpose of-their heart. He-got-to-hurl-down po- 52 tentates from (c)thrones, and-to-raise-on-high humble-men. The-hungering 53 He-got-to-fill-full of-good-things, and the-wealthy He-got-to-send-away empty. He-got-to-succour Israel His 54 child, so-as-to-have-got-to-be-mindful-of mercy;—just-as He-got-to-speak- 55 in promises-unto our fathers,—to Abraham, and-to-us his seed." But 56 Mariam got-to-make-a-stay being simi-larly blessed-with her-of-about three months, and-then to-return her-own home ward. But for-Elizabet herself 57 got-to-be-fulfilled-did the whole-period of-her having-got-to-bring-forth; and-so she-got-to-give-birth-to-a-son. And 58 got-to-hear-did her neighbours and her relatives, how-that The-Lord was-thus - miraculously - illustrating His mercy in His dealings with her, and

* A sacramental symbol in allegory of the reality, quality and limits of Spiritual life in the merely Regenerate (see *Introduction*, p. 18). This proves that if the Holy Spirit can take possession of a babe in the womb, a *fortiori* The Covenant Spirit can do so in a child afterwards; and if absurd (as well as impious) to deny the first because the fact was not evidenced by "repentance and faith," it is as great ignorance of the power of God to deny the possibility of the same spiritual genesis to the soul of a Christian babe brought to the font by Christian parents. Protestant Christians little know what 'gnostics' they are! John the Baptist did not know that he was a moral responsible creature alive in both the old creation of the first, and in the New Creation of the last Adam, at one and the same time, but his ignorance did not nullify the reality of either birth. We 'are known of' God long enough before we know Him with developed spiritual faculties.

† The reader must constantly bear in mind that in such cases as these it is not meant that the

speakers are responsible for the intercalated explanations of the Holy Spirit, by His revelation of the fuller power of the inspired Greek text as The Church becomes more and more scientifically educated to know the deeper things of God.

‡ The Blessed Virgin Mary here, all unconsciously, lets out the secret of her character—the mother of Jesus 'counted it more blessed to give than to receive,' her eye is not upon her own election, but upon its world-wide consequences. This character is not of the old creation, which is essentially self-centred, with men, angels, and God Himself revolving in obedient orbits of present and eternal welfare and glory round the elect subject of this inverted theology. Consequently, Mary, the Mother of Jesus, The Christ, was regenerate and herself in organic oneness with The Christ in The New Creation. Our Lord, then, so far as His human nature was concerned, was born of a (spiritually) 'pure virgin,' and not of a carnal organic connection with a fallen race.

§ 'CHRIST.'

they-were-rejoicing-in-sympathy-with
 59 her. And it-got-to-be-that on the
 eighth day they got-to-come to-have-
 got-to-circumcise the little-child; and
 they-were-proceeding-to-call upon-it
 the name-of-its father, 'Zacharias,'—
 60 and having-got-to-break-out-as did
 the mother-of-it, she-got-to-say, "No-
 no!—*BUT-so far from that-he-is-to-be-*
 61 *called 'JOHN.'*" And they-first one
 and then another-were-saying, for
 family reasons-unto her, "No-one is-
 there in the-whole-circle-of-thy rela-
 tions who is-called by-THIS* name."
 62 But they-were-making-dumb-signs to
 its father WHAT-particular name he-
 willed possibly for-him to-be-called.
 63 And-so having-got-to-show that-he-
 wanted a-small-(G)pine-wood-platter†
 he-got-to-write-upon it, saying,
 "John‡ is-already the name-of-him."
 —And went-and-wondered-greatly-did
 64 the-whole-of-them at it all.—But
 opened-got-to-be his mouth immedi-
 ately, and his tongue, and there-he-
 65 was-speaking, blessing God. And
 there-got-to-be holy-awe upon the-
 whole-of those dwelling-round-about
 them; and in the entire hill-district
 of-Judea subject-of-conversation-were
 66 all these promises-realized. And-got-
 to-store-them-did the-whole-of those
 that-got-to-hear, in their hearts, say-
 ing, "WHAT-wonder then is-THIS child
 going-to-be?" And the-Providence
 67 of-The-Lord was with him. And
 Zacharias his father got-to-be-filled-
 with the-Holy Spirit, and to-(G)pro-
 phesy, saying, "Blessed be-the-Lord
 The God of-Israel!—because He-got-
 to-look-Him-down-in-mercy-upon and
 to-create a-Redemption for-His
 69 people; and to-lift-up a-horn of-Sal-
 vation for-us, in the House-of-David
 70 His child,—even-as He-went-and-spake
 through the-mouth-of-His holy-ones,
 those elected-from all-eternity to be

His (G)prophets,—a-salvation from 71
 our enemies and out-of the-hand-of-all
 those that-are-hating us;§ to-have-got- 72
 to-realize the mercy *covenanted*-with
 our fore-fathers, and to-have-got-to-
 be-mindful-of His holy Testamentary-
 covenant, the-oath which He went-and- 73
 swore electively-unto Abraha
 the father-of-us, that-He-would-have-got-
 to-grant to-us that-without living in- 74
 constant-terrorism||, — out-from the-
 iron-hand-of-our enemies§ having-
 got-to-be-rescued,—we-may-be-wor- 75
 shipping HIM,—in holiness and right-
 eousness in the very-presence-of Him
 each and-all our days. And THOU, 76
 my-child, a-(G)prophet-of-the-Highest
 shalt-thou-be-styled; for thou-shalt-
 be-preceding as pioneer-before The
 bodily-Presence of-The-Lord, to have 77
 got-paths-of civilized opportunity ready
 for-HIM;—convenient-for-His having-
 got-to-give a-knowledge-of-Salvation
 to-His-own People, in-the economy of 78
 the-non-imputation-of-their sinful-
 wrong-doings,—thanks-to the-bowels
 of-mercy-of-our God, in-the economy
 utilizing which got-to-smile-down-in
 79 mercy-upon us-did a Sunrise out-of
 the-Highest-heavens, to-have-got-to-
 give-light-to-those in systems of dark-
 ness even the-shadow-of-death sitting-
 down as they are;—to-have-got-to-
 guide the feet-of-ourselves-of Israel
 the-road ward of-peaceful-tran-
 80 quillity." But-now the child was
 growing-in-size and waxing-vigorous
 in-spirit; and there-he-was in-the
 stern training of the deserts, up-to-the-
 time-of-his public-manifestation as
 prophet-unto God's-Israel.

II. 1 But it-got-to-be-that in-as
 part of God's Imperial Providence in
 connection with those days there-got-to-
 issue a-decree from (G)Cæsar (G)Au-
 gustus that the-whole-of-the civilized-
 world should-be-fiscally-registered;¶—

* By 'this' so very common name—as common
 as that of 'Jesus'; and both as common as sin,
 and sinners.

† John foreshadowed Christ—in their births
 they were mysteriously one, and in their deaths
 they were not divided; the forerunner had his
 name and his heal upon pine-wood (Matt. xiv.
 11), and upon wood—most likely pine, the com-
 monest wood—was the Lamb of God to Whom he
 pointed crucified with His name written upon it.

‡ i. 13.

§ The Romans;—and the spiritual foes typified
 by them.

|| In reading, at our comfortable police-guarded
 firesides, the beautiful romance of Gospel story,
 how little do we realize the true state of the
 pioneers of our Cross-born Civilization!

¶ With a view to moulding the whole into one
 homogeneous Roman Empire.

2 this-same 'the tax-registration' first
 got-to-come-into-operation during-the
 governorship of-Syria of-Quirinus^o;—
 3 and-so there was-every-one off-on-his-
 way-to-be-poll-tax-registered, each-one
 4 his own-native town ward. But Joseph
 also got-to-go-up away-from Galilee,
 out of-the-town of-(G)Nazaret, Judæa
 ward, David's city ward,—the-one-
 which is-called (G)Bethleem,—on-
 account-of his being a scion-of the-
 5 House and Family of-David,—to-
 have-got-to-be-registered together-
 with-as taxable† (G)Mariam,—she
 having-been now-contracted to-him
 as-wife,—being-as she was big-with-
 6 child. But it-got-to-be-that in the-
 fact-of-their being THERE the time
 for-her having-got-to-be-delivered got-
 to-be-fulfilled; and-so she-got-to-give-
 7 birth-to her Son,—the FIRST-begotten-
 one of them,—and-then she-got-to-band-
 age Him-up, and to-lay Him-down in
 the stable-manger,—because there-was
 not for-THEM-at least accommodation
 in-hired payment for it in the caravan-
 sery-itself.
 8 And some-shepherds there-were in-
 rural employment in the district-
 agricultural about-there, out-on-the-
 plains and keeping the night watches
 9 over their flock. And lo, an-(G)angel
 of-the-Lord got-to-be-suddenly-pres-
 ent-amongst them, and the-glory-of-
 the Lord to encircle-them with-a-
 (G)lambent-circle-of-light;—and they-
 got-to-be-stricken-with-terror horror-
 10 smitten. And got-to-say-did the

* Ten years later, when everybody had to pay the poll-tax, or 'census,' but still disguised under the name of tribute, as from a conquered people.

† The idiomatic force of the Greek preposition, which shows that she had to go and be registered to pay her poll-tax as well as Joseph.

‡ It became Him, for Whom are all created things, and by Whom are all created things, to be born in organic oneness with the Creation Himself created, in all its cosmic constituent parts, mineral, vegetable, and animal. The manger was most probably hewn out of stone, like His tomb. The vegetable kingdom was represented by the abundance of fodder for the cattle. The animals were present in the form of asses, camels, horses, and men.

§ The full and exact relative translation of the preposition, beautifully illustrated by the symbolic fact of the wedding (by that eternity glorying) of angels and men into one universe-corporation interested in Redemption, in which 'men'

(G)angel to-them, "Keep-from being-
 terrified, for lo, I-am-the-favoured-
 bearer to-you of-most joyful-news, of-
 such-a-kind as shall-be for-the-whole-
 of The People; because there-got-to- 11
 be-born for-you this-very-day a-
 Saviour,—the-One-who is Christ The-
 Lord,—in-as of David's City. And 12
 this for-you is the token, ye-shall-be-
 finding an-infant that-has-been-band-
 aged lying in-cosmical organic oneness
 with† the manger-of the caravansary 13
 stable." And on-a-sudden there got-to-
 be in consort-with the (G)angel a-multitude
 of-the-army-of-heaven, praising 14
 God and saying, "Glory in The-highest
 Heavens be-to-GOD, and down-upon-
 and above§ earth peaceful-tranquillity,
 —in-the commonwealths of men ecstatic-
 acquiescence." And so-it-got-to-be 15
 as-soon-as gone-away from them their
 heaven ward got-to-be-the (G)angels
 that the human-beings, the shepherds,
 got-to-say in ecstatic acquiescence-unto
 one-another, "Let-us-have-got-off
 now-surely just-to Bethleem and have-
 got-to-see this the promise, the-one
 that-has-been-realized, which the Lord
 went-and-made-known-to-us."|| And- 16
 so they-got-to-go, having-gone-and-
 made-haste; and they-got-to-find of-
 course Mariam-there, and Joseph-too,
 and The Infant lying-as there it was
 in-as part of the stable-manger.—But 17
 after-having-got-to-see-it they-went-
 and-spread-the-news-abroad about the
 realised-promise which got-to-be-told
 them respecting This Child. And all 18

(from their superiority to angels, and consequently greater sin and guilt) are bound to be 'ecstatically-acquiescent'; which double-word in English represents perhaps best the infinitely pregnant single word in the Inspired Text, into which the Greek word for 'glory' (the very word used in vv. 9-14) being melted, the idea conveyed is of man 'the glory of God' [supplemented by angels] realizing, in future and eternal relationship with GOD, the full-orbed blending of 'the creature' with 'The Creator.' The preposition in the next verses (15, 18, 20) translated 'in ecstatic acquiescence-unto' again illustrates the singular characteristic of the Greek in the chameleon-like power of absorption by the preposition of the colour of the sentence—each preposition, however, possessing its own rigid cast of special co-relationship.

|| That "The Shepherd of Israel" was rightly manifested to shepherds, where David, the type of "The Good Shepherd," kept and fought for his sheep.

- who-got-to-hear got-to-be astonished about *all*-that-got-to-be-told *for ecstatic acquiescence*-unto them by the shepherds. But *as for* Mariam the-whole-
 19 of these realised-promises was-she-treasuring-up, depositing-them-all in the-coffer of her heart.—And got-to-
 20 return-did the shepherds, glorifying and praising God upon-review of all they-got-to-hear and see,—exactly as it-got-to-be-told *for ecstatic acquiescence*-unto them.
- 21 And when the-eight days got-to-be-fulfilled for The Child's circumcision His Name got-to-be-called 'Jesus,*—thus called-as it got to be on-the-part-of the (c)angel, before-ever He got-to-be-conceived in-organic oneness with the womb.
- 22 And when the days of-their† purification got-to-be-fulfilled, according-to The Law of-Moses, they-went-and-carried Him-up Jerusalem ward, so-as-to-have-gone-and-dedicated-Him
 23 to-The Lord;—even-as it-has-been-written in The-Law of-The-Lord, "Every male-child opening‡ the womb shall-be-called-holy to-The Lord;"—
 24 and-also to-have-got-to-offer a-sacrifice, according-to the scale laid-down in The Law of The-Lord,—“A-brace§ of-turtle-doves, or a-couple-of-young
 25 pigeons.” And lo, there-used-to-be a-person-in-as living at Jerusalem whose name-was Simeon, and this man-was righteous and holy, ever-on-the-look-out-for Israel's Consolation; and the Holy Spirit was broodingly-over him.
- 26 And it-was specially-revealed to-him as it had been on-the-part-of The Holy Spirit, that he should have been-
 ¶ kept-from having-got-to-see death until he-had-got-to-see The Christ of
 27 The-Lord. And-so he-got-to-go, in-organic oneness with The Spirit, the temple ward; and in the-legal fact of

* i. 61 (note) this in the Synagogue.

† Mother and child (Matt. xxi. 2-7).

‡ Females being reckoned only implicitly in the males, the first mate (after females even) alone published the womb as open.

§ Christ and His Church, corporately.

|| Because Jesus was a Jew.

¶ The force of the original, subtly conveyed in the drift of the sentence, is that they were descendants of the first Adam, and therefore yet carnal, with carnally forgetful memories for past

His parents having-got-to-bring-in The Child Jesus, for-their having-got-to-do according-to the custom-of-The Law in His-case, even-then he went-and-received it his-own embrace ward, and he-went-and-blessed God and said, “Now be-releasing Thy home-slave my
 28 Divine-Master, in-accordance-with Thy promise-identified with in-now realized peaceful-tranquillity; because got-to-
 29 sec-did these-eyes of-mine Thy Salvation; one-which Thou-didst-get-to-pre-
 30 pare publicly before all the peoples-of the earth,—a-light-the-illumination-of the-Gentile-race-nations wards, and-the-Glory|| of-Israel Thy People.” And 33
 there were¶-Joseph and His mother in-a-state-of-astonishment over what was-being-said respecting Him! And 34
 went-and-blessed them-did Simeon, and said unto-to instruct Mary the mother of-Him, “Lo, THIS-Being is-ordained the-fall and rising-again ward of-not-a-few in Israel itself, and for a-
 token to-be-blasphemously-rejected,—aye! but through and through-thee thy-
 35 self as to-thy soul shall-be-piercing-in conviction of sin the-mighty-Sword,** —so-that where-haply-men trust Him, there-may-have-got-to-be-revealed out-of many hearts their-deepest-thoughts-in-converse-with-Him.” And-
 36 too there-used-to-be (c)Anna a-(c)prophetess a-daughter of-(c)Phanuel, of the-tribe of-(c)Ascr; she had-been-getting-well-on into years-too, having-got-to-live seven years married from her maidenhood; and she-was then a-
 37 widow of-about eighty years-old, who never went-and-severed-herself from the temple, with fastings and prayers worshipping night and day. Well-too
 38 she at the very-same time-as Simeon suddenly-present-as she got to be was-pouring-out-praises to-her Lord; and she-was-conversing about Him-too to-

Spiritual wonders, and that, true to our paradoxical nature, they both believed and disbelieved in their Wonder-child at the same time. Though regenerate, Mary had yet to experience in new-birth the dividing asunder of the soul and spirit in 'conviction of sin' by the 'Sword' of her Son, the Divine Rider upon the white horse. As a noble spiritual fetus in the womb of the Jewish Church she 'had eyes,' but 'did not see' that Jesus was Christ, The Eternal Son of The Father.

** Apocalypse, i. 16.

the-whole-of those *living-in* Jerusalem who-were-on-the-look-out-for Redemption. And as-soon-as they-got-to-finish everything *enjoined-by* The Law of the Lord, they-got-to-return Galilee ward, their own town Nazaret ward.

40 But-now the child was-growing-in-size and waxing-vigorous-in spirit, full of-cleverness; and the free-gift-of The Holy Spirit of-God was brooding-over
41 It. And-as proof His parents used-to-go every year Jerusalem ward to-the
42 Feast of-the Pass-over. And when He-got-to-be twelve years of-age, having-got-to-go-up Jerusalem ward, in-pious-accordance-with the usage of-
43 the Feast; and having-got-to-finish the exact-period, whilst they there-were-returning Jesus went-and-remained-behind—the boy *there-in* Jerusalem.* And His parents never got-

44 to-find-it-out, but having-got-to-think-as they did that-He-was in the caravan-somewhere got-to-go a-day's journey; and-then they-were-searching-for Him amongst *their* relatives, and-then
45 amongst *their* acquaintances. But having-got-to-fail-to-find Him, they-went-and-returned Jerusalem ward
46 searching-for Him. And so-it-got-to-be that after three days they-did-get-to-find Him,—in-absorbed in the Services of the temple, sitting-there-in-as a disciple the midst of-the teachers, both listening-to them, and questioning
47 them. But astounded-were all who were listening-to Him, at His understanding and replies. And-when they-did-get-to-see Him they-got-to-be-quite-confounded; and parentally-onto
48 Him got-to-say-did that His mother, "Child! from-what-freak didst-thou-go-and-treat us THUS?—see-now there were-thy father and myself in-a-state-of-distraction looking-everywhere-for
49 thee!" And He-got-to-say *apologizing-*

unto them, "From-what-possible misapprehension was it that ye-were-looking-about-for Me?—had-ye-never-been-considering that in-as the Centre of the-interests of-The Father of-Me it-is-ever-absolutely-necessary-for Me to-be?" And-actually they† never
50 got-to-understand-a single word of the utterance which He-got-to-speak-to-them. And He-got-to-go-away-down
51 filially along-with them, and to-come Nazaret ward: and there-He-was in-a-state-of-complete-subjection to-them;—and His mother was-now-treasuring-up-always all-such utterances as-these in the-coffer of her heart; and Jesus was-going on-im-
52 proving in-cleverness and in-stature-and-appearance and in-favour with GOD and men.

III. 1. But in the fifteenth year of the imperial-rule of-Tiberius Cesar,—Pontius Pilate being-governor-general of-Judæa, and Herod being-(G)tetrarch of-Galilee, but Philip his brother being-(G)tetrarch of-the Ituræan and Trachonitis district, and (G)Lusantias being -(G)tetrarch of-Abilené, whilst
2 Annas and Caiaphas were-high-priests. —got-to-come-did the Ministerial-commission-in Ordination of-God upon John, the son of-Zacharias, whilst still
3 in training-in the desert. And he got-to-go the-whole-of the district-bordering-on the Jordan ward, preaching a-(G)baptism of-change-of-heart remission of-sinful-wrong-doings ward; as
4 it-has-been-written in the-Book of-the words of -Esaias the (G)prophet, saying, "A-sound-of-one-crying in the desert, "Have-got-to-get-ready the way-of-the Lord, be-leveiling paths
5 for-Him; every chasm shall-be-filled-up, and every hill and hillock abased; and there-shall-be coming-to-be the crooked straight ward and the rough

* Held entranced by the fascination of the Pass-over, its lambs, its teaching, and its instinctively realized relation to Himself and the 'business' His Father had sent Him on. Hence His keen catechizing of the priests and presbyters (verse 40).

† So far from the mythical stories of our Lord's miracles during childhood having any *primâ facie* basis of truth, it is the reverse; this episode here has all the appearance of being the exception rather than the rule; since even Mary's treatment

of Him would have been almost irreverently lacking in respect for a mere creature like John the Baptist, she must have long since been led to forget to 'rejoice in' her boy as 'GOD my Saviour.' The logical inference appears to be inevitable that for twelve years there was no sign of His being remarkable for even John's (congenital) Inspiration by The Holy Spirit, and nothing is recorded to prove that He differed from other children up to that age—at verse 40 there is a marked change, the ripening of which verse 52 records.

- 6 ways smooth ward. And all flesh shall-be-seeing the salvation of
 7 God." There-he-was-saying there-fore-to-the crowds streaming-out to-have-got-to-be-(G)baptized on-the-part-of him, "Broods of vipers! *
 8 WHAT-Divine Being went-and-warned you-to-have-got-to-flee safe away-from the coming wrath!—have-got-to-produce fruits therefore† corresponding to the change-of-heart-I preach; and pray- keep-from having-got-to-begin-to-be-parroting in-connection-with yourselves, 'For a-father we-possess God's Abraam,' for I-tell you that able-is our covenant God out-of these stones-*here*-to-have-gone-and-raised-up physical-offspring to-His-Abraam.
 9 But now-under me as the last of the prophets too it is in mercy at‡ the-very root of-the trees that the (G)axe is-being-aimed; every-national and individual tree therefore that will-not-be-producing wholesome fruit is now to-be-cut-down, and-then cast
 10 the fire ward." And asking him-were the crowds, saying, "WHAT-ascetic thing in imitation of thyself then, are
 11 we-to-have-gone-and-done? But he got-to-break-out in answer, and-says to-them, "He that is-possessed of two coats let-him-have-gone-and-shared-them-with-him"§ unable-to-be-possessed-of-one; and let him that-is-possessed-of victuals be-doing similarly."
 12 But there-got-to-come even tax-gatherers, to-have-got-to-be-(G)baptized, and they-got-to-say for guidance-unto him, "Teacher, what-to show we are
 13 sorry are-we-to-be-doing?" But he-got-to-say for guidance-unto them, "Be-exacting nothing beyond the-tariff that-has-been-drawn-up-for-you."
 14 But the soldiers also were-asking him, saying, "And we what-to show we are sorry are-we-to-be-doing?" And he-got-to-say for guidance-unto them,

* Because lying in the bosom of God as a covenant people they only made use of the warmth of their civilization to sting Him in His very heart.

† The force of the 'therefore' is the turning of their minds away from idolatrous dependence upon a mere agent of GOD, and the reposing of the trust of the heart absolutely upon GOD their Saviour.

‡ At the Jewish 'tree' in the destruction of Jerusalem and uprooting of the Jewish polity (Rom. xi. 12). ;

'Have-got-to-do-violence-to no-one, neither have-got-to-trade-as-perjured-witnesses, and be-contented with your rations.'"|| But whilst-The People were-on the tip-toe of-expectation, and debating-it all-of them in their hearts respecting John, whether-or-not he might-be-possibly The Christ, got-to-break-in-upon them all-did John himself, saying, "I indeed am-with-water (G)baptizing you; but there-is-coming The more-potent than myself, of-Whom I-am not fit to-have-got-to-loose the strap of-HIS sandals; HE will-be-(G)baptizing you in-organic oneness with Holy Spirit and Fire, the Fan of-Whom is-in His hand, and completely-will He-be-purging His Floor;—and will-be-gathering the Wheat His Granary ward: but the Chaff He-will-be-Burning-up-with-Fire unquenchable." Many indeed, 18 therefore, other-different-blessed precepts whilst-comfortably-guiding was-he-preaching-unto The People. But 19 Herod the (G)tetrarch being-convicted of sin-as he was under his-ministry for-his connection-with Herodias the wife of-his living-brother Philip, and-also for all the moral-corruption which Herod got-to-perpetrate, got-to-pile this also 20 up upon all-the rest, even that-he-went-and-immured John in his|| prison. But so-it-got-to-be-that in-the-comple- 21 tion of God's purpose that the-entire-populace should have-got-to-be-(G)baptized,—and-too Jesus-having-got-to-be-(G)baptized and praying-to-God-for-this consummation The Heaven got-to-be-opened, and got-to-descend-did The Spirit, the Holy-Spirit,—in-outward-form like a-dove, —brooding-over HIM; and a-Voice out-from Heaven got-to-supervene articulately-thus, "THOU art essentially The Son of-ME, the divinely LOVED-Son; in-organic oneness with

§ How the use here of the strong negative guards against pauperising and helping those whom help only harms. The honest hard-working poor, who for the time are badly off, the maimed, blind, etc.

|| All this—and, too, most of our Lord's exoteric teaching—is simply the elements of Revealed morality at the transition point of passage from Jewish to Christian Civilization.

¶ In the dungeons of his castle of Machærus, in South Persia.

THEE - I - got-to-delight-absolutely-well-pleased-in a creature."

- 23 And Jesus Himself was-now beginning-to-be about thirty years of age, being as - was - always - supposed - by people a-son of-(G)Joseph,* *who was-the-son*
 24 of-(G)Heli, *he of (G)Matthan, he of (G)Levi, he of (G)Melchi, he of (G)Janna, he*
 25 of (G)Joseph, *he of (G)Mattathias, he of (G)Amos, he of (G)Naum, he of (G)*
 26 Esli, *he of (G)Naggai, he of (G)Maäth, he of (G)Mattathias, he of (G)Semei,*
 27 *he of (G)Joseph, he of (G)Juda, he of (G)Joanna, he of (G)Rhesa, he of (G)Zorobabel, he of (G)Salathiël,*
 28 *he of (G)Neri, he of (G)Melchi, he of (G)Addi, he of (G)Kösam, he of (G)*
 29 Elmödam, *he of (G)Er, he of (G)Jösé, he of (G)Eliezer, he of (G)Jöreim, he*
 30 of (G)Matthat, *he of (G)Levi, he of (G)Symeön, he of (G)Juda, he of (G)*
 31 Joseph, *he of (G)Jonan, he of (G)Eliakim, he of (G)Meleä, he of (G)*
 32 *Mainan, he of (G)Mattatha, he of (G)Nathan, he of (G)David, he of (G)Jessai, he of (G)Öbäd, he of (G)Booz, he of (G)Salmön, he of (G)*

* The two genealogies of Joseph, the one in Matthew, and this in Luke, are correlated. Matthew's Gospel was more especially for the Jews, Luke's for the Gentiles. Matthew traces down the genealogy of Abraham, the father of the Jews, to Joseph, the father of James, Messiah's half-brother, to carry on through the transition time of The Advent the line of Israel's succession up to James, their future monarch (as was shown in a note on that genealogy), with an eye to the political symmetry of Israel on through the Gentile covenant period, which Christianity is not to disturb. Luke traces up the genealogy of Joseph not as a Jew, for the covenant with Abraham came in only parenthetically, but as a human being, a Gentile down under his Judaism, of the common stock of our humanity, to Adam, and his Father, GOD. This is to show that man is, as man, from Adam to the last complementary man, a symmetrical whole through the welding mystery of marriage. And, moreover, that there was nothing in the Incarnation to disturb the regular development of the human family towards the consummation of this corporate colossus of the universe—man. The line passes through Joseph, the reputed father only of "The last Adam," to show how the corporate race escapes disturbances from the dipping of the New Creation and its Head into the old creation of "The first Adam."

† The logical connection here is linked with the word "creature" (iii. 22), and the genealogy was introduced to show that Jesus was of the *genus* creature under the *species* man,—flesh of the flesh and bone of the bone of the awfully

Naüssön, *he of (G)Aminadäb, he of (G)Aram, he of (G)Esröm, he of (G)Phares, he of (G)Juda, he of (G)Jacob, he of (G)Isaak, he of (G)Abraam,*
 he of (G)Thara, *he of (G)Nachor, he of (G)Seruch, he of (G)Rhagan, he of (G)Phalek, he of (G)Eber, he of (G)*
 35 Sala, *he of (G)Kainan, he of (G)Arphaxad, he of (G)Sëm, he of (G)Nöe, he of (G)Lamech, he of (G)Mathusala, he of (G)Enöch, he of (G)Jared, he of (G)Maleleël, he of (G)Kainan, he of (G)*
 36 Enös, *he of (G)Sëth, he of (G)Adam, he of GOD.*

IV. 1 But Jesus,† of-the Holy Spirit full, got-to-return away-from the Jordan, and was-being-led-in organic oneness-with The Spirit the desert ward, forty days, being-under-temptation-of-the devil; and He did-not get-to-eat anything during all-that time; and when they got-to-be-ended He-then got-to-be-hungry. And-so got-to-say-did the devil to-Him, "Since Son thou - ART-undoubtedly of - God, have-gone-and-spoken-to-this-stone-here that-so it-may-have-got-to-be

highly-favoured creature, of which the genealogy is a suggestive spine. God became a man, that man might become a God. By the entrance into (organically) our nature of The Eternal Son of The Father God becomes identified with every fibre of our present Adamic nature, in order that our independent will having been energized by His own Spirit, we might voluntarily second Him in becoming like Jesus, that is, gradually 'transformed by the renewing of our inner nature' 'according to the mighty working by which He is able to assimilate' to Himself all who trust Him like little children. This leads the regenerate to end where He began—with a NEW BIRTH, by which our earthly father becomes only our reputed father, and through one homogeneous Holy Spirit, His Father becomes our Father, and so His God our God—not theologically or tropically, only but physiologically, and as really a 'new creature in Christ Jesus' as the Virgin-born. Thus the entire race of man will have gradually changed from being 'first of all that which is earthly' into being 'afterwards that which is heavenly,' and 'as in-organic oneness with Adam all die-to God, even so in-organic oneness with Christ shall all be made Alive-unto Him.' Eternity's threshold will find Christ 'the last Adam' federal Head of the human race, and thus 'the First-born' in the New Creation 'amongst many brethren.' Now we can answer, somewhat more fully the question—which has puzzled more than the Jews, and for eighteen hundred years—"Who is this 'SON OF MAN'?" He is THE SON OF GOD—God's 'fellow' and our brother.

4 bread. And went-and-broke-out-in-
 answer-did Jesus *majestically* unto him,
 saying, "It-has-been-written, 'Not
 upon bread only *shall a creature-of-*
the human-kind be-living, BUT-so far
*from that upon every outflowing** of
 5 GOD.'" And having-got-to-lead
 Him *up as the devil-did a-high moun-*
tain ward, he-got-to-show Him the
whole-of the kingdoms-of-the civilized-
 6 *world† in a-point of-time; and got-*
to-say to-Him-did the devil, 'To-
thee will-It-be-giving the rule, such-
an-one-as this, the-whole-too-of-it—
and the glory-of-them!—because to-me
it-has-been-made-over, and to-anybody
that I-may-choose possibly I-give it-
 7 *always,—thou, therefore, if-only-thou-*
wilt-have-got-to-do-homage before
me thine shall-be the whole-of it."
 8 And-then Jesus went-and-broke-out-in
 answer-to him and-said, "Be-off after-
 as a disciple copying§ ME, Satan, for
 it-has-been-written, 'Thou-shalt-do-
 homage-to THE LORD thy GOD,
 and to-Him only shalt-thou-be-absol-
 9 utely-servant.'" And-then he-got-to-
 take Him Jerusalem ward, and got-to-
 stand Him up-upon the wing-of the
 temple, and to-say to-Him, "Since Son
 thou-ART-undoubtedly of-God, have-
 gone-and-cast thyself-in *absolute trust*
 10 from hence—DOWN; for it-has-been-
 written, 'To-His angels shall-He-be-
 giving-special-charge respecting THEE,
 for the having-got-to-specially-guard
 11 THEE, and upon *their-hands they-*

shall-be-carrying THEE, lest thou-
 shoulddest-have-got-to-dash *so much as-*
THY|| foot in peril-against a-stone.'"
 And Jesus went-and-broke-out-in- 12
 answer-and-said-to-him, "It-has-been-
 said, 'Thou-shalt not be-tempting-
 with-presumptuous-tests THE LORD
 thy GOD.'" And having-got-to bring- 13
 the whole temptation to-a-close the
 devil got-to-depart away-from Him,
 until the-time-for another.

And Jesus got-to-return,—in 14
 the regular New Creation physical
 locomotive-power of-The Spirit,—
 Galilee ward; and the-rumour got-to-
 go-forth throughout the entire country-
 round respecting Him. And He- 15
 himself was-teaching-systematically
 in-as part of the Services of their
 (G)synagogues, being-admired-as-a-
 phenomenon on-the-part-of everyone.
 And-so He-got-in due course-to-come 16
 Nazaret ward, where He-had-been-
 brought-up; and He-got-to-go-in, in-
 accordance-with His custom, on the
 (G)sabbath-day the (G)synagogue ward,
 and to-stand-up to-have-got-to-read-
 the Lesson—and there-got-to-be- 17
 handed-to Him the-Book of-(G)Esaia
 the (G)prophet; and having-got-to-
 unroll the book, He-went-and-looked-
 out the place where it-had-been-
 written, "*The-Spirit of-The-Lord is* 18
upon Me, for-that He-went-and-
anointed Me to-have-got-to-preach-
The Gospel-good-tidings to-the-poor,—
 He-hath-sent Me-forth to-have-got-to-

* Strikes at the root of that subtle Manichæism which reigns as paramount in the heart of Protestantism, and as despotically as in the core of the Church of Rome and Greece in monasticism, in a morbid instinctive feeling that matter is essentially evil, and nothing outside the Bible and the sect and 'religion' is of God, and essentially true; hence the air of hypocrisy and unreality which pervades Christendom, reformed and unreformed; instead of 'perfect freedom,' Christianity as at present exhibited is too much like bondage; and Satan's masterpiece of tyranny over the whole being. The Holy Spirit might as well never have been given for any practical use Christians make of His own special power to the individual consciousness to separate man-and-Satan's poison from God's "very good" creatures and world, and thus boldly on The Rock to pass on enjoying, because distilling, God from every part of His creation.

† Round the Mediterranean westward, and in the direction of Persia eastward, the whole then

civilized world was lying in panorama, representatively.

‡ Ostensibly our Lord lost it by not agreeing to the terms, for Mahomet and the Popedom by being 'wiser in their generation' futurally to that tempting divided 'all the kingdoms of the world and the glory of them' between them. But our Lord threw away the kingdoms that He might gain them, as He threw away His life that He might take it again.

§ See note on Matt. xvi. 23: "Copy My absolute obedience to God."

|| These emphases on the pronoun mark a spirit which is *essentially devilish*, and in contrast with the Eliezer (of Damascus) spirit of the holy angels, namely, a bitter jealousy of others (especially their own peers) whom God has gifted for bearing rule, and a rebellious, instinctive feeling (more or less avowed) that God favours, as a weak, indulgent parent, those whom His Omniscent Sovereignty selects, endows, seasons, and officially appoints as His representatives in ruling their fellows.

heal those that-have-been-crushed in-
 their heart,—to-have-got-to-herald to-
 captives deliverance, and to-the-blind
 sight,—to - have - got - to - send - forth
 those - that - have - been - bruised - in-
 19 bondage into liberty,—to-have-got-to-
 herald the advent of the Dispensation
 of the-Lord, the one when He can-
 20 accept.” And having - got-to-roll-up
 the book, and-to-give-it-back to-the
 officiating - minister, He - went-and-
 took-His-seat-to preach;—and-then-of-
 all-those in-the (G)synagogue there-
 were the eyes being-fixed upon Him.
 21 But He-got-to-address-Himself-to-be-
 saying in exposition-unto them, “To-
 day has-this passage-of-Holy-Scripture
 22 been-fulfilled in your ears,” And-
 then-the-whole-of-them were-bearing-
 their-witness to-Him, and wondering
 over the truths-of-the free-gift-of the
 Holy Spirit distilling from that mouth
 of-His, and kept-on-saying, “Is not
 23 this-man the son of-Joseph?” And
 He-got-to-say searchingly-unto them,
 “Of-course ye-will-be-saying to-Me
 this proverb, ‘Physician, have-gone-
 and-healed thine-own-self; all-the-
 things-that we-got-to-hear-of as-
 having-got-to-be-done in that Caper-
 naum*-there have-got-to-do-also here
 24 in this thine-own father-land;”—but
 He - went - and-added, “Verily let-
 Me-tell you, for this reason-because no
 (G)prophet is accepted in his-own
 25 father-land. But upon-the precedent
 of actual-fact I-tell you plenty-of
 widows-were-there in the days-of-
 Elias in-as being of Israel itself,—when
 shut-up-got-to-be the heaven for three
 years and six months, so-that there-
 got-to-be a-great famine over the-
 26 wholeland,—and-yet with aid-unto not-
 one of THEM got-Elias to-be-sent, but
 instead Sarepta of-Sidon ward unto-

* ‘Of which ye are so jealous, because of My
 having selected it for the head-quarters of My
 Mission, instead of Nazareth.’

† See verse 14 for what may help thoughtful
 minds to understand the relation of what we call
 the ‘miraculous’ laws of Nature to the present
 temporary state of material cosmic affairs. Our
 Lord’s miracles were a bringing down of the
 regular order of things in the stratum of the New
 Creation by its Head prematurely into the stratum
 of the old creation. To His disciples He delegated
 some of the same kind of power. But, as the
 moral and Spiritual transition from the impotence

to bless-a-widow woman. And plenty- 27
 of (G)lepers were-there in-the days of
 (G)Elissaios the (G)prophet in-as being
 of Israel itself, and-yet not-one of-them
 got-to-be-healed, but instead-of-that
 (G)Neëman the Syrian” And- 28
 then filled-full of fury got to be the-
 whole-of-them in the (G)synagogue,
 listening-as-they-were-to such ‘insults’
 as-these. And-so they-went-and-rose- 29
 up-from Service and cast Him-out
 outside the town, and lead Him
 to the precipice-edge-of-the hill-
 range upon which their town had-
 been-built, so-as to-have-gone-and-
 hurled-Him over-headlong-down. But 30
 He having-gone-and-passed-through
 through the midst-of-them was-pro-
 ceeding-on-His-way.†

And He-got-to-go-down-Caper- 31
 naum ward a-town-of-Galilee; and
 there-He-was-systematically-teaching
 them on (G)sabbath-days. And they- 32
 were-in-a-state-of-amazement at the-
 character-of-His teaching, because in
 authority-power always-was His style
 of-speaking. And in the (G)synagogue 33
 there-was a-person possessed-of a-
 spirit-of-a-(G)dæmon wicked-and-foul,
 and he-went-and-yelled-hideously in-
 a-loud tone, saying, “(G)Yah! what 34
 judicially is there in common between
 Thee and us, Jesus the-Nazarene?—
 didst-Thou-go-and-come on purpose-to-
 have-got-to-destroy us?—I-recognize
 Thee as-The-divine Being Thou really- 35
 art—The Holy-One-of-God.” And got-
 to-rebuke him-did Jesus, saying, “Have-
 gone-and-kept-muzzled, and have-got-
 to-come-out, out-from him.” And
 having-got-to-hurl him-as the (G)dæ-
 mon-did the midst ward he-did-get-to-
 come-out away-from him,—“without
 having-got-to-injure him-though. And 36
 amazement got-to-come-over the-
 of the one creation to the power of the other is
 gradual, so also is it in Christian Civilization, the
 first principles of what we call the ‘miraculous’
 are clothing with power the most Spiritualized of
 the nations of the earth already, on the way to
 the perfectly awful endowment of the colossus of
 perfected man with the finite fac-similes of the
 Infinite attributes of an omnipotent, omniscient,
 and omnipresent and all-loving God. The “au-
 thority-power,” in verse 32, will be the charac-
 teristic of the presence and bearing of man when
 he culminates. (Gen. i. 28.)

whole-of-them, and they-kept-on-talk-
ing-together *as lucky-for* themselves,
saying, "WHAT-Godlike kind-of-speech
is this?—that in authority and power
he-is-controlling the wicked-foul
spirits,—and out-they-come-*obedi-*
37 *ently!*" And news about Him was-
going-forth every part ward-of-the
country-round.

38 But having-got-to-rise-up-and-go-as
He did out of-the (G)synagogue, He-
got-to-enter-into the house-of-Simon;
but the mother-in-law-of-Simon had-
been-seized-with a-severe-attack-of
fever; and they-got-to-mention
39 her-case to-Him. And He-got-to-
stand-up right-over her and to-rebuke
the fever, and it-got-to-leave her,—
but straight-away having-got-to-rise-
up there-she-was-waiting-upon them.
40 But *whilst* the sun was-setting the-
whole-of-those who-ever-they-were-who
were-interested-in-persons sick-of-dif-
ferent-kinds-of-diseases got-to-bring-
them *for aid*-unto Him; and upon
them individually He-got-to lay *His*
41 hands-and-to-heal them. But *there*
were (G)dæmons also coming-out from
many, crying-aloud and saying, "Thou
art The Christ, The Son-of-God."
And when-rebuking-them *He*-never
used-to-permit them-to-talk, because
they-had-been-knowing-all-along-of
His being The Christ.*

42 But when-it-got-to-be *night* and-day
He-got-to-go-out and went-and-pro-
ceeded-a-desert place ward; and the
people-*generally* were-looking-about-
for Him, and got-to-come-even-to
Him, and were-begging-of Him to
43 *refrain from trying* to-be-getting-
away from them. But He-got-to-say-
Christ-like-unto them, "To-the other-
and-different towns too-as *well-you*
know it-is-absolutely-necessary-for-Me
to-have-gone-and-heralded The King-

dom-of-God, because for this-end *it*
*was*that-I-have-been-sent-forth." And- 44
so there-He was-preaching in the
(G)synagogues of Galilee.

V. 1 But so-it-got-to-be-that in the-
fact that the crowd was-pressing-upon
Him-to-be-listening-to The Truth-of-
God, and *that*-He Himself had-been-
standing-on-the-very-edge-of the lake,
Gennesaret, and He-got-to-catch- 2
sight-of two ships that-had-been-
moored just-off-the *shore* of the lake;
but the fishermen got-to-go-from
them and-to-wash *their tackle*, but *that*- 3
having-got-to-go-on-board one-of the
ships which was Simon's He-went-
and-begged him to-have-got-to-put-
out away-from shore-a-little. And-
then He-went-and-sat-down-and-was-
teaching-*systematically* from the ship
the crowds. But as-soon-as He-got- 4
to-cease speaking, He-got-to-say *sig-*
nificantly-unto Simon, "Have-got-to-
put-out deep-water ward-and-*then*-to-
lower your tackle for-a-haul. And 5
went-and-broke-out-in-answer-did
Simon-and-said, "Master! *why* through
the entire NIGHT† we-went-and-la-
boured and-*yet*-got-to-catch nothing;
but at a-*sacred*-utterance from-Thee
I-will-lower the tackle." And having- 6
got-to-do this they-got-to-inclose a-
great number-of-fish, but *then*-their
tackle was-going-on-breaking. And 7
they-got-to-signal-to-their fellows,
those in the ship-of-a-different-set
to-have-got-to-come and-to-be-taking-
hold-with them. And they-did-get-
to-come, and went-and-filled both the
ships-*full*, so-that-*there* THEY were-
sinking. But having-got-to-see-it-as 8
Simon Peter-*did* he-went-and-fell-
down-at the knees-of-Jesus, saying,
"Have-got-to-go-out, *away*-from ME,
because I-am-a-depraved man,‡ Lord."
For amazement got-to-take-possession- 9

* Amongst angels, fallen and unfallen, the external features of Redemption were known, but of both it was true 'which things the angels desire to look into.' Holy angels appear always in the Gospel history as actors in a sacred mystery which they understand not, and as for Satan and his crew of intelligent devils and mischievous demons, we may be sure he would not have stirred up all the subtlety of Judea and power of Rome to crucify the Lord of glory if he had been able to see below the external features of Redemption,

and, with his eyes open, place the foot of the Manhood of the Christ of God upon the serpent's head, for Him to lean all the weight of the God-head upon the origin of evil and crush it out of being.

† The emphasis marks Peter's professional tones—night the best time for catching fish.

‡ There are two words in constant use in the Greek Testament for 'man': one (when speaking of him as an individual) means a 'man' generally, a 'human-being,' a 'person,' but the other almost

- of him, and the whole of those of the same craft with him, over the haul of fish which they got to take,—but similarly also James and John, sons of Zebedee, who used to be partners with Simon,—and got to say did Jesus significantly unto Simon, “Keep from fearing; from now human beings there shalt thou be taking alive.”
- 11 And having gone and hauled up their ships high and dry upon land,—having got to retire from business—entirely they got to be followers of Him.
- 12 And so it got to be that in the fact of His being in one of the towns, lo, there was a man full of (G)leprosy: and having got to see Jesus and to fall upon his face he went and besought Him, saying, “Lord, if only Thou art willing thou art able to have gone and cleansed me whole.”
- 13 And having gone and reached out His hand He got to give him a touch, saying, “I am willing, have got to be cleansed.” And immediately his leprosy got to depart from him. And He got to charge him strictly to be telling not one, “BUT quietly have gone and left and shown thyself to the priest, and made an offering in return for thy cleansing, even as Moses got to ordain,—evidence ward of thy cleanness to them.” But there was all the more conversation spreading abroad all about Him; and numerous crowds were collecting to be listening to, and to be getting healed on the part of Him from their sicknesses.
- 16 But He Himself was in the habit of retiring constantly in the deserts and then engaging in prayer for Ministerial power.
- 17 And it got to be that on one particular day He was systematically teaching,—and there had been sitting there all the time (G)pharisees and teachers of the law,*—there were those who had come out of every town

of Galilee, and Judæa, and from Jerusalem, and the power of the Lord was there ready for the healing of them;† and lo, men carrying upon a mattress a person, one who had been suffering from (G)paralysis; and they were trying to have gone and carried him in and to have got to place him before Him, and unable to find as they got to be how to have got to carry him in from the crowd of people, up they got to go upon the house-top, and right through the tiles did they go and lower him, his mattress and all, the midst ward right in front of Jesus. And, having got to appreciate their trust in Him, He got to say to him, “Man,—forgiven thee have been thy sinful wrong-doings.” And set to to be carping did the scribes and (G)pharisees, saying, “What impostor is this pray who is talking such (G)blasphemies?—what Being can possibly be forgiving sinful wrong-doings,—except GOD only?” But having got to know well as Jesus did the carpings of them, He got to break out in answer and to say point blank unto them, “Why ever are ye carping in those hearts of your’s?—What alternative is easier to be saying, ‘Thy sinful wrong-doings have been forgiven thee,’ or to be saying, ‘Arise and be walking?’—but that ye may know that The Son of Man does possess authority power here upon earth to be forgiving sinful wrong-doings,”—He got to say to the (G)paralysed, —“To thee† I am now speaking, Have got to rise!—and have gone and taken up thy mattress, and be going home thy home ward.” And immediately having got to get up before them, and to take up that upon which he had been lying, off he got to go his home ward,—glorifying God. And delighted awe got to seize the whole of them, and there they were glorifying God; and they got

always means a manly ‘man,’ a ‘husband,’ a ‘hero’—now Peter here uses the nobler word, he does not say, ‘I am a depraved person,’ but ‘man’; he was subject to serious temptations to such sins as cursing and swearing, and perhaps to some other fisherman’s vices, but knew, deplored, and tried to overcome them—his ‘spirit was willing.’

* ‘Scribes’—clergy—‘lawyers.’

† I.e. of sick people.

‡ Complacent acquiescence—at least—on the part of the subject seemed to be a *sine qua non* in the case of cures, and even of rising from the dead.

to-be-filled with awe, saying, "We did-get-to-see surpassingly-wonderful-things to-day!"

- 27 And after *all*-this He-got-to-go-forth, and got-to-go-to-see a-tax-gatherer, named (G)Levi, sitting upon-duty at the toll-booth, and He-got-to-say to-him, "Be-a-follower-of ME."
- 28 And having-got-to-forsake everything and-to-rise-up he-did-get-to-be-a-follower-of Him. And he-got-to-make a-great reception for-Him *did*-Levi in his-own house; and there-was a-large attendance of-tax-gatherers and of-other-*persons*, who were his associates reclining-as they-were *along*-with them. And grumbling-were their scribes and the (G)pharisees unto-to draw-away His disciples, saying, "Why-in the world indiscriminately-with-tax-gatherers and sinners are-ye-actually-eating and drinking?"
- 31 And got-to-break-out-in-answer-did Jesus and-to-say unto-to win them, "No need have those in-good-health of-a-physician, BUT-so far from that those that-are sick;—*I have-not-been-coming-to-have-got-to-call righteous-people** but sinful-*people*† a-change of heart ward."
- 33 But they got-to-say for information-unto Him, "From-what-radical-reason-is it that whilst the disciples of-John fast-so-frequently, and perform devotions, and those of-the (G)pharisees as-well, *there are-thine eating and drinking-as usual?*" But He-got-to-say *judicially*‡ unto them, "Ye-^mcannot have-gone-and-compelled the children of-the Bride-chamber, whilst-as a fact the Bridegroom-is-here with them, to-be-fasting-can you?—But there-shall-be-coming days, and those too-when torn-away away-from them-shall have got-to-be the Bridegroom, then shall-they-be-fasting in those days." But He-proceeded-to-speak a-(G)parable also in explanation§-unto them, "No-one ever-sews a-piece of-a-new garment upon an-old garment; or else both the new tears-it, and with-the-old does not harmonise the
- 37 piece taken-out-of-the new. And no-

one puts (G)wine *when*-new into leather-bottles *when*-old; or else the new (G)wine will-burst the leather-bottles, and-both it-will-be-poured-out, and the leather-bottles will-be-ruined. BUT (G)wine *when*-new leather-bottles ³⁸wards *when*-new must-be-put, and-then both are-preserved;—and no-one ³⁹after-having-got-to-drink the-old cares-for the-new directly-after, for he-says, 'The old has for-use-more-body.'

VI. 1 But so-it-got-to-be-that on a-(G)sabbath-day the-second-after-the-first, He was-passing-along through the midst of-the corn-fields, and His disciples went-on-plucking the ears-of-corn and eating,—rubbing-them in-their hands. But certain-important ²persons of-the (G)pharisees got-to-say to-them, "Why-ever-are-ye-doing what it-is not pious for you-to-be-doing on (G)sabbath-days?" And Jesus got-to-break-out-in-answer and-to say-*by way of rejoinder*-unto them, "Did ye-never get-to-hear-read that which David went-and-did, when himself got-to-be-hungry and those *along*-with him as-there-they-were? how ⁴he-got-to-go-into the House of-God ward, and the Show bread-loaves went-and-took and ate, and gave-some-too-to-those *along*-with him, which it-it-is-not pious for any one-to-have-got-to-eat except the priests only?" And ⁵then He-went-on-to-say to-them, "Lord is the Son of-Man even of-man's (G)sabbath-day."

But so-it-got-to-be also *that*-on a-⁶different-|| (G)sabbath-day He got-to-go-into the (G)synagogue ward and to-be-systematically-teaching, and there-was there-a-person and his hand, the right, was-in-a withered-state. But ⁷there-on-the-watch-were the scribes and the (G)pharisees,—whether-or-not on the (G)sabbath-day He-will-be-healing that-so they-might-have-got-to-find ground-of-accusation-against Him. But He had-been-knowing ⁸their carpings, and got-to-say to-the man having the withered hand,

chamber,' the new-born the 'bride,' and the 'fasting' inaugurated at the siege of Jerusalem.

§ Of the physiology of the Divine life in man.

|| That is, merely an ordinary sabbath (verse 1).

* Irony.

† Literally, 'disorbided sinners.'

‡ The Church of Israel was the 'bride chamber,' the disciples 'the children of the bride-

- "Have-got-to-rise-up and to-stand the midst ward." But he went-and-rose and stood. Got-to-say-did Jesus therefore unto to *prepare*-THEM, "I-am-going-to-ask you an-important-question,—Is-it-pious on the (G)sabbath-day to-have-gone-and-done-benevolent-good, or selfi-sh-evil, life to-have-gone-and-saved, or to-have-gone-and-killed?"*
- 10 And-then having-got-to-give-a-look-round-upon them all, He-got-to-say to-him, "Have-got-to-stretch-out thine hand." But he got-to-do so; and restored-got-to-be his hand to the
- 11 same state-as the other-one. But they got-to-be-filled with-mad-fury; and were-plotting self interestedly-amongst themselves WHAT-sufficient revenge haply they might have-got-to-wreak-upon Jesus.
- 12 But so-it-got-to-be that on one of those days He-got-to-go-out His mountain ward to-have-gone-and-engaged-in-prayer: and there-He-was passing-the-night in-organic oneness of communion with-God. And when it-got-to-be day He-went-and-called-up-for a purpose-unto-Him His disciples, and He-went-and-(G)elected from them twelve-persons, to-whom also He-went-and-gave-the-style-of 'Apostles';
- 14 Simon, to-whom He-went-and-gave-the-style-of 'Peter,' and Andrew his brother;—James, and John;—Philip,
- 15 and Bartholomew;—Matthew, and Thomas;—James the-son of-Alphæus, and the Simon called 'Zelotes';—
- 16 Judas brother-of-James, and Judas the-Isariote,—elect one-who got-to-be-
- 17 come betrayer. And having-got-to-go-

* The strong word for kill, to bring out the fact that to leave a person to die from criminal carelessness, or negative persecution, is with God as great a crime as to kill him positively.

† The whole rationale of prayer is here revealed by this preposition; it is the talking over systematically of all our plans, interests, anxieties, sins, and aspirations, with absolutely candid trust, with a Heavenly Father, who by covenant is 'very present' in 'the man Christ Jesus,' through the agency of His Spirit. This is Christianity in practical working.

‡ This bracing, to 'send them out two and two,' tells us the secret of the necessity for what might almost be termed ministerial wedlock. Correlated strength and weakness were thus *ordered* into a perfect mechanism. In the case of Paul this was illustrated in a way worthy of sanctified psychological study; at one time he is mated with

down along-with them He-went-and-stood upon a-level spot, and a-crowd of-His disciples, and an-immense multitudinous-host of-people from all parts of-Judæa, and Jerusalem, and of-the-maritime district of-Tyre and Sidon, who went-and-came to-have-got-to-listen-to Him, and to-have-got-to-be-healed away-from those their diseases, and those afflicted under-the tyranny of-wicked-foul spirits, and healed-they-were-being.—And the whole crowd-first one and then another was-keeping on-the-look-out-for-an-opportunity to-be-getting-a-touch-of Him, because vitality kept-on-flowing from-with Him and to-be-healing all-those sick. And He having-got-to-lift-up His eyes His disciples wards was-saying, "Blessedly-fortunate ye poor!—because your's is the kingdom of-God. Blessedly-fortunate-ye hungering-as ye do now, because ye-shall-be-abundantly-satisfied. Blessedly-fortunate ye weeping-as ye are now, because ye-shall-be-languishing. Blessedly-fortunate are-ye when your fellow human-beings shall-have-got-to-hate you, and when they-shall-have-gone-and-broken-off-intercourse-with you, and insulted you, and cast-out The Name" ye-bear-as-a-synonym of what-is-infamous, for-the-sake of-The Son of-Man. Have-gone-and-rejoiced in-the economy of THAT Dispensation-day and leapt-for-joy; for lo, your reward is great in-the economy of heaven; for in-a-similar-way-to all-this used-to-be-acting towards the (G)prophets the fathers of them. But (G)woe to- Barnabas, anon with young Timothy, then with a physician, then with a married couple, always with some one. If we inquired a little more closely, perhaps we should find in a married Ministry that just because a partner is not our ideal of a paradisaical Spouse, that partner keeps Christ's minister in closer wedded oneness with Himself, in order that his best prayers may be answered, and he may 'FEED the Church purchased with the Blood of God.' When matrimony is not confecti-^{on}gery, it is more likely in all to be medicinal.

§ This is the exact and full rendering of the preposition. This reveals the fact that when our Lord said in one case, 'virtue went out of Me,' it was not an exceptional case, but that animal life was always lost by Him when vitality passed into and restored those who were empty of it.

|| CHRIST-ian.

you the rich, because ye-are-realizing
 25 YOUR-idea of happiness;*—(G)woe to-
 you who have-been-getting-filled, be-
 cause ye shall-be-getting-to-be-hun-
 gering;—(G)woe to-you who are-laugh-
 26 ing NOW, because ye-shall-be-mourn-
 ing and weeping;—(G)woe to-you
 when everybody flatters you, for just-
 so used-the fathers to-act-always to-
 27 the false-(G)prophets. BUT,—to-you
 I-am-now-speaking who are-listening,
 —be-loving your enemies, be-acting
 28 generously to-those that-hate you, be-
 blessing-those cursing you, and pray-
 ing on-behalf-of those who brutally
 29 ill-treat you;—to-him that-smites-
 brutally thee upon the-one cheek be-
 offering also the other-one; and "keep-
 from having-got-to-hinder him thy
 cloak that-is-taking-unjustly from thy
 30 coat also. But to-every-one that-is-
 demanding-on threat-of thee be-giving;
 and from him that-is-taking-unjustly
 thy goods "keep-from demanding-
 31 them-back; and just-as ye-like that
 people be-doing to-you, be-acting to-
 32 wards them likewise. And if ye-are-
 loving those that-are-loving you, what
 credit is-it to-you?—for even disor-
 bited-sinners themselves love those
 33 that-love them. And if ye-do-kind-
 nesses-to those that-do-kindnesses-to
 you, what credit is-it to-you?—for
 even disoribited-sinners themselves do
 34 the same. And if ye-lend-money-to
 persons from whom ye-are-in-hopes of-
 having-got-to-receive-interest and
 usury-accordingly, what credit is-it to-
 you? for disoribited-sinners to-disor-
 bited-sinners lend so-as-to-have-got-
 to-receive good interest-back equal-to-
 35 the loans. No-but be-loving those your-
 own enemies, and doing-them-kind-
 nesses, and lending without hoping-
 for-any-interest-in-return, and GREAT
 shall-be your recompense, and ye-
 shall-be-essentially children of-the
 Most-high;—because He supplies the-
 wants-of the ungrateful and selfishly-
 36 corrupt: get-to-be compassionate
 therefore, just-as your FATHER also
 37 compassionate is-essentially. And
 "keep-from censoriously-judging, and-
 so ye shall-be-kept from-having-got-
 to-be-correspondingly-judged;—"keep-

* Making a home idolatrously upon earth.

from condemning-people, and-so ye
 shall-be-kept from-having-got-to-be-
 condemned. Be-forgiving, and-so ye-
 shall-be-forgiven. Be-giving-gene- 38
 rously, and-so it-shall-be-being-given
 to-you—generous measure that-has-
 been-well-pressed-down and shaken-
 together and all-running-over shall-
 people-be-emptying that your bosom
 ward; for with that the self-same
 measure used by you-in your-measur-
 ing shall-it-be-being-measured-back
 to-you." But He-got-to-speak a 39
 (G)parable to-them, "A-blind man
 "cannot-possibly a-blind-man be-guid-
 ing-can he?—shall not both-of them
 be-falling the-pit ward?—a-scholar is
 not above his teacher-in learning—but 40
 every one that-has-had-his-Education-
 finished shall-be-on-a-level-with his
 Divine-Teacher. But WHAT-dost thou 41
 gain by-looking-as thou dost so-at the
 Mote, that at least in-the Eye of-that
 thy brother-sinner, whereas the Beam,
 that in thine own Eye, thou-dost-ig-
 42 nore? Or, how-ever is-it-in-thy-power
 to-be-saying to thy brother-sinner,
 'Brother!—have-got-to-allow me just-
 to-have-got-to-get-out the Mote, that
 one in thine Eye,'—thou-thyself all-
 the-while-unconscious-of the Beam in
 thine own Eye! (G)Hypocrite!—
 have-got-to-get-out the Beam out-
 from thine-own Eye first, and then
 thou-shalt-be-seeing-clearly to-have-
 got-to-get-out the Mote, that in the
 Eye of-that thy brother. For it-is not 43
 a-sound tree that-produces unwhole-
 some fruit, nor an-unsound tree that-
 produces wholesome fruit, for each- 44
 individual tree is-characterised by its
 own-special fruit;—for people-do not off
 thorns gather figs, nor off a-bramble-
 bush harvest grapes. The benevolent 45
 man organically-out-of the benevolent
 essential-qualities-of-his heart brings-
 forth the benevolent; and the self-
 fishly-corrupt man organically-out-of
 the selfishly-corrupt essential-quali-
 ties-of-his heart brings-forth the self-
 fishly-corrupt;—for organically-out-
 of the overflowings-of-the heart the
 mouth speaks-always. But WHAT-is 46
 the practical use of your-calling ME
 'Lord,' 'Lord,' and-yet not practising
 what I-tell-you-to? Every-one coming 47

for instruction - unto ME, and listening-to MY words, and-then carrying-them into-practice, I-will-illustrate-by-showing you the-wise man to whom
 48 he-is like ; — he-is like a-person engaged-in-erecting a-house, one-who went-and-excavated and dug-deep and laid the foundation upon the bed-rock ; but when-it-got-to-be flood its-stream went-and-broke-against that-particular house, and had-no power to have-got-to-shake it,—for it-had-been
 49 founded upon the bed-rock. But he who got-to-hear and "would-not go-and-practise is like a-person having-got-to-erect a-house upon the surface-ground,—without any-foundation-at all ; against-which went-and-broke-did the stream, and straightway down-it-got-to-fall ;—and the wreck of that-particular house-got-to-be GREAT."

VII. 1 But when He-got-to-complete the-whole-of His utterances the hearing-of-the people ward He-went-and-entered-into Capernaum. But of-a-gentleman of position a-centurion the home-slave being-as he was ill, was-on-the-verge of-death,—it was-one-of
 2 whom he-was fond. But having-got-to-hear-tell all-about Jesus, he-went-and-sent-for aid-unto Him (G) presbyters of the Jews imploring Him that He-would-have-got-to-come and save
 3 his home-slave. But they having-got-to-come for aid-unto Jesus-as they did were-beseeching Him very-earnestly, saying worthy indeed-is-he for-whom He-shall-be-bestowing this-kindness,
 4 "for he-is-a-lover-of our nation and the (G)synagogue he-himself went-and-erected-for-us." But Jesus was-proceeding with them-as being associated in their obligation.* But
 5 He now being not far from the house, went-and-sent deprecatingly-unto Him did-the centurion friends saying to-Him, "Lord, "keep-from troubling-thyself, for I-am not fit that underneath MY roof thou-shouldst-
 6 have-gone-and-come ; — wherefore neither went-and-deemed-I myself worthy to-have-gone-and-come for

aid-unto Thee,—BUT-merely speak in-a-word, and healed-shall-be my boy : —and, for, too, I a-person am placed
 8 under the-authority-of a superior officer, having under my-own-command soldiers, and I-say to-this-man, 'Have-got-gone-on duty,' and away-he-goes, and to-another, 'Come-off duty,' and come-he-does, and to-my home-slave, 'Have-got-this done,' and he-does-it."
 9 But having-got-to-listen-as did Jesus to all-this, He-went-and-wondered-at him, and turned-round-to-the crowd that was-following Him, and-got-to-say, "I-tell you not-even in Israel did-I-get-to-find such-a-spirit-of-trust as this."
 10 And having-got-to-return-as did those that-got-to-be-sent, his houseward, they-got-to-find that-the sick home-slave was-well.

And so-it-got-to-be-that on His
 11 round He-was-going a-town ward called Nain, and there-were-going-with Him a-very-considerable-number of-His disciples and a-great-crowd-of-people. But as He-got-to-draw-near
 12 to-the gate-of-the town, lo, there-was-being-carried-out-to-burial one-that-had-died, an-only-begotten son to-his mother, and she-a-widow. And a-very-considerable-number-of-the people of-the town was there grieved at the loss-with her. And having-got-to-see
 13 her-as did The Lord His-bowels-of-compassion-went-and-stirred over her, and He-got-to-say to-her, "Keep-from weeping." And He-got-to-
 14 go-up and just-to-give-a-touch-to the bier,—but those that-were-carrying-it got-to-stand-still,—and He-got-to-say, "Young-man!—to-THREE I-am-speaking,—have-got-to-be-raised-up."
 15 And went-and-sat-up-did the dead and got-to-set-to-talking and He-went-and-made-a-present-of him to-his mother. But terror went-and-seized
 16 the whole-of-them, and there-they-were-glorifying God, saying, "A-great (G)prophet† has-risen-up in-Divine charge of us," and "God got-at-last-to-look-down-graciously-upon His People." And got-to-go-forth-did this-
 17

* The real force of the preposition here ('with').

† The emphasis on the word means that our Lord got to be rated as a prophet of the calibre of

Elijah and the great historic prophets of Israel (ix. 8).

same idea respecting Him *appropriately* in the whole of Judæa, and in the whole of the country-round.

- 18 And went-and-reported to-John-
19 *did* his disciples all these things. And, having-got-to-call-up-to him-as he did two of-the-chief of-his disciples, John got-to-send them for enlightenment-
20 unto Jesus, saying, "Thou, art-thou The-One coming, or for Another-one are-we-still-to-be-in-expectation?"
21 But *when* the men got-to-be-come for enlightenment-unto Him they-got-to-say, "John the (G)baptist bas-sent us for enlightenment-unto thee to-ask, 'Thou, art-thou The-one coming, or for-another-one are-we-still-to-be-in-expectation?'" But in the same hour He-went-and-healed many from diseases and scourges and wicked-foul spirits, and to-many blind-people He-went-and-vouchsafed the-blessing of-
22 being-able-to-see. And-then Jesus got-to-break-out-in-answer-and-to-say-to-them, "Have-got-to-go-your-way and to-give-John a-full-account-of what ye now-got-to-see and to-hear,—namely-how-that blind-people are-seeing-again, lame walking-as usual, (G)lepers being-cleansed, deaf hearing, dead being-raised, poor being-
23 (G)evangelized:—and blessedly-fortunate is he-whosoever haply shall-escape having-got-to-stumble-over-appearances in-connection with ME." But
24 having-got-to-depart-as *did* the delegates of-John, He-got-to-address-Himself-to-be-speaking for enlightenment-unto the multitudes respecting John, "What-religious-phenomenon have-ye-been-going-out-all of you the desert ward-to-have-gone-and-stared-at?—a-reed being-shaken-about by
25 every-wind? BUT-if not that, WHAT have-ye-been-going-out-to-have-got-to-see?—a-human-being that-had-been-at-tired-in-luxurious clothing?—lo, those-that in-splendid clothing and luxury are-circumstanced are in the-circles of royalty. But-if not that, WHAT have-ye-been-going-out-to-have-gone-and-seen?—a-(G)' prophet'? yes, let-me-tell you, and a-great-deal-more-than
27 a-(G)' prophet.' THIS-same-is-he respecting-whom it-has-been-written,

* Playing at a wedding.

'Lo, I am-sending-forth-as-(G)apostle MY messenger before Thy face, who shall-be-making-ready-as pioneer Thy way in-front-of Thee.' For I-tell you, 28 that a-greater prophet amongst the-born-of-women than John the (G)baptist there-is none:—but the-least in-organic oneness with The Kingdom-of-God greater-than he essentially-is." And the-whole-of the people having-
29 got-to-hear-this and the tax-gatherers went-and-vindicated-the-righteousness of-God having-got-to-be-(G)baptized-with the (G)baptism of-John. But 30 the (G)pharisees and the lawyers went-and-set-aside the purpose of-God intended-for their-own-benefit, having-gone-and-refused-to-be-(G)baptized-on-the-part-of him. But The 31 Lord got-to-go on to-say, "To-what-for fickleness then shall-I-be-likening such-a-generation as this? and to-what-ever-for childishness are-they like? —They-are like to-children, to-those 32 that-sit-about in-as ragabonds the market-place, and who-call to-one-another and say, 'We-went-and-piped unto-you, and no-ye would-not go-and-dance,* we-went-and-lamented unto-you, and no-ye would-not go-and-weep ;†—for John the (G)baptist has-come 33 abstaining-in both eating bread and-from drinking (G)wine, and ye-say, 'He-hath a-(G)dæmon': the Son-of-Man has-come eating and drinking-like any-body else, and ye-say, 'See! a-gluttonous person and a-(G)wine-bibber, a-friend of-tax-gatherers and disorbided-sinners.' And-yet justified-got-to-be-
34 did Wisdom of-Her children the-whole-of them."

But inviting Him-was a-certain- 36 gentleman of position one-of-the-(G) pharisees-to-have-gone-and-eaten-as-his guest-with him. And-so He got-to-go into the house ward-of-the (G)pharisee and went-and-laid-Himself-down-at table. And lo, a-woman in-on-the-streets of 37 the City, one-who was a-disorbided-sinner, having-got-to-know-as she did that He-is-reclining-at table in the house of-the (G)pharisee, having-gone-and-brought an (G)alabaster-box of-(G)myrrh, and stationed-herself 38 outside-behind handy-for His feet

† At a funeral.

weeping-as she kept on got-to-address-
 herself-to-be-washing those His feet
 with-her tears, and-then with-the hairs
 of-her head she-kept-wiping-them-dry;
 and she-kept-on-kissing-and fondling
 His feet, and anointing-them with-the
 39 (c)myrrh-oil. But having-got-to-
 catch-sight-of-it-as did the (G)pharisee
 that-went-and-invited Him, he-went-
 and-said within himself, "This-man-
 now, if he-really-was a-(G)prophet,
 would-be-knowing haply who and
 what the woman-is who is-touching
 him,—how-that she-is an-abandoned-
 40 character"*. . . and got-to-break-in-
 upon-his-thoughts-did Jesus and-to-
 say thought-answeringly- unto him,
 "Simon! I-have an-important-thing
 to-say to-thee." But he replied,
 "Teacher! have-gone-and-said-it-
 41 pray." "Two debtors there-were-of-
 a-Creditor-a-very remarkable-one; the
 one was-debtor-to-the-amount-of five-
 hundred (G)denarii, and the different-
 42 one-of-fifty. "Utterly destitute how-
 ever-as-they were-of-means wherewith-
 to-have-gone-and-discharged-it, to-
 both-of-them he-went-and-generously-
 forgave-the-debt.—Tell-me, now, which
 of-them will-be-loving him most?"
 43 But got-to-break-out-in-reply-did
 Simon and-to-say, "I-presume that-
 he will-to-whom he-went-and-gener-
 ously-forgave-the most." But He
 got-to-say-to-him, "Correctly didst-
 44 thou-go-and-judge"—and-then having-
 gone-and-turned markedly- unto the
 woman, to-Simon He went-and-said,
 "Seest-thou this woman here?—I-
 got-to-enter-in-as a guest thy house
 ward; water upon My feet thou-never
 even-didst-go-and-provide, but she
 with-tears went-and-rained-over My
 feet, and-then with-her hairs wiped-
 45 them-dry;—a-kiss to-Me thou-never
 didst-go-and-give, she however from
 the-time I-got-to-come-in never went-
 and-left-off kissing-and fondling My
 46 feet;—with ordinary-oil My HEAD thou
 didst-not get-to-anoint, she however
 with (c)myrrh-oil went-and-anointed
 47 My feet. For-the-sake-of-which, I-
 tell thee, forgiven her-have been her

sinful-wrong-doings, many-though they
 are, because she-went-and-loved much;
 but to-whom little seems-forgiven, he-
 loves little." But He-went-and-said 48
 to-her, "Those thy sinful wrong doings
 have-been-forgiven-thee." And got 49
 to-set-to-did-these that-were-reclin-
 ing-at table-with Him to-be-saying
 within-and-among-themselves, "What-
 Divine person is this, pray, who actually
 is-now-forgiving sinful-wrong-doings?"
 But He-got-to-say enlighteningly- unto 50
 the woman, "Thy spirit-of-trust has-
 saved thee; go-thy-way to-enjoy
 peace-from sense of pardon."

VIII. 1 And so-it-got-to-be-that on
 His round also He was journeying.
 town-by town and village-by village
 heralding and publishing-the-good-
 tidings-of The Kingdom-of-God, and 2
 The Twelve associated-with Him, as-
 also women, certain-selected ones who
 had-been-healed away-from wicked-
 foul spirits, and diseases,—(G)Maria
 the-one-called-(G)Magdalene away-from
 whom had-gone-but seven (G)dæmons,
 and (G)Joanna wife of-(G)Chouza, lord 3
 privy-purse-of-Herod, and (G)Sou-
 sanna, and many others of-different
 social position from them who were
 supplying-His wants from that-their-
 own-private property.

But an-immense crowd being-come- 4
 together-as it was, and-that caused by
 their coming town-by town for aid- unto
 Him, He-got-to-speak through (G)par-
 able-medium, "Out-there-got-to go the 5
 sower-to-have-gone-and-sown his
 sowing-seed; and-in-the-experience-of
 his sowing, some indeed got-to-fall
 along the path, and to-be-trampled-
 upon, and the fowls of the heaven
 got-to-eat-it-up. And other-different 6
 got-to-fall upon the rock, and to-
 sprout and-then it-went-and-withered,
 through its being "destitute-of mois-
 ture. And other-different got-to-fall 7
 in the midst-of-the thorns, and having-
 got-to-grow-up-with-it-as did the
 thorns, they-went-and-choked it. And 8
 other-different got-to-fall the soil
 ward, the generous-soil, and-so to-
 sprout and to-produce fruit a-hundred-

* 'A disorbed sinner.'

† The connection between verse 2 and verse 3 is
 that their gratitude took the practical form of sys-

tematic personal assistance, on the part of ladies
 of property—not ashamed of Him.

- fold."—When saying *such things* as these He-used²-to-keep-on-crying-out, "He that-is-possessed-of ears on purpose-to-hear-with, let-him-be-
- 9 listening!" But His disciples were-asking Him, saying, "What-in its spiritual meaning might-this (G)parable be?" But He got-to-say, "To-you it-has-been-vouchsafed-to-have-got-to-know the sacramental-(G)mysteries of The Kingdom of-God; but-to-the rest-in-(G)parable-medium that seeing†-the symbols they may refuse-to-See‡ the truths symbolised, and hearing-the word-symbols refuse-to-Listen-to-their
- 11 Spiritual import. But the (G)parable is this:—'the Seed' is The Truth of-God; but those 'along the Path' are those that-listen, then comes the devil, and takes-away The Truth away-from their Hearts, that-so he may-keep them from-having-gone-and-trusted-in-God and-so have-got-to-be-saved.
- 13 But those 'upon the Rock,' are-those who when they-got-to-listen with glee receive The Truth; and it is-Root that-these lack, who from some selfish motive-in-harmony-with the times trust, and-so in-seduced oneness with a-
- 14 season of-testing-trial apostatize. But that which-got-to-fall the 'Thorns' wards,—these are they who got-to-listen, and-then coming-under-the influence-of-the-anxieties, and wealth, and indulgences-of-daily-life go-their-way and-are-smothered-by them-and never reach-the-perfection-of-fruit-bearing. But-now that 'in the generous Soil,'—these are such-as in a-Heart unselfish and benevolent, after-having-got-to-listen-to retain The Truth, and go-on-bringing-forth-fruit in-organic
- 16 oneness with quiet perseverance. No-one however having-gone-and-lighted a-lamp ever-covers it up-under some-vessel-or other, or puts-it underneath

* Apocalypse ii. 11, etc.

† The sacramental symbols in Nature and Art of the mysteries of Redemption round them always.

‡ The spiritual truths of which they are symbols.

§ From verse 16—18 applies, in the highest degree, to The Head of The Church and His faithful ministers, whom the world generally and the hierarchy (in every age) specifically try ever to hide, and the witness of whose life and lip they conspire to 'smother.' For a time The Church's

the-divan, BUT-just upon the-lamp-stand sets-it-up, in-order-that those going-in-and out may-be-seeing its light. For there-is no-thing now-hidden 17 which shall-not get-to-be public, nor smothered-up which shall-not be-known, and have-got-to-come publicity ward.§ Take-care then how ye- 18 exercise the responsibility of-listening; for whosoever haply possesses to-him shall-be-given-ever; and whosoever haply refuses-to-be-possessing, even what he-does-seem to-possess, shall-be-being-taken-away-from-him." But 19 just then-there-went-and-came-up for a purpose-unto Him His mother and His brothers, and could-not-manage to-have-got-to-get-to-Him, on-account-of the crowd. And-so information-got- 20 to-be-conveyed to-Him, saying, "Thy mother and thy brothers have-been-standing outside-there, being-anxious to-have-got-to-see-thee." But He got- 21 to-break-out-in-answer and-to-say for information-unto them, "MY mother and MY brothers these here ARE-really,—Listening-as-they-are-to The Truth-of-God, and practising it."

And so-it-got-to-be-that in-*whilst* 22 *Ministering* on one-of-the-days-when on Circuit also He got-to-go-on-board-ship and His disciples-as well, and He-got-to-say for a purpose-unto them, "Let-us-have-gone-and-crossed-over the other-side ward-of-the lake." And-so they-got-to-put-out-to-sea. But during-their sailing He-got-to- 23 come-a-storm-of-wind the lake ward, and they-were-filling-with-water, and in-considerable-peril. But having- 24 got-to-come-up-to Him they-got-to-succeed-in-rousing Him-up, saying, "Master! Master! we-are-perishing." But He-got-to-rise-up, and-went-and-rebuked the wind and the-billows of-

Head permits this, because by no other means can such 'lights' be 'thoroughly furnished' and clarified, or their characters and witness be proved unselfish beyond power of rational contradiction. 'When he is judged' He will have provided for His own vindication in this matter, in every age, and everywhere; Christ never lights up witnesses, fed with the beaten oil of sanctified genius, talent, and industry, to put them (*i.e.*, permit them to be put, really) under either 'vessels' or 'divines,' of personal or corporate 'smothering' agencies.

- the water, and they got-to-subside, and there-got-to-supervene a - calm.
- 25 But He-got-to-say to-them, "Where is-your-spirit-of-trust-in-God?" But having-got-to-be-terror-struck, they-got-filled-with-wonder, saying *one-reassuringly*-unto another, "What-Divine-Being is this then?—that even to-the winds he-gives-orders and to-the water, and they-do-obey him!"
- 26 And-then they-got-to-coast-down the district-of-the Gadarenes wards, which is facing Galilee. But as-He went*-and-stepped-out upon the shore there-went†-and-confronted Him a *fine-man*‡, well-known, out of-the town, one-who was -possessing (G)dæmons for a-considerable time, and never used-to-wear any clothes, and never got-to-dwell in a-house, BUT-which was
- 28 *more congenial* in the tombs. But having-got-to-catch-sight-of Jesus-as he did, and having-gone-and-cried-out, he-went-and-fell-down-before Him and said with-a-loud voice, "What-penally hast-Thou to do-with-me, Jesus, Son-of-God The Most-high?—I-do-beseech Thee "abstain from-having-gone-and-relegated me-to-torment."—For He-went-and-commanded the wicked-foul spirit to-have-got-to-come-out *away*-from the man:—for on-several occasions it-had-seized him, and he-had-been-kept-bound with-chains and fetters safely-for a time, and-then bursting his bonds-as he would he-used-to-be-driven-off the deserts wards under-the instigation of
- 30 his (G)dæmon.§—But Jesus got-to-question him, saying, "What-is-*bad enough* to be thy name?" But he got-to-say "(G)Legion,"—because so-many (G)dæmons got-to-enter him ward,—
- 31 and he-kept-on-beseeching him to-refrain from-having-got-to-order them-to-have-got-to-go-off the (G)abyss ward. But there-was there a-herd of-swine in-considerable-numbers being-fed-upon the mountain-side; and they-were-beseeching Him that He-would-have-gone-and-permitted them to-have-gone-and-entered-into
- THEM wards, and He-went-and-permitted them. But the (G)dæmons 33 having-got-to-go-out *away*-from the human-being got-to-enter-into the swine wards; and-then got-to-rush-did the herd down-over the precipice the lake ward, and got-to-be-drowned. But having-got-to-see-as *did those* 34 feeding them *what* had-been-taking-place they-were-fleeing and went-and-spread-the-news the town ward, and the country-places wards. But people- 35 got-to-go-out to-have-got-to-see *what* had-been-taking-place; and got-to-come *jealous for their own interest*-unto Jesus-and-so to-find sitting-as *had been* the person from whom the (G)dæmons had-gone-out, clothed-as he had been and in-his-full-senses there-at the feet of Jesus; and they-got-to-be-terror-struck. But got-to-give-a-full-account-did they to-them who-went-and-saw-it all NOW he that got-to-be-(G)dæmon-possessed got-to-be-restored. And went-and-begged 37 Him *did* the-whole populace-of-the surrounding-district-of-the Gadarenes to-have-gone-and-left *away*-from THEM, because they-were-under-the-influence-of great terror; but He did-go-and-embark on-board His ship ward and-return. But there-praying- 38 of Him-was the man *away*-from whom the (G)dæmons had-gone-to-let him-be associated-with Him - Ministerially; but went-and-sent him-*away* did Jesus, saying, "Be-returning thine- 39 own home ward, and-then and there be-recounting WHAT God went-and-wrought-for-thee." And-so *away*-he-did-get-to-go throughout the entire town publishing-as *there he was* what-things went-and-wrought-for-him-*did* Jesus.
- But so-it-got-to-be-that on Jesus's 40 having-got-to-return the multitude went-and-welcomed Him;—for there-they-were all-of-them on-the-tip-toe-of-expectation-for Him. And lo, 41 there-got-to-come a-man named Jairus,—and he occupied-the-position-of ruler-of-the (G)synagogue,—and

* Our Lord meant to do so.

† The demons accepted the challenge.

‡ This is the noble word for 'mau'; and, as Luke may be trusted as a comparatively classical

Greek scholar, means that it was a sad case of a splendid man correspondingly spoiled.

§ The infernal commanding-officer of the 'legion.'

- got-to-fall-down at the feet of-Jesus, and was-beseeching Him to-have-gone-and-come-in his house ward, because he-had a-daughter, an-only-child, of-about twelve years-old, and she was-there-on-her-death-bed.—But in-the fact of His-now-being-on-His-way the crowd was-crushing-round Him. And a-woman who-was in-afflicted with hemorrhage just-from twelve years-ago,—who having-got-to-spend her entire livelihood-on physicians, got-not strong-enough* to-have-got-to-be-cured under-the treatment of any-of-them,—went-and-came-up behind and-got-just-to-touch-her the hem of-that His garment, and instantly that her bleeding got-to-come-to-a-stand still. And got-to-say-did Jesus “What-sick person went-and-touched ME?” But denying-that they had-as-was every one, got-to-say-did Peter and those along-with him, “Why-Master, here are-the crowds pressing-round Thee and crushing-Thee, and yet thou-art-saying, ‘Who-ever got-to-touch Me’!” But Jesus got-to-say, “Went-and-touched ME-did a-certain-person for I-myself personally-got-to-be-conscious-that vitality went-and-left ME.” But having-got-to-perceive-as did the woman how-that she could-not get-hid all-in-a-tremble she-got-to-come, and having-gone-and-fallen-down-before Him, for what reason she-did-go-and-touch Him she-got-to-detail before all the people, and that instantaneously she-got-to-be-cured. But He went-and-said-to-her, “Cheer-up, daughter, that spirit-of-trust-in-God-of-thine has-restored thee; be-going-thy-way to enjoy peaceful-tranquillity.”—Whilst-yet in-the-act-of-speaking-as He-was, there-comes a-domestic commissioned-from-the-(g)synagogue-ruler’s saying-to-him, “Died-has-now thy daughter,” avoid giving-the Teacher trouble.” But Jesus having-got-to-hear-it got-to-challenge him, saying, “Keep-from giving-way-to-fear, only be-trusting-in-Me and she-shall-be-restored-yet.” But when-
- got-to-be-come the house ward, He would-not go-and-allow any one to-have-got-to-go-in, with-the-exception-of Peter, and James, and John, and that the father, of-his† child, yes-and her mother. But there they-all were-weeping, and bewailing her. But He got-to-say, “Refrain-from weeping, she-never got-to-die-at all really, BUT-though she seemed to is only-fast-asleep.” And they-were-laughing-at Him, certain-as for their part they got-to be that she-did-get-to-die. But He having-gone and turned-them all out outside, and taken-hold-of her hand, went-and-cried-out saying, “My dear-girl! try† to-get-up.” And her spirit got-to-return-again, and she-got-to-rise-up immediately; and He-went-and-gave-instructions that-something-to-have-got-to-eat should-have-got-to-be-given-to-her. And her parents got-to-be-amazed:—but He went-and-specially-charged them to keep-from telling a-soul what had-been-occurring.
- IX. 1 But having-got-to-call-together-as He did The Twelve, He went-and-endowed THEM with-power and authority over every-species-of (g)dæmon, and to-be-curing diseases. And He got-to send-them forth to-be-heralding The Kingdom of-God, and to-be-healing the sick. And He-got-to-say for guidance-unto them, “Be-taking nothing your journey ward, neither a-staff, nor a-provision-bag, nor bread, nor money, nor be-in-possession-of two coats a-piece. And haply whatever house ward ye-shall-have-got-to-enter THERE be-stopping and FROM-THERE be going-out-again. And whosoever haply shall have gone and-²refused-to-be-receiving you, whilst-going-out away-from THAT town even the very-dust away-from your feet have-gone-and-shaken-off, witness ward in judgment-upon them.” But going-out they-were-going-through-and-through village-by-village, preaching-the-Gospel-glad-tidings, and ministering-cures everywhere. ³ ⁴ ⁵ ⁶

* The author of this Gospel, as a physician, points professionally to the medical fact that the true cause of her incurability was the weakness of the *vires medicatrices*.

† A hint—in the light of the clause about the mother—at the intense love of the father, and the nobility of his character.

‡ Literally, ‘be getting up.’

- 7 But Herod the (G)tetrarch got-to-hear-tell-of the-things that-were-being-done under His-auspices the-whole-of-them; — and he-was-in-a-state-of-be-wilderment on-account-of its being-said on-the-part-of certain, "John has-been-rising-again from-the-dead;"
- 8 —on-the-part-of certain-others however, "Elias got-to-appear;" — of-others however, "A-(G)prophet, one of-the ancient-sort, got-to-make-his-appearance;" —and went-and-said did Herod himself, "John I-myself went-and-beheaded; but WHAT-person is THIS, about whom I-myself-even* am-obliged to be-listening-to such-politically serious rumours?" And he-was-on-the-look-out-for an opportunity of-having-got-to-see Him.
- 10 And having-got-to-return-as did The (G)Apostles they-got-to-report to - Him - fully everything-whatever they-went-and-did. And-then having-gone-and-taken them He-got-to-retire into privacy a-desert place ward of-
- 11 a-town called Bethsaida. But the crowds having-got-to-know-it went-and-followed Him-up; and having-got-to-receive them-graciously-as He did, He-was-speaking to-them about The Kingdom of-God, and those requiring ministry-of-healing He-was-
- 12 healing. But the day got-to-begin to-be-declining; but having-got-to-come-up-for a purpose as did The Twelve, they - got - to - say - to - Him, "Have-gone-and-dismissed the crowd that having-got-to-go-away the villages wards round and the farms they-may-have-got-to-unloose-their girdles and to-find victuals, for we are in a-
- 13:desert place-enough here." But-got-to-say-did He in host-like tones-unto them, "Have-gone-and-given-to-them yourselves some thing-to-eat." But they went-and-said, "WE have nothing more than five loaves and two fishes — at-least without ourselves having-got-to-go and to-purchase for the-whole-of such-a-crowd as this provision." — For there-were about five-thousand MEN. — But He-got-to-say
- for guidance unto His disciples, "*Have gone and made-them to-recline in-parties of-fifty each.*" And this they- 15 did-get-to-do and to make-them-all recline. But having-got-to-take the 16 five loaves and the two fishes, He-went-and-looked-up heaven ward, and blessed them, and got-to-break-them-in-pieces, and-He-then went-on-giving-out to-the disciples to-be-helping the crowd. And they got-to-eat and- 17 moreover to-be-satisfied-did the-whole-of them: and there-got-to-be-taken-up what they-left-over of-broken-meat twelve baskets.
- And so-it-got-to-come-to-be-that in- 18 the fact of His being-engaged-in-prayer in-His-private-devotions there-were-praying-with Him His disciples; and He got to ask-them the-question, saying, "WHAT-mysterious person do-the people-generally say that-I am?" But they got-to-break-out-in-answer 19 and-to-say, "'John the (G)baptist;' but others 'Elias;' others again 'that a-(G)prophet one of-the ancient-sort got-to-make-his-appearance.'" But 20 got-to-say-did He to-them, "Ye, however, WHAT-gracious Covenant Being do-ye-say that I AM?" But went-and-broke-out-in-answer-did Peter and said, "THE-CHRIST of our Covenant GOD." But He having-gone-and- 21 charged them-as He did commanded that-to-no-one were-they-to-be-as yet-announcing THIS, saying, "It-is-neces- 22 sary that-The Son of-Man should-have-got-to-suffer much-indeed, and be-rejected-on-test on-the-part-of the (G)presbyters and chief-priests and scribes, and have-got-to-be-judicially-murdered, and on the third day have-gone-and-been-raised-again." But 23 He-proceeded-to-say in explanation-unto them-all, "If some-ambitious-person is-anxious to-have-got-to-come-after ME-as My disciple, let-him-have-got-to-deny himself, and to-have-taken-up his-own cross, and thus let-him-be-a-follower-of ME. For who- 24 soever haply is-anxious to-have-gone-and-spared his life, shall-be-throwing it away; but whosoever shall-be-throwing-away his life for MY sake, he-it is-that shall-be-saving it. For 25 what-possibly will-a-man-be-benefited-

* Officially reported, most likely, as held by the people to be more than a mere prophet, since they were trying to force him to be king.

though-he-got-to-gain-the-entire-world, but HIMSELF went-and-ruined or got-
 26 to-be-bankrupt-of? For whosoever haply shall-have-got-to-be-ashamed-of ME and of-MY principles, of-him shall The Son of-Man be-ashamed when He-shall-have-got-to-come in-the economy of His own glory and in that-of-His Father and in that-of-His
 27 holy (g)angels. But I-assure you as-a-fact* that there-are some-highly favoured-ones-of-those who-have-been-standing here who shall-be-kept from-having-got-to-taste-of death-at all until haply they-shall-have-got-to-see
 28 The Kingdom of-God." But so-it-got-to-be-that subsequently-to these-very words, some eight days, having-got-to-take-as He did Peter, and James, and John, He-got-to-go-up the† mountain ward so-as-to-have-
 29 gone-and-engaged-in-prayer;—and it-went-and-came-to-be-that in-organic oneness with-the-fact that He was-engaged-in-prayer there was the appearance of-His countenance different-in-kind, and His raiment was-
 30 waxing-prismatic‡ white. And lo, two men were-holding-communion with Him, which-Dispensation officials
 31 were Moses and Elias, who, revealed-as they got to be in-the economy of glory, were-conversing-upon that (g)exodus of-His which He-was-on-the-eve of-completing in-organic one-
 32 ness with Jerusalem. But Peter, and those on duty-with him, had-been-getting over-weighted with-sleep; but when-they-got-to-be-quite-awake they-got-to-see that His glory, and the two men—those that-had-been-stand-
 33 ing-with Him. And so-it-got-to-be-that whilst they were-departing-away-from Him went-and-said did Peter impulsively- unto Jesus, "Master! beautiful-it-is-for-us-to-be-here; and-so let-us-have-got-to-construct three tents,—one-for-Thee, and one for-Moses, and one for-Elias,"—"utterly-

"unconscious-as he was-of what-non-sense he-is-talking. Whilst-he-was-
 34 saying all-this however a-cloud went-and-came-over and got-to-overshadow them,—but they-got-to-be-frightened in the-fact of their having-got-to-enter-into the cloud ward,—and a-
 35 Voice went-and-came-out-from the cloud, saying, "THIS-Being is MY SON—The Divinely-LOVED-one; to-Him be-obediently-listening." And 36 at the Voice having-got-to-be Jesus got-to-be-found-to be there only. And they got-to-preserve-silence-about this episode, and to-relate-to-not-a-soul, in-the economy of THOSE days, anything of-what they-had-been-seeing.

But so-it-got-to-be-that on the fol- 37
 lowing day when-they-got-come-down from the mountain, an-immense multitude got-to-meet Him. And lo, a- 38
 man from the crowd got-to-cry-out, saying, "Teacher! I-do-pray of-thee have-gone-and-looked-down-in-mercy-upon this son of-mine, because he-is my only-begotteu; and lo, a-spirit is- 39
 wont-to-seize him, and all-on-a-sudden there-he-is-a-yelling, and-then it-convulses him until he-foams; and re-luctantly leaves him—racking him-to-pieces-as it is. And I-got-to-pray 40
 those disciples of-thine to-have-got-to-cast it-out, and they did-not get-to-possess-strength-enough." But got- 41
 to-break-out-in-answer-did Jesus and-to-say, "(g)O race faithless and that-has-been-perverted, up-to when am I-to-be with-to help you, and-also to-be-bearing-with you?—have-gone-and-guided that son of-thine here." But 42
 whilst he was-coming-up the (g)dæmon got-to-convulse him and to-dash-him-about. But Jesus went-and-rebuked the spirit wicked-and-foul, and cured the boy, and-then got-to-consign him-again-to-his father's-charge. But they- 43
 were-bewildered-with-astonishment the-whole-of them at the magnificent-power of-God. But whilst-the-whole-

* Christianity is not mere theory, or dramatic worship, or spiritual excitement, or some impalpable mystery, but a physical fact and objective reality, secretly, silently, by fixed scientific laws, coming into being through the working of great natural principles, which are re-creating in the second Genesis what was spoilt in the first—that

very 'spoiling' being a necessary condition of the absolute settlement of the relation between the creature and The Creator.

† The one familiarly known to His disciples and the crowds; it might always be translated "His mountain."

‡ As of snow in sunshine.

of-them were-in-a-state-of-astoniah-
ment over all the-things which Jesus
got-to-do He-got-to-say unto-to sober
44 His disciples, "Be-depositing YE-your-
selves your ears wards THESE FACTS,—
for The Son of-Man is-on-the-eve-of
being-nour-betrayed the-hands wards
45 of-human-beings." But they were-
utterly-missing-the-meaning-of-the
utterance, one so plain as-THIS, and it-
had-been-veiled from them, that they
should be-kept-from having-got-to-
perceive it; and they-were-afraid to-
have-gone-and-questioned Him about
46 THIS-same utterance.* But there-got-
to-enter-a-discussion among them,
THIS,—WHICH-of His favourites†
seemed to stand the best chance-of being
47 the-greatest-man-of-them. But Jesus
having-got-to-know the cogitation-of-
their hearts, went-and-drew-a-child-
to Him and stood it close-by Himself,
48 and-then got-to-say to-THEM, "Whoso-
ever haply shall-have-got-to-welcome
this child here, lovingly-upon MY
Name, is-welcoming ME;—and who-
soever haply shall-have-got-to-wel-
come ME, is-giving-a-welcome-to HIM
that-got-to-send ME-forth; for he
that-is-in nature lowliest amongst you
all-in his estimate of himself HE is‡
49 great" But in-got-to-break-did
John-in reply and-to-say, "Master!
we-did-get-to-see a-person-of import-
ance 'upon thy name' casting-out(G)
dæmons; and we-went-and-restrained
him, because he does-not follow along-
50 with us." And got-to-say-did Jesus
in guidance-unto them, "Keep-from
restraining-him; for-you know-who-so-
ever is not against us, is for us."§
51 But so-it-got-to-be-that in the-pro-
spect-of-the-complementing the days
for His reception-above, even-that He
went-and-set His face-fixedly to-the
52 proceeding Jerusalem ward. And He-

* We prefer always to keep the facts of Christ's life, sufferings, and Christianity comfortably general, doctrinal, and æsthetic, since too real an inquiry into them might seriously interfere with our week-day dreams, self-indulgence, and practice.

† The standard of 'favour' with God our Lord supplies in the next verse—the most childlike and the most child-loving.

‡ Right reading.

§ Common proverb.

|| Why did these two disciples in particular

got-to-send-forth messengers before
His face; and-so proceeding-on-their-
way they-got-to-enter-in-a-village ward
of-the-Samaritans, so-as to-have-got-
to-prepare-a lodging-for-Him. And 53
they did-not get-to-give-Him a-welcome,
just-because His face was that of one-
going up Jerusalem ward. But having- 54
got-to-know-it His disciples James
and John, they-got-to-say, "Lord! is-
it-Thy-will that-we-have-gone-and-
told fire|| to-have-got-to-descend from
the heaven, and-to-have-gone-and-de-
stroyed them?—as also Elias did-go-
and-do." But went-and-turned- 55
round-did-He and rebuked them, and
got-to-say, "Ye-know not of-what
spirit ye-are-yourselves!"¶ And they- 56
went-and-wended-their-way a-differ-
ent village ward. But so-it-got-to-be 57
that as-they-were-on-their-way on
their journey got-to-say-did a-person-
of-position spontaneously-unto Him "I-
mean-to-be-following thee whitherso-
ever haply thou-mayst-be-departing,
lord." And got-to-say did Jesus to- 58
him, "The foxes do-possess burrows,
and the birds-of-the-sky roosting-
places, but The Son of-Man does-not
possess a-place-of His own-to-be-laying
His head down-in." But He-got-to- 59
say incisively-unto a-different-person,
"Be-a-follower-of Me." But he-got-
to-say, "Lord, have gone-and-given-me
leave first-of-all to-have-got-to-go-
away and have-got-to-bury my father." 60
But got-to-say did Jesus to-him,
"Have-gone-and-left the Dead** to-
have-got-in due course of time-to-bury
their-own dead;—THAT however
have-got-to-go-off and be-spread-ing-
information-respecting The Kingdom
of-thy covenant God." But got-to-say- 61
did also-again-a-different-person, "Yes-
I-will-be-a-follower-of Thee, Lord—
first however have-gone-and-permitted
wish to call down the lightning? Mark iii. 17
redeems the wish from being nothing but a par-
oxysm of personal feeling. Moreover, Elijah had
just appeared, and his mission been vividly recalled
(v. 33), and they were told to shake off the dust
from their feet as a witness against those who re-
fused to receive them. It is to be remarked that
it is the Evangelist writing for the Gentiles who
preserves this episode.

¶ The Received Text adds here, "For the Son of-man did not come men's lives to-have-got-to-destroy but save," but it is a gloss. ** In sin.

me to-have-got-to-arrange*-farewells-
62 with *those* at my-own home." But
got-to-say-did Jesus to brace-unto
him, "No-one having-once-got-to-clap-
down his hand upon the-plough,† and
who then is-going-on-looking-at what
is-behind-him is the-sort-of-labourer
for The Kingdom of-God ward."

X. 1 But subsequent-to all-this the
Lord went-and-selected-out some-
different‡-in Orders also, seventy, and
got-to-send them-forth by two-and-
two before His face, every city ward
and locality whither He-was-intend-
2 ing Himself-to-be-following. He-was-
saying therefore to guide-unto them,
"The harvest indeed-is abundant-
enough, but the labourers few; have-
gone-and-prayed therefore of-the lord
of-the harvest, that he-have-got-to-
send-forth labourers his harvest ward.
3 Be-going-your-way, lo, I am-sending
you-forth as lambs into the-midst of-
4 wolves. "Keep-from carrying a-purse,
or a-provision-bag, or shoes; and not-
a-soul along the road be-wasting your
5 time in-having-got-to-salute.* But
happily whatever house ward ye-are-
entering first-of-all be-saying, 'Peace-
6 ful-tranquility to-this house;' and
supposing a-son-of-peaceful-tranquility
live there, your peaceful-tranquility
shall-be-reposing upon it; but if "the-
reverse it-shall-be-winging-back-its-
7 flight§ to brood-over yourselves. But
in one-and-the-same house stay-always
eating and drinking whatever they
have-by them; for worthy of-his
recompense is the labourer. "Keep-
from shifting-about from house to
8 house. And happily whatsoever city
ward ye-enter, and they offer-you a-
welcome, be-eating what is-placed
9 before you; and be-healing those sick
in it, and be-saying-to-them, 'Coming-
near upon you has been The Kingdom
10 of-God.' Whatsoever city ward,
however, ye-are-entering and they are-
"refusing you a-welcome, have-got-to-

go-out the main-streets ward and to-
have-said, 'Even the dust which got- 11
to-stick to-us out of your-city we-are-
wiping-off-against you: but be-ye-
well-assured of THIS that coming-near
in responsibility-upon you-has been The
Kingdom of-God.' I-tell you that for- 12
Sodom in that day it-shall-be more-
endurable, than for that city. (G)Woe 13
unto-thee, Chorazin, (G)woe unto-thee,
Bethsaida; because if in Tyre and
Sidon had-got-to-take-place the acts-
of-power which did-get-to-take-place
in-and among you long-ago had-they-
gone-and-yielded-to-change-of-heart
sitting in-a regular Fast of (G)sack-
cloth and ashes. But for-Tyre and 14
Sidon more-endurable shall-it-be in
the Judgment than for-you. And 15
thou Capernaum which exalted to
heaven-didst get to be even right-to
(G)hades shalt-go on being-degraded.
He that-listens-to you listens-to ME, 16
and he that-despises you despises ME;
but he that-despises ME despises Him
that-got-to-send-forth ME." But 17
got-to-return-did The Seventy with
joy, saying, "Lord, even the-very
(G)dæmons are-in-subjection to-us in
That Thy Name."|| But got-to-say- 18
did-He to-them, "I-was-engaged-in-
contemplating Satan as a-star out-
from heaven fall-as he shall have got
to.¶ Lo, what-I-am-giving you-is the 19
power of-trampling right-under-you
serpents and (G)scorpions,** and over
the-whole-of the power-of-the-enemy;
and-yet everything shall be-kept-at
the same time from-having-got-to-hurt
you-in return. But in this however 20
"keep-from self-gratulation, because
the spirits to-you are-in-subjection;
but do-congratulate-your-selves that-
your names got-to-be-written in the
heavens." It was-at that instant that- 21
Jesus went-and-exulted in His spirit,
and said, "I-do-adoringly-vindicate
Thee, Father, Lord of-the-angels'
heaven and of-the earth-of man,

|| Acts xix. 13.

¶ Coloss. ii. 15.

* All social intercourse elaborately ceremonial
amongst Orientals. † Morals, sowing Religion.

‡ "Different" (i.e.) in kind of character and
endowment from the Twelve.

§ Allusion to the dove, which would not and
could not roost upon the floating corpses, but
returned to the Ark. The simple etymology of
the word is to 'bend back one's course.'

** By one of the commonest figures of rhetoric
our Lord is here putting the type for the reality.
The whole animate creation—beasts, birds, rep-
tiles, insects—on earth is the fleshly type of the
(relatively) infinite varieties of characters, good
and bad, in God's universe.

because Thou-didst-go-and-hide all these truths from *the-shrewd* and sagacious, and didst-go-and-unvail them to infants: yes, Father, because thus it-got-to-seem well-pleasing in Thy sight." And-then He-went-and-turned-in explanation-unto His disciples

22 and said, "Everything got-to-be-handled-over-to-ME on-the-part-of MY Father; and no-one recognises how-great-a-Being is God's Son, except His Father; and how-great a-Being is His Father, except His Son,—and-he-to-whom God's Son may-be-pleased

23 to-have-got-to-unvail-Him." And-then He-went-and-turned-confidentially-unto His disciples and said privately, "Blessedly-fortunate-are the eyes

24 that-are-seeing what ye-are-seeing, for I-tell you that many (G)prophets and kings got-to-long to-have-got-to-see what ye-are-seeing, and-yet never did-get-to-see-it; and to-have-got-to-listen-to what ye-are-listening-to, and-yet never did-get-to-listen-to-it."

25 And lo, a-lawyer,* a-well-known-man got-to-stand-up, tempting Him-testingly and saying, "Teacher, having-got-to-practise what-extraordinary duty shall-I-be-in the way-of-inheriting life

26 eternal?" But He got-to-say-punctiliously-unto Him, "In the Law what-extraordinary duty has-been-

27 written?—how readeest-thou?" But he got-to-break-out-in-answer and-to-say, "Thou-shalt-be-loving the Lord thy God out-of-thy entire heart, and out-of-thy entire soul, and out-of-thy entire strength, and out-of-thy entire understanding; and thy neighbour as

28 thine own-self." But-got-to-say-did He to-him, "Thou-wentest-and-answeredst quite (G)orthodoxly,—be-practising this, and-then thou-shalt-BE-

29 living." But he bent-on-as there he

* What we under this dispensation have got to call a 'clergyman'; though why we should change the name it is hard to tell, since not a few Ordained Ministers of this the dispensation of The Spirit are as much 'Lawyers' as this 'orthodox' legalist (2 Cor. iii. 6).

† I.e., from the city of God to the city of the curse; towards the Dead Sea, too.

‡ Aaron.

§ The side 'opposite' to TRUST—that of 'dead works' (religion without morality).

¶ Like master, like man.

¶ The influences of the two Comforters ('Guid-

was vindicating-his-own-righteousness, got-to-say captiously-unto Jesus, "Yes-but WHAT-human being is my 'neighbour'?" Got-to-take-him up 30 however-did Jesus by-saying, "A-man, a-certain-human being, was-going-down FROM-with his back on Jerusalem and-towards-with his face to Jericho,† and-so amongst-robbers he-got-to-fall, who in-addition-to having-gone and stripped-him naked-as they did then-got-to-inflct wounds also-upon him and-to-make-off; having-got-to-leave-him-as they did in-a-half-dead condition. But 31 in-accordance-with coincidence, a-priest, one-of-a-certain order‡ was-in-the-habit-of-going-down in-officially that-particular way, and having-got-to-see him—he-went-and-passed-by-on-the-opposite-side§-of the way. But 32 similarly|| also a-levite, having-got-to-be at the spot, having-got-to-come and to-have-a-good-look-at him. went-and-passed-by-on-the-opposite-side-of the way. But a-Samaritan, one-of 33 high position, travelling-as he was. got-to-come along-side-of him, and having-got-to-see him his-bowels-of-compassion-got-to-be-moved; and having- 34 got-to-come-up-with aid as he did he-went-and-bound-up his wounds, pouring-all-over-them-oil and (G) wine;¶ but having-got-to-mount him up-upon his own-riding-beast-as he did he-went-and-led him a-house-of-Catholic-general-reception ward and-then went-and-took-great-care-of-him. And upon the morrow having-got-to-go-outside**as he did and-then got-††-to-shake-ont-‡‡-as he did two (G) denarii§§ he-went-and-gave-them-as a gift-to-the-house-of-Catholic-general-reception-keeper, and got-to-say-to-him, "Have-gone-and-taken-great-care-in thy Cure-of him, and whatever-

ing friends')—the one (Christ) like 'oil' soothes the smarting wounds of sin by His friendship and pardon, the other (The Holy Spirit) stimulates the spiritual *vires medicatrices* like 'wine,' by influencing the will, the conscience, the intellect, the heart.

** Heb. xiii. 12.

†† Pentecost.

‡‡ Pregnant and awful hint at the convulsive death-throes of The Redeemer, which were to be the parent of all endowments, fees, and stipends for Spiritual work done to Souls wounded unto death in the Church.

§§ Latin coin.

in money or strength haply thou-shalt-
have-gone-and-expended-over-and-
above-thy Stipend I-myself at that my
return-advent will-be-paying thee-
36 back."—WHICH-human being now of
those the three has-been-coming-to-
be-as a matter of experience, in-thy
conscientious-opinion the-*'neighbour'*
of-him who-got-to-fall-amongst the
37 robbers wards?" But he got-to-say
"He having-gone-and-practised-as he
did the mercy-of God in connection-with
him." Got-to-say however-did Jesus
to-him, "Be-going-thy-way, and be-
THOU doing likewise."
38 But so-it-got-to-be-that in the course
of-their journey He got-to-enter-into
a-hamlet a-very-familiar-one, but a-
woman a-dear-friend by-name (G)
39 Martha went-and-received Him-hospit-
ably her house ward. And she had a-
sister called (G) Maria, who went-and-
seated-herself too-down at the feet of-
Jesus and used-to-be-listening-to the-
40 preaching of His-Truth. But Mar-
tha's attention-got-to-be-distracted
about-a-good-deal-of hospitable atten-
tion;—but having-gone-and-busily-
interrupted Him-as she did she-got-to-
say, "Master! does it-not concern
THYSELF that that my sister-went-
and-left me all-alone-to-be-entertain-
ing-thee?—have-just-gone-and-told her
then to-have-got-to-come-and-help
41 me." But went-and-broke-out-in-an-
swer and-got-to-say* to-her-did Jesus,
"Martha, Martha, there-thou-art-
anxious and worried about-providing
42 a-variety-of dishes—but of-one-only is-
there real-need—Maria however went-
and-chose-for-herself the unselfish

part-of-the-entertaining, one-which
shall-never-be-taken-away-away-from
her."

XI. 1 And so-it-got-to-be-that
whilst He-was-in-a-place, a-very-fam-
iliar-one, engaged-in-prayer-as there He
was, when He-got-to-leave-off got-to-
say-did one-of the chief-of-His-disciples
suggestively-unto Him, "Lord, have-
got-to-teach us how-to-pray, just-as
also John got-to-teach His-disciples."
But got-to-say-did He-to-them, 2
"When-ye-pray say, 'Father of-us,
The-father-in-the-economy of The Hea-
vens;—may-The Name-of-Thee have-
got-to-be-held-sacred;—may-Thy
Kingdom have-got-to-come;—may-
Thy will-and-plan have-got-to-be-being
upon the earth what-it is in heaven;
—the loaf-of-our daily-bread be-
3 giving-as-a-gift-to-us, that for-each
day;—and have-got-to-forgive-us our
4 sinful-wrong-doings for† too we-our-
selves-are-forgiving every-one in-
debted-to-us;—and keep from-
having-got-to-lead us the testing of-
temptation ward.' "§ And He-got-to-
say by way of illustration-unto them, 5
"Which-true man of you shall-be-
possessing-a-friend, and shall-be-going
for aid-unto him at-midnight, and
shall-have-got-to-say-to-him, 'Friend!
have-got-to-oblige me-with three
loaves; since-a-friend-of-mine got-to-
6 come out-of his-way unto-to-serve me,
and I-have-nothing-by-me that I-can-
be-putting-before him.' And-that-
7 one-from-the-inside shall-have-got-to-
break-out-in-answer-and-to-say, 'Do-
keep-from bothering me-now; long-
since my door has-been-bolted, and

* In all such uses of the Aorist Tense the mean-
ing is that much more was said than is preserved,
but that it is either the pith or part only of what
was said. In these Aorists lie latent all the un-
recorded life of Christ.

† Gethsemane—the Lord's Prayer in St. Mat-
thew was on the mount in Galilee.

‡ The logical power of the 'for' is that we
solemnly declare that we are obeying the only
condition upon which God has revealed that He
will forgive us.

§ The Received Text adds, "but have-got-to-
rescue us from the evil one," but it is not genuine
here.

|| The whole of this illustration of prayer to God,
taught in the specimen Lord's prayer, is simply
reeking with ironical humour, far beyond the

power of a note to do justice to:—(1) The
insinuation that (verse 5) we are 'true men,' but
that God is 'slack concerning His promises.' (2)
The fawning sneaking way men pray to God (verse
5). (3) The 'three loaves' (to feed our three-
fold nature of body, soul, and spirit) are (in effect)
asked for for that very dear but questionable
'friend' of ours who comes to see us 'while men
sleep'; we 'ask and receive not, because we ask
to consume it upon our lusts.' (4) This dear
'friend,' too, is so obligingly unselfish in character
that he thinks nothing of 'coming out of his way'
to bless his human friend! (5) The extremely
comfortable state of the very convenient friend, in
lethargic bliss, up at the top of the house, listen-
ing complacently, amongst his (equally selfish
angelic) children to the wail of the poor hardly-used

- my children are *here* in the bed *along* with me. *I cannot possibly have got-to-get-up and to-have-given-to-thee.*—*I must-tell you also that-al-*
 8 *though he will-not be-giving to-him, after-having-got-to-get-up, on-the-strength-of his friendship for-him, thanks-however-to-that impudent-per-*
tinacity of his having-got-to-rise he-
 9 *will-be-giving him whatever he-wants. And-I to-you say, 'Be-asking, and it-*
shall-be-given to-you; — be-seeking, and ye-shall-be-finding; — be-knock-
 10 *ing, and it-shall-be-opened to-you, for every-one who asks, receives; and*
 11 *he that-seeks, finds; — and to-him that-*
knocks, it-shall-be-opened; but of-
 12 *which of you, worthy of being called-a-*
father, shall-the son be-asking for
 13 *bread—he will-not be-giving him a-*
stone-will he?—or for-fish as-well, he-
 14 *will-not instead-of a-fish a-serpent*
 15 *be-giving him-will he?—or even sup-*
 16 *pose-too he-should-have-got-to-ask-for*
 17 *an-egg, he will-not be-giving him a-*
 18 *scorpion-will he?— Since, then, ye,*
 19 *selfishly-corrupt as-ye-are, do-undoubt-*
 20 *edly know-how to-be-giving unselfishly-*
 21 *benevolent gifts to-those your children,*
 22 *by-how-much more shall-your Father,*
 23 *The-One giving-out-of Heaven-above*
 24 *be-giving His-Holy Spirit* to-those*
 25 *asking HIM?"*
- 14 And there-He-was in process of-cast-
 ing-out a-(G)dæmon, and it was dumb;
 but so-it-got-to-be-that upon the (G)
 dæmon's having-got-to-go-out got-to-
 talk-did the dumb, and got-to-marvel-
 15 did the crowds. But some-important-
 persons of them got-to-say, "In (G)
 Beelzeboul prince-of-the (G)dæmons
 16 he-casts-out the (G)dæmons." But
 some-different-ones tempting-Him-as

wretch haranguing them all, at the bottom—and Christ's Own Divine irony about being 'bothered.' (6) And, when he does shake off his unfeeling drowsiness, and responds in full to the midnight prayer, there are no thanks due to him (any more than to the unjust judge) because it was the peculiarly interesting and nobly persistent plights from below which prevailed above. Thus do men 'think that God is such an one as themselves' nowhere more than in their prayers, and in their scientific definitions and ideas of prayer,—as if He gave in anger, and only after being worried into it.

* To make us men and women; and thus endow us with the only character which is correlated to

they were-testingly a-sign from Him were-seeking out-from heaven. But 17 He having-got-to-know their speculations got-to-say to-them, "Every kingdom that-shall-have-got-to-be-divided against itself is-going-to-ruin; and a-house against a-house, falleth. But, if, too, (G)Satan shall-have-got- 18 to-be-divided against himself, how-ever shall-HIS kingdom be-standing?—be-cause ye-are-saying-that 'in-organic oneness with (G)Beelzeboul I-am-cast- 19 ing-out the (G)dæmons.' But if I- Myself in-organic oneness with (G)Beel-zeboul am-casting-out the (G)dæmons, your-own sons† in-organic oneness with what-mysterious-agency are-they-cast- 20 ing-them-out? for this-reason your judges they shall-be. If, however, in-organic oneness with the Finger of-God I-am-casting-out the (G)dæmons, why-then went-and-stole-without-why- 21 detecting-it upon you-did The Kingdom of-God! When the strong, having- 22 been-armed, guards his-own palace, in-the stronghold of assurance are his possessions:—but when The Stronger- 23 than he shall-have-gone-and-set-upon He-will-have-got-to-overcome him, and-his (G)panoply he-takes-away, that-in-which he-had-been-trusting, and all-his gathered-plunder he-is-distributing-in-gifts. He that-will- 24 not be loyally-with ME, hostilely-against ME is-necessarily; and he that-will-not be-garnering-with ME-in harvest, is-scattering-destructively. When the wicked-foul spirit got-to- 25 go-out away-from the man, there-he-is-passing through places lacking-moisture, seeking-as he is rest-and-refreshment; and unable to-find-any-where he-says, 'I-shall-be-return-

God's best gifts. Those to our animal human nature (which we idolatrously over-estimate) provide all the raw material for our tragedies, novels, and pictures of woe to be spun out of in all that Solomon says of 'vanity,' and which not a human being that ever lived failed, fails, or will fail, to take from God in curses, in a six thousand years' cataract-chorus of grumbling, of rich and poor, tried and lowly, from morning to night, from January to December, from dawn of reason to its being quenched in the tomb.

† Exorcists, a merciful extraordinary provision for extraordinary Satanic power—less and less needed afterwards as Christianity, the great exorcisor, prevailed (verse 22).

ing that house of-mine ward whence
 25 I-got-to-go-out; — and when-got-to-
 come he-finds that-it-had-been-swept
 26 and-then had-been-embellished;—then
 away - he - goes and takes - with - *him*
 seven different*-*kinds* of spirits more-
 selfishly - corrupt - than himself, and
 having-got-to-enter-in there they-are
 making-their-home; and-*so* going-to-
 be-are the final-experiences of THAT-
 particular† man worse-than the first-
 27 ones.”—But so-it-got-to-be-that whilst-
 He-was in-the act of-saying all-this,
 having-gone-and-lifted-up her voice-
 as did a-woman out of-the crowd she-
 got-to-say to-Him, “Blessedly-fortu-
 nate the womb which got-to-bear
 28 THEE, and the breasts which thou-
 didst-get-to-suck!’ HE however got-
 to-say, “Yes-but-how-much-more
 ‘blessedly-fortunate’ those who are-
 listening-to The Truth of-God,—and-
 29 then keeping it!” But whilst-the
 crowds were-going on-gathering-thick-
 together He - went - and - addressed -
 Himself to - be - saying, “A race so-
 selfishly-corrupt-as this is-is-seeking-
 after a-Divine-token-in-evidence-for-
 sooth, and a-token shall-never-be-given
 to-it,—except indeed such-a-token-as
 30 that-of-Jonah its (G)prophet; for just-
 as Jonah got-to-be a-token-from God
 to-the Ninevites, so-also shall-The
 Son of-Man be to-this-present genera-
 31 tion-and race. The - queen of - the-
 south‡ shall-be-rising-up,in the Judg-
 ment, at-the-same-time-as the men of-
 this-present generation, and shall-be-
 condemning them; why-because she-
 went-and-came from the ends of the
 earth to-have-got-to-listen-to the wis-
 dom of-Solomon, and lo, far-more-
 32 than Solomon is-here. The-men§ of-
 Nineveh shall-be-rising-up, in the
 Judgment, with this generation, and
 shall-be-condemning it; why-because
 they-did-get-to-yield-to-change-of-
 heart the preaching of-Jonah ward,

and lo, far-more-than Jonah is-here.
 But no-one, after-having-gone-and- 33
 lighted the-lamp, in some-secret-place
 puts-it, nor underneath the peck-
 measure, BUT-of course upon the lamp-
 stand, that so-those going-in-and-out
 may-be-seeing the shining. The lamp 34
 of-the body is the eye: when therefore
 thine eye is healthy, then thy entire
 body-also is enlightened; but when
 it-is unhealthy, then thy body also is-
 darkened. See, then, and-^mkeep The 35
 Light that is in-organic oneness with
 thee from-being darkness. If, then, 36
 thy body be-all enlightened, kept-
 from having any-essential part dark-
 ened, there-there-shall-be the-whole
 enlightened, as when the lamp by-its
 brightness enlightens thee.”

But upon His-having-got-to-finish- 37
 speaking, a-(G)pharisee, one-of-some-
 social-position, went and gave-Him an-
 invitation to-have-gone-and-dined
 with him; in-however He-got-to-go
 and down-at table-He-went-and-lay.
 But the (G)pharisee having-got-to 38
 notice-it got-to-be-astonished that He
 did-not first have-gone-and-taken-a-
 bath before His dinner. Got-to-say- 39
 did the Lord however enlighteningly-
 unto him, “Now ye the (G)pharisees
 do-the outside-part of-your cup and
 of-your family-food-bowl cleanse,
 but the inside-part-of-you is-crammed-
 full of-extortion and selfish-corruption.
 Silly-fools! did-not He-who 40
 went-and-made the outside-part, go-
 and-make too the inside-part? But 41
 have-gone-and-given in-charity of-
 that-which-is within, and-then why-lo!
 everything pure to-you is-essentially.
 BUT (G)woc to-you the (G)pharisees, 42
 because there-ye-are-tithing the mint,
 and the rue, and every-kind-of herb, and-
 all the time-are-passing-over the judg-
 ment and the love of-God! essentials-
 such-as-these it-was-always-incumbent-
 on-you to-have-gone-and-practised,

* Idols in the heart, instead of idols in the temple.

† The Jewish Church and nation.

‡ It seems therefore in the highest degree im-
 probable that the Greek people were outside the
 Revelation of Civilization of which Solomon was
 the climax and centre. Consequently Lycurgus,
 who lived only about half a century later, must
 have inherited rich overflowings of Jewish cove-

nant mercies received in trust for the world—they
 were ‘the salt of the earth.’ This subject would
 reward the toil and research of some ripe intel-
 lect.

§ It is the strong Greek word for ‘men’—what
 more manlike than to the fellow-man frankly to
 acknowledge a fault, but to do so God-ward is the
 beginning of that manhood which springs from
 the Divine.

whilst-^mkeeping - from being - lax - in
 43 those-other-non-essentials. (G)Woe to-
 you, the (G)pharisees, because ye-do-
 love-so the upper-seats in the syna-
 gogues, and the tributes-of-homage in
 44 the market-places. (G)Woe to-you
 scribes and (G)pharisees (G)hypocrites,
 because ye-are like the sepulchres
 those which-are unmarked, and-so the
 persons walking - backwards-and-for-
 wards over-them-as they are are-un-
 45 conscious-of-it." . . . But went-and-
 broke-in-did a-well known-person of-
 the lawyers and-he-says to-Him,
 "Teacher! speaking-as thou art thus-
 indiscriminately vs-of the Clergy too
 46 thou-art-insulting." But He went-
 and-said, "And to-you the lawyers
 (G)woe also, because ye-saddle your
 fellow-human-beings-with moral-bur-
 dens too-hard-to-be-borne,—and ye-
 yourselves with - one of - your-own
 fingers never so much as-touch-to-
 47 lighten those burdens. (G)Woe unto-
 you, just - because ye-are-building-up
 the sepulchres of-the (G)prophets—
 but those fathers of-yours* went-and-
 48 judicially-murdered them: why-then
 ye-are-bearing-witness-to, and express-
 ing - sympathy-with, those deeds of-
 your-own fathers!—because they in-
 deed went-and-judicially-murdered
 them, but ye now they are dead-are-
 49 building these their sepulchres.† For
 this-reason also The Wisdom of-God
 got-to-say, 'I will-be-sending-forth
 them wards (G)prophets and (G)apos-
 tles and some-of them they-shall-be
 judicially-murdering and persecuting;'
 50 that-so the blood-of-the-whole-of-the
 (G)prophets,—blood flowing-as it ever
 was right away-from the establish-
 ment-of-the-world,—may-have-got-to-
 be-judicially-required of this-present
 51 generation-and race,—right away-from
 the blood of-Abel down-at last-to
 the blood of-Zacharias, the-person‡
 butchered-as-he-shall - have-got-to-be
 in-between the altar and the House-of
 God; yes, I-declare to-you it-shall-be-
 judicially-required of THIS-present
 52 generation. (G)Woe unto-you, the
 lawyers! just because ye-went-and-

took-away the Key§ of-the know-
 ledge-of God;—ye-yourselves never
 went-and-entered-in, and those enter-
 ing-in ye-went-and-impeded." But 53
 as-He-was-saying all-THIS unto-to in-
 fluence THEM, got-to-set-to-did the
 scribes and the (G)pharisees to-be-
 worrying Him intimidatingly, and to-be-
 propounding all-sorts-of-questions-
 to Him-for solution; lying-in-ambush- 54
 as they were-for Him, on-the-look-out
 for having-got-to-make-a-prey-of
 something - heretical out - from His
 mouth, that-so they-might-have-got-
 ground-of-accusation-against Him.
 XII. By this-time tens-of-thousands 1
 of-the populace having-got-to-be-col-
 lected-together, so-that they-were-
 trampling one-another-down, He-went-
 and-addressed-Himself to-be-saying,
 warningly-unto His-own disciples it
 was-at-first, "Be-keeping -yourselves
 uncontaminated-from the Leaven-of-the
 (G)pharisees, the - characteristic of-
 which is (G)HYPOCRISY. But nothing 2
 had - been - all - smothered - up which
 shall-not be-going-on-being-unveiled,
 and hid which shall-not-be-coming-to-
 be-public; by-way-of-reaction, what- 3
 things soever ye-in-systematic action
 in darkness shall-have-got-to-speak,
 shall-go-on-being-heard-about-in-the
 light; and the-thing which ye-went-
 and-confided confidentially-unto the ear
 in-systematic action in your cabinets,
 shall-be-being-published right up-upon 4
 the house-tops. But I-say to-you who-
 are MY friends, "^mKeep-from hav-
 ing-got-to-be-in-terror from those
 murdering the body, and-then after
 all - that -^mabsolutely unpossessed-of
 any-torture more they-can-have-got-
 to-practise. But I-will-be-showing you- 5
 plainly The-awful-Being-of-whom ye-
 shall-have-got-to-be-in terror—have-
 got-to-be-in-terror-of The-Being who
 after the having-gone-and-killed pos-
 sesses the-power-of-having-gone-and-
 cast-you in HIS(G)geönnaward, yes-in-
 deed I do-tell you THIS-Being do-have-
 got-to-be-in-terror-of. Are-not five 6
 sparrows sold for two farthings?—
 and-yet not one of them is in the con-

* Emphatic—those parents and source of your character.

† 'Adding insult to injury.'

‡ See note on Matt. xxiii. 35.

§ The Bible, and especially the New Testament, is the key to all the other Revelations of God.

dition of having-been-forgotten before
 7 our Covenant God. BUT even the
 hairs of your head the-whole-of-them
 have-been-counted : "keep therefore-
 8 from being-terrified, ye-exceed-in-
 value many sparrows. But I-tell you,
 every-one whosoever haply that-shall-
 have-gone-and-confessed-to-interest
 in-as re-created in organic oneness with
 ME before his fellow human-beings,
 to interest-in him shall The Son of-
 9 Man be-confessing before the (G)an-
 gelic-intelligences of-God. But he that
 shall-have-got-to-repudiate ME be-
 fore his fellow human-beings, shall-be-
 repudiated before the (G)angelic-in-
 10 telligences of-God. And everyone-
 whosoever who shall-be-saying any-
 thing against-The Son of-Man ward,
 it-shall-be-open to being forgiven him ;
 but to-him that-shall-have-gone-and-
 (G)blasphemed The Holy Spirit ward,
 it shall-not be-open to being forgiven.
 11 But when they-are-arraigning you
 before the (G)synagogues, and the
 governors, and the authorities, "keep-
 from being-over-anxious as-to-the-
 manner or the-matter-of-your-(G)apo-
 12 logy,* or what-generally ye-shall-have-
 got-to-say :—for The Holy Spirit
 shall-be-instructing you in the instant
 itself what is-the-right-thing-to-have-
 13 gone-and-spoken." . . . But went-
 and-said-did some-coarse interrupter
 to-Him from-amongst the crowd,
 "Teacher! 'have-gone-and-spoken'-
 then to-that brother-of-mine, to-have-
 gone-and-divided along-with me the
 14 inheritance." But He-got-to-say to-
 him, "Mortal! what-worm got-to-ap-
 point ME as-an-umpire or divider
 15 over you?" But-then† He-got-to-say
 sententiously-unto-them, "See-now and
 be-on-your-guard-against this cove-

tousness ; because not in the-richest-
 person's affluence is-essentially his
 life, as-arising at least-out-of what
 he-possesses-merely." But-then He- 16
 got-to-speak a-(G)parable unto-to il-
 lustrate it to them, saying-as He pro-
 ceeded to, "A-certain-important rich
 person's estate got-to-bring-forth-
 abundantly. And-so there-he-was- 17
 debating within himself, saying-as he
 was, 'What-ever am-I-to-be-doing, for
 I-have not where I-shall-be-garnering
 those my fruits?' And-then he-got-to 18
 say, 'This will-I-be-doing,—I-down-
 shall-be-pulling-me those my barns, and
 building larger-ones ; and-then there
 I-shall-be-garnering the-whole-of my
 produce and my goods. And-then-I 19
 shall-be-saying to-my soul, 'Soul!‡
 thou art-in-possession-of abundance-
 of goods laid-up-in-store many a-year-
 to-come ward ; be-entering-into-thy
 rest, be-eating, be-drinking, be-enjoy-
 ing-thyself.' But GOD got-to-say to- 20
 him, 'Silly-fool ! this very night that
 'soul' of-thine they-are-demanding-
 back away from thee.—But all-that-
 which thou-didst-get-to-provide for-
 what-lucky heir is-it-to-be ? Such-is- 21
 the-fate-of one laying-by-treasure for-
 SELF, and "refusing GOD ward to-be-
 really-rich." But-then He-got-to-say 22
 unto-to benefit His disciples, "For this-
 reason to-you I-say,—"Keep-from
 being-over-anxious for-that your (G)psy-
 chic-life what-luxury ye-shall-have-
 got-to-eat, "nor for-that your body
 what-fine clothing ye-shall-have-got-to- 23
 put-on. The (G)psychic-life is more-
 than food, and the body than clothing.
 Have-got-to-consider God's ravens, 24
 because they-never sow nor reap, they-
 have neither store-house nor barn, and
 their God feeds THEM-always ; by-

* A good and pregnant Theological word, not to be associated or confounded with the "apology" of modern etiquette ; the noblest martyrs were called "apologists" when doctors who wrote in defence of the Gospel, and so late as "Jewell's Apology" the phrase is current. At the same time the warning given (Introduction p. 21) is apposite here : in the Theological technical sense of the word The New Creation triumphing around us and within us desiderates no "Apology."

† The force of the 'but' is that our Lord breaks off His discourse and comments on what this episode suggests.

‡ Blasting irony ! The soul hangs between the bodily-nature and the spiritual-nature, and, as the result of its probation and opportunities, gravitates towards the one an animal ward, or is sublimed toward the other as 'partaker of the Divine Nature' ; but the soul itself is spiritual in essence and therefore can never be satisfied with mere material things, nor with spiritual things merely, but only with emanations from GOD The Fountain of Life—GOD-IN-CHRIST, through The Holy Spirit.

§ The Greek for 'soul,' an organic part of the tripartite nature of man (1 Thess. v. 23).

how-much do-ye-exceed *God's* fowls—
 25 *is value?* But which-the most apprehensive-one of-you-all by-BEING-full-of-anxious-forethought is-able-to-have-got-to-super-add a-single cubit upon his stature? If then thus to do the smallest-thing by it ye-are-incapable, why-in the world about the rest are-ye-worrying-yourselves? Have-got-to-consider *God's* lilies how prolific-they-are,—they-never work-hard, nor spin; but-yet let-Me-tell you that-not-even Solomon, in all that glory of-his, ever-got-to-be-arrayed like one
 28 of these. But if *God's* grass,—out-in the field to-day as-it-is, and to-morrow cast the oven ward,—God thus clothes-ever, by-how much-more FOR
 29 ye-little-trustlings! And-so ¹keep YE from seeking-ever what-luxury ye-shall-have-got-to-eat or what-delicious wine got-to-drink; and ²keep-from living-in-constant-apprehensiveness;
 30 for THESE-things the-whole-of-them the-gentile-race-nations-of-the-world are-ever-lusting-after;—but your covenant Father knows that ye-are in-constant-need of-these-things. But
 31 rather be-seeking-ever The Kingdom of-God, and THESE-things the-whole-of-them shall-be-super-added unto-you. ³Keep-from being-so fearful. *God's* little flock, because it went and was-your covenant Father's delight to-have-got*-to-make-a-present-to-you
 33 of-The Kingdom. Have-gone-and-sold those your present-posessions-in Time, even have-got-to-give-them in-charity; have-got-to-make purses for-yourselves ⁴unable to-wear-out-as they are, a-never-failing treasure, eternally Registered-in The Heavens—a place-where thief never approaches,
 34 nor moth doth-garments-fret. For where that your treasure is, there also
 35 those your hearts will-ever-be-too. Let-your loins have-been-by Eternity-dawn girded-up, and your lamps have-been-burning-now in the Time dispensation,
 36 and yourselves like-in short to-men that-are-waiting-to-welcome that their-own-dear lord, when he-shall-be-leaving-at-the-break-np of-the-marriage-

festivities, that-so, come-as he shall have-got-to and to-knock, without-any-delay they-shall-be-opening-for-him. Blessedly-fortunate THOSE-particular
 37 home-slaves whom, upon-his-having-got-to-come their lord shall-be-finding wakefully-watching; verily, I-do-assure you, that he-shall-be-girded-up by Himself and disposing THEM-for table, and having-got-to-come-along, shall-be-waiting-upon THEM. And
 38 supposing he-shall-have-got-to-come in the second watch, or in the third watch shall-have-got-to-come, and-yet shall-have-got-to-find-them thus, blessedly-fortunate are THOSE-particular servants. But this know, that if the
 39 house-master had-been-knowing the-hour-in-which The Thief† is-coming, he-would-have-got-to-watch-wake-fully perhaps, and never-have-gone-and-left his-own-home-to-have-got-to-be-dug-through. And YE there-fore keep-still-ready: because at-the-hour ye-do-not-think-likely The Son of-Man always-comes.† But got-to
 41 say did Peter to-Him, "Lord, with reference-unto us art-thou-addressing THIS (G)parable, or unto-to learn everybody-else too?" But got-to-say
 42 did the Lord, "What-superior-person then is the faithful steward and clever, the-one-whom his lord-is-going-to-be-appointing over his domestic-arrangements, for-regularly dispensing the right-amount-of-provisions? Blessedly-fortunate that-particular servant—the-one-whom when-come-as his lord-shall have got to be he-shall-be-finding so doing. In-very-truth I-do-assure you that over the-WHOLE-of his possessions shall-be-appointing him. But suppose that-impudent
 45 servant shall-have-got-to-say in-systematic apostate agreement with his heart, 'My lord goes-on-postponing his promise-to-be-coming,'—and-then shall-have-got-to-set-to-beating His men-servants and His maid-servants, to-be-eating-away too, and drinking-away and to-be-wanton-in-drunkenness, coming-will-be the lord of-that impudent
 46 servant in-a-day-in-which he-is-not-on-

* The full meaning of these verbs, together with the full force of the Aorist, is 'It got to be in the power of the Father to show His eternal delight'—

in organic oneness with Christ Jesus, our Redeemer.

† Rev. xvi. 15.

‡ In every species of visitation.

the-look-out-for-him, and in an-hour of-which *he is-not* aware; and will-be-splitting* him in-two, and will-be-assigning-him his lot along-with the
 47 infidels-*he excommunicates*. But that-impudent servant who having-got-to-know his-own lord's will-and plan, and-yet^m refused-to-have-gone-and-got-things-ready^m and-to-have-gone-and-acted towards furthering his will-and plan, shall-be-beaten-with many-lashes;—but *he* that-got-to-be-igno-
 48 rant-of it, and-yet got-to-act worthy of-strikes, shall-be-beaten-with few-lashes. But to-everyone to-whom much got-to-be-consigned, much will-be-expected from him; and to-whom much got-to-be-entrusted, more-correspondingly will-people be-demanding-
 49 from him. Fire I-got-to-come to-have-got-to-cast man's earth ward, and what-greatly care-I if already it-got-to-be-kindled?—But a-(c)baptism I-have to-have-got-to-be-(c)baptized-with, and *Oh*-how-fast-bound-in-
 50 prison-I-feel until then-when it-shall-have-got-to-be-finished!† Imagine-ye that peaceful-tranquility I-got-to-come to-have-got-to-sow-in-comfortable
 51 harvests on the earth?—no-indeed, I-assure you, BUT-so far from that division-and-schism; for there-shall-be
 52 from this-time forward five in one-and-the-same house that have-been-divided-by *My coming*—three over-
 53 against two, and two over-against three there-shall-be-in-a-state-of-division father over-against son, and
 54 son over-against father, mother over-against daughter, and daughter over-against mother, mother-in-law over-against her daughter-in-law, and daughter-in-law against her mother-
 54 in-law.” But He-proceeded-to-to-be-saying also to-the crowds, “Whenever ye-got-to-see the† cloud rising-as it always does right away from-out of the west, ye-say directly, ‘A-shower is-
 coming,’ and so it-does; and when-ever the south-wind blowing ye-say, ‘It-is-going-to-be sultry,’§ and so-it-comes-to-be. (c)Hypocrites! the
 56 expression-of-countenance-of-the-earth and of-the sky ye-do-know-well how-to-be-discriminating;—but how-is it that-the-present epoch ye-are not discriminating? But why also are-
 57 ye not from your own-observation arriving-at-a-right judgment?—for as
 58 thou-art-on-thy-way|| along-with thy adversary¶ up-to the magistrate** there-on the road have-gone-and-tired hard to-have-been-getting-freed-legally†† from him;—so-as-to-mavoid his dragging thee penally-before The Judge,‡‡ and The Judge's having-got-to-hand thee-over-to-the executive,§§ and the executive's having-got-to-cast-
 thee into prison:|||—let-me-tell thee 59
 thou shalt-never have-been-mpermitted to-have-got-to-get-out from-that until then-when even the-very last farthing-of expiation thou-shalt-have-got-to-pay-back.”¶¶ . . . XIII. But come-
 1 up-were some-persons-of position just at that-very time-when *He was saying this, telling-Him the-news-as they were* about some Galileans ‘whose blood
 2 Pilate went-and-inter-mingled with that-of-their-own sacrifices.’ And-so went-and-broke-out-in-answer-did Jesus and-said-to-them, “Imagine-ye
 3 that those Galileans-there disordibet-sinners beyond all-the-rest-of the Galileans got-to-be because all-this they-have-been-suffering?—no-in-
 4 deed, I-assure you, BUT-so far from that if ye-mwill-not-be-yielding-to-change-of-heart, the-whole-of-you will be-perishing-in-precisely-the-same-manner:—or-again those-persons,—
 4 the eighteen-I mean down-upon whom got-to-fall-did that tower in Siloam-there, and to-kill them,—do-ye-imagine that those-same-persons debtors*** had-got-to-be beyond all-the-rest-of

* This awful Oriental punishment is only too graphically pictured in a painting on the walls in the “Chamber of Horrors” at Madame Tussaud's Exhibition in Baker Street, London.

† The same word as our Lord's last cry on the Cross.

‡ 1 Kings xviii. 41.—Elijah set his servant to be on the look out for the return to a normal state of weather.

§ Persecution.

|| The Herodian Romanizing.

¶ The Romans.

** The Emperor of Rome.

†† By ‘rendering to God the things that are God's.’

‡‡ Myself.

§§ Cæsar's power.

||| The state of the Jews ever since.

¶¶ Matt. xxvii. 3–5, 25.

*** xii. 59.

- the people of the Jews now-dwelling
 5 in-as citizens Jerusalem?—no-indeed, I-assure you, but if ye^m will-not be-
 yielding - to - change - of - heart, the-
 whole-of-you will be-perishing in-
 6 precisely-the-same-manner." But He-
 continued-His discourse under-this
 (G)parable, "A-fig-tree possessing-
 was a-particular-Person in His-own
 Vineyard planted-there, as it has been.
 And he-got-to-come seeking-as he con-
 stantly was Fruit upon it,—and-yet
 7 none did-he-ever-get-to find. But got-
 to-say-did-He peremptorily-unto the
 head-Vineyard-man, 'See-now, for-
 three* years-now I-keep on-coming
 and-looking-for some-fruit upon this
 fig-tree-here,—and-yet I-never find-
 any; have-gone-and-cut-it-away, why-
 too, in-addition-to that, is it keeping-
 8 its space idle?' But He went-and-
 broke-out-in answer and-keeps on-
 saying† to-him, 'Lord, have got to
 give-it a-chance this present year also,
 whilst I-shall-be-Digging all-round
 it, and have got-to-throw-in some-
 9 Manure‡ :—and-then perhaps it-really
 will-have-got-to-produce some-Fruit;
 but suppose it^m will-not,—as-for its-
 future it thou-shalt-be-Cutting-
 away."§
 10 But there-He-was engaged-in-teach-
 ing-systematically in one of-the
 (G)synagogues on the (G)sabbath-day.
 11 And lo, a-woman there-was-possessing
 a-spirit of-infirmity for-eighteen
 years; and there-she-was always-bent-
 double and utterly-incapable of-
 having-got-to-unbend-herself in the-
 12 slightest degree. But having-got-to-
 see her-as Jesus-did He-went-and-
 called-out-to-her and said to-her,
 "Madam! thou-hast-been-released
 13 from that infirmity-of-thine." And-
 then He-got-to-place-upon her His
 hands;—and immediately she-got-to-
 be-made-erect; and there-she-was-
 14 glorifying God. Went-and-broke-in

however-did the (G)synagogue-ruler,—
 chagrined-as he was because on the
 (G)sabbath-day Jesus got-to-heal-her,
 —and was-saying-to-the congregation,
 'Six days are-there in which people-
 should be-working, in them therefore
 be-coming-to-be-cured; and "keep-
 clear-of the day-of-the (G)sabbath-
 rest." Went-and-broke-out-in-reply 15
 therefore to-him-did the Lord and
 said, "(G)Hypocrite! is-not each of-
 you-in the habit on the (G)sabbath-
 rest of-releasing his ox or his ass from
 the stall, and-then leading-them away
 and watering-them?—But this-woman 16
 here a-daughter of-Abraam as-she-is,
 whom Satan-got-to-bind—only-think,
 for eighteen years!—is-it not-right-
 for her to-have-got-to-be-released
 from such-a-bondage as-THIS on the
 day-of-the (G)sabbath-rest?" And 17
 whilst-saying all-this there were-the-
 whole-of those setting-themselves-in-
 opposition-to-Him put-completely-to-
 shame, and the whole-of the congre-
 gation rejoicing over all the glorious-
 things that-were-coming-to-pass under
 Him. But He-proceeded, "To-WHAT- 18
 for marvel of growth is The-Kingdom
 of-God like, and to-WHAT-in sacra-
 mental symbol shall-I-be-likening
 it?—Like-is-it to-mustard seed, which 19
 a-person went-and-took and put into
 his garden; and it-got-to-flourish, and
 to-grow-into a-great tree, and-at last
 the fowls-of-the sky got-to-roost in
 its foliage." Again He-got-to-say, 20
 "To-WHAT-for subtlety and reach shall-
 I-be-likening The Kingdom of-
 God?—It-is like to-leaven, which a 21
 woman went-and-took and hid-away
 in three|| measures of-meal,—on-on-
 until-got-to-be-leavened-did the-entire-
 mass."

And He-was-proceeding town-by- 22
 town and village-by-village engaged-
 in-systematic-teaching; and bending
 His-course-ever as He was JERUSALEM

* Of our Lord's Ministry.

† vi. 12.

‡ The awful sacramental symbol of our Lord's Ministry, in the organic parable system. Nothing but this expresses what their Messiah was in the eyes of the Jews, and their great quarrel with Pilate was because he frustrated their intention of breaking our Lord's legs and thus leaving Him to become 'as dung upon the face of the field.'

§ Matt. iii. 10.

|| About two thousand years the Patriarchal Church—two thousand the Jewish—two thousand the Christian—the 6000 years' working week of the world; the seventh thousand years will be the Millennial Sabbath-rest, 'leavened' with the character and nature of God-in-Christ,—and that will be the "until."

23 ward. But got-to-say-did a-certain-
self-righteous-person to-Him, "Lord,
 FEW are those being-saved?" But
 He got-to-say unto-to *undecieve* them-
 24 all, "Be-struggling-up-to-(G)agon-
 y-pitch to-have-got-to-enter-in through
 God's narrow gate-way; because
 MANY, I-can-tell you, will-be-TRYING*
 to-have-got-to-enter-in, and will-
 not be-finding that they have-strength-
 25 enough *yes-from the-time* when the
 house-master shall-have-gone-and-
 got-up and shut the door-against-them;
 and -then ye-shall-have-got-to-set-to
 outside-excommunicate to-have-been-
 standing and going-on-knocking-away-
 at the door, saying-all the time, 'Lord!
 Lord! have-got-to-open to-us- Thy
 favoured People;'" and he-shall-have-
 got-to-break-out-in-reply and-be-say-
 ing *yes-to-you*, 'I-do not know you-
 26 from-what-foreign land are ye?' Then
 shall-ye-be-addressing-yourselves to-
 be-saying, 'Why-we-went-and-ate-
 in-thy Presence and-drunk,† and in-
 regularly to crowds upon those high-
 ways of-ours thou-didst-go-and-
 27 teach!' And he-shall-say, 'I-persist
 in-assuring you, I do-not know
 you—from-what-enemy's country
 are-ye? Have-gone-and-departed
 away-from ME the-whole-of ye that
 are workers of-Satan's unrighteous-
 28 ness.' THERE shall-be the wailing
 and the gnashing-of-teeth, when ye-
 shall-have-got-to-witness Abraam, and
 Isaak, and Jacob, and the-whole-of
 the (G)prophets in-accepted oneness
 with The Kingdom of-GOD,—but
 yourselves being-always-cast-out-as-
 29 outcasts outside-excommunicate! Aye-
 and there-they-shall-be-coming from
 eastern-parts, and western, and from
 north, and south and shall-be-reclin-
 ing-Sacramentally at Table‡ in-the
 economy of The Kingdom of-God.
 30 And, now-mark-me, there-are-persons
 last who shall-be first, and there-are-
 31 persons first who shall-be last." Ex-

* In their own natural strength.

† 'When we patronizingly entertained Thee, and Thy Ministers.'

‡ Whereas at their Pass-over they had to stand, (verse 26). The heathen, in Missions.

§ As he served John the Baptist. Observe how Herod's heart is in process of hardening, and the deep impression John made upon him (as Mark

actly then at that hour up-got-to-come
 some-persons-of importance (G)phari-
 sees, saying-as they were to-Him,
 "Have-got-thee-gone-out and pray-
 be-getting-away-with-these from-here-
 somewhere else, because Herod wants
 to-have-got-to-kill THEE-now."§ And 32
 He-got-to-say to-them, "Have-got-
 you-gone-your-way and told this fox,
 'See-now, I-am-casting-out (G)
 daemons, and making cures, to-day
 and to-morrow, and on-the third day
 My-work is-to-be-finished.'"—Con- 33
 sequently it-is-absolutely-necessary-
 for me, to-day, and to-morrow, and
 that-one coming, to-be-going-on-my-
 way;—because it-is-not in-the-order-
 of-things for a-(G)prophet to-have-
 been-murdered¶ away-from JERU-
 SALEM.—Jerusalem! Jerusalem! thou 34
 that murderest-always (G)prophets,
 and stonest those sent-as they have been
 unto-to bless thee; how-often willing-
 did-I-go-and-be-to-have-got-to-gather-
 together thy children, in-the-same-
 way-in-which a-hen-bird-does her-own
 brood underneath her wings,—and
 not willing-ye-got-to-be! Lo, being- 35
 already-left-to-you is-your house de-
 serted:—but I-do-declare-to-you, that
 never shall ye have-got-to-be-mpermitted
 to-see ME, until haply the-time-shall-
 have-got-to-arrive for you-to-have-
 got-to-say, 'Blessed is-He that-is-
 coming-in-organic oneness with The-
 Name** of-The-Lord!'"

XIV. 1 And so-it-got-to-be that in
 the-act of His having-got-to-go home-
 with a-person-of-position one of-the
 principal-magistrates of-the (G)phari-
 saic-sect on-a-(G)sabbath-day, to-be-
 eating bread, there-THEY had-been-
 watching Him-closely. And lo, a 2
 particular-well known person there-was
 suffering-from-dropsy, right-in-front
 of-Him. And Jesus got-to-break- 3
 silence by-having-got-to-say point
 blank-unto the lawyers and (G)phari-
 sees, "Is-it-proper to-be-effecting-

accurately records) fast being superseded by a
 'foxy' Romanizing policy and a luxurious uxorial
 Romanized standard of living, preparing for the
 climax of his doom in dramatically fooling his
 Messiah and his God.

¶ xii. 50 (note).

§ Verse 31—irony.

** CHRIST-ianity—mark the force of the 'got.'

- 4 cures upon the (G)sabbath-day?" But they went-and-abstained-from-reply:—and-so having-got-to-take-him-to-Him-as He did He-went-and-healed him, and-then released-him. And unto-
 5 to shame them He-got-to-say, "Supposing the ass or ox of any-well to do person of-you-now should-be-falling a-well ward,—aye-and will ye-not be pretty-quickly at work at-hauling it-out on the day-of-the (G)sabbath-rest?"—And they-certainly did-not get-able to have gone and given-Him a-contradiction in-THIS direction! But He-proceeded-to-speak unto-to shame those that-had-been-invited a-(G) parable,—observing-as He was how-studiously they-were-selecting the best-places-at-table,—saying point blank-
 8 unto them, "When thou-hast-got-to-be-invited on-the-part-of anyone-of-position to wedding-festivities, avoid having-gone-and-laid-thee-down the best-places wards; for-fear-that some-more-distinguished-person-than thyself has-been-invited by him; and-so he shall-have-got-to-come, who got-to-give-the invitation-to thee and him, and be-saying to-*THEE*, 'Have-gone-and-made room for this-*personage* please,' and then thou-shalt-have-got-to-set-about securing with mortification the last-class of place. BUT-
 10 rather when thou-shalt-have-got-to-be-invited, have-gone-and-got-thee-dropped-down the last-class of place ward; so-that when he that-has-invited thee shall-have-got-to-come he-may-have-gone-and-said to-thee, 'Friend! have-gone-and-got-thee-up-to-a-higher-class of-place-than this:—then shall-there-be for-thee glory in-the-presence of-those that-are-reclining-as they have the honour with-thee.—
 11 Because every-one who puts-himself up-high, shall-be-being-some time or other-put-down-low; whereas he that puts-himself down-low, shall-be-being-some time or other-put-up-high." But-
 12 then He went-on-to-say to-the-host that-had-invited Him,—“When thou-art-arranging a-dinner, or a-supper, keep-from calling those friends of-
 thine, nor those relations or those kins-folks of-thine, nor thy-rich neighbours; lest they also shall-have-gone-and-invited thee-in return, and-thus thou shalt-have-got-to-secure a-commercial-equivalent. BUT-rather when thou art-going-to-have a-party, be-calling poor-folks,—the-crippled, lame, blind; and-then blessedly-happy shalt-thou-
 14 be-being; because nothing have-they-got wherewith to-have-gone-and-re-compensed thee,—nor need they-for re-compensed-shalt thou BE in-organic oneness with The Resurrection-of-the righteous." But having-got-to-listen-
 15 to all-this-as did a-person-of-position reclining-with-Him, he-got-to-say to-Him, "Aye,—blessedly-fortunate,* he-who shall-be-eating bread in the kingdom of-God!" But He got-to-say
 16 to-him, "A-Man, a-Divine-one got-to-arrange a-supper, a-great-one, and went-and-invited a-great-many-persons. And-sent-forth his-own home-slave at supper time to-have-got-to-say to-those that-had-been-previously-†
 17 invited, 'Be-coming-now, because now everything is ready.' And they-got-to-set-to, for one-and-the-same-reason, to-be-begging-themselves-off,‡ the-whole-of-them!—The first-one got-to-say to-him, 'Land I-went-and-bought, and-so of course I-must-have-just-gone-out and got-to-have-a-look-at it; I-must-be-asking thee to-hold-me as-having-been-excused.'—And a-
 19 different-person got-to-say, 'Yokes of-oxen I-went-and-bought, five-of them; and I-am-now-on-my-way to-have-got-to-have-a-trial-of them; I-must-be-asking thee to-hold-me as-having-been-excused.'—And a-different-
 20 person, again got-to-say, 'A-wife I-got-to-marry, and-so on this-account I-am-quite-unable to-have-got-to-come.' And having-got-back-as did that-
 21 particular home-slave, he-went-and-detailed to-his lord all-this. Then having-got-to-be-filled-with-wrath-as did that Housemaster he-went-and-said to-that his home-slave, 'Have-got-thee-gone-out as-quickly-as-possible the streets wards and alleys of-the-

* He misses the point, in quoting the word in verse 14.

† Throughout the Jewish Dispensation.

‡ Hebrews xii. 25 (same Greek word).

City, and the poor, and crippled, and lame, and blind have-got-to-lead-in here.' And-so got-to-say *did* the home-slave, 'Lord, what thou-didst-go and-direct has-been-done, and there-is room still.' And got-to-say *did* the lord for guidance*-unto the home-slave, 'Have-got-three-gone-out the roads wards and hedged-lanes,† and have-gone-and-pressed-on-people-the-necessity of-having-got-to-come-in, in-order-that that house-of-mine 24 may-have-got-to-be-filled. For let-me-tell you, that not-one of-those-particular men that-had-been-invited shall-have-even-a-taste-of that‡ Supper of-Mine."

25 But there-were-going-along-with Him immense crowds; and having-gone-and-turned-round-as He did He-got-to-say unto-to undeceive them—

26 "If any-disciple is-coming unto-to learn of ME, and is-not hating§ his-own father, and his mother, and his wife, and his children, and his brothers, and his sisters,—aye, but-also his-own life-too,—he-is-utterly-unfitted-for-

27 BEING MY disciple. And whosoever is-not carrying his-own cross, and-so coming after ME, is-utterly-unfitted-

28 for-BEING MY disciple. For what-thriving person out-of you-all if-ambitious of having-got-to-erect a castelated-mansion does-not first having-gone-and-sat-down make-an-estimate-of the outlay, as-to-whether he-has-enough the-finishing-it-off ward?

29 That-so he may-escape,—after having-got-to-lay the foundation, and-then being-undestitute of power-to-have-got-to-finish,—for-everybody looking-on-to-have-gone-and-set-to-

30 fooling| him, saying, 'This person went-and-set-him-to-work-to-be-building, and-then got-unable-to-

31 have-got-to-finish it!' Or what warrior-a-king whilst-on-his-way-to-

-Pentecost.

† He Who sees the end from the beginning was looking down the vista of the ages: He saw first the 'roads' with which Rome reticulated Europe; and then the hedges and lanes which characterize the landscape of Gospel-blessed England. It is in the "got."

‡ The Lord's Supper is the central Sacramental symbol and climax means by which we feed upon Christ.

§ That is to say, you must expect to be credited

have-gone-and-encountered some-other king in war, is-not, having-got-to-sit-down first, consulting whether he-is able in-an army ten thousand-strong-to-have-gone-and-chanced-a-meeting with-one coming along-with-twenty thousand down-upon him? But if unable, now-whilst he-is a 32 long-way-off, having-gone-and-sent a-deputation-of-elders he-makes-over-tures terms concessively-unto peace. In-just-the-same-way, too, every-one 33 out-of-you who is-not deliberately-re-nouncing all that which-is-dear-belonging-to himself, cannot from the nature of the case-BE MY disciple. Lovable- 34 is Salt;¶—but suppose-that-somehow the-world's Salt** should-have-gone-and-been-fooled-out-of-its-savour, in-organic oneness with WHAT-other element shall-it-be-returning-to-its-normal-saltiness-again?—Neither for-use 35 on earth, nor for manure is-it worth-anything;—outside they-cast-it-always. He that has Ears-given him on purpose-to-Hear-with, let-him-be-Listening-now."

XV. 1 But there-were drawing-near-to-Him the-whole-of the tax-gatherers and the abandoned-amongst! them so-as-to-BE 'hearing'-of-Him. And-moreover there-murmuring-away-discontentedly-were the (G)pharisees and the scribes, saying-as they kept on that, "THIS-is one who affects abandoned-characters, and-too is-in-the-habit-of-eating-with them." But He 3 got-to-speak unto-to shame them THIS (G)parable, "What-farmer from-among 4 you possessed-of-a-hundred sheep, and having-got-to-lose one from-amongst them, does-not leave the ninety-nine in-folded on the downs, and follow upon-the tracks of that one lost-as it had been, until-successful in having-got-to-find it? And-then when-find- 5 it-he shall have got-to he-places-it-up

with being unfilial, undomestic, unsocial, disloyal, apostate, and 'haters of mankind,' if you are loyal to Me, in the imminent Dispensation. This is the case: 'the offence of the cross' has not 'ceased.'

¶ 'Chaffing him' is our exact slang equivalent. ¶ Mark ix. 50.

** I.e., all the salt in the world—the love of the entire human family for God, and therefore of course for each other. God the only resource.

upon his-own shoulders,* rejoicing-as
 6 he is. And, having-got-to-come his
 home ward, he-collects his friends,
 and his neighbours, saying† to-them,
 'Rejoice-with me, because I-got-to-
 find that sheep of-mine the-one that-
 7 had-been-lost. —I-can-assure you, that
 similarly-more joy is-there in heaven
 itself over one disoribited-sinner, yield-
 ing-to-change-of-heart, than over
 8 ninety-nine righteous-persons —for-
 isuate-ones,‡ —who have not any-
 need of-change-of-heart. —Or-
 again, what house-wife (G)drachmæ§
 possessed-of, ten, supposing she-shall-
 have-got-to-lose a-single (G)drachma,
 does not light a-lamp, and sweep-up
 the house, and search carefully, on
 9 on-until the-time-when she-shall-have-
 got-to-find-it? And-then when-find-
 it-she shall have got to she-calls her
 female-friends and her neighbours,
 saying, 'Rejoice-with me, because I-
 got-to-find the (G)drachma the-one-
 10 which I-got-to-lose.'—Similarly-more,
 I-can-assure you, joy comes-there-to-
 be in-the-presence-of-the (G)angelic-
 intelligences of-God over one-single
 disoribited-sinner, yielding-to-change-
 11 of-heart.—But-then He-got-to-say,
 "A-Man-a Divine-one-was-possessed-
 12 of two sons. And got-to-say-did the
 younger-of-them-to-his father, 'Father,
 have-got-to-give-over-to-me, my own
 share-of-the family-substance.'—And-
 so he-did-get-to-assign-to-them-serer-
 13 ally to each one-his livelihood. And
 after not many days, having-gone-
 and-collected everything-together-as
 did the younger son, he-went-and-
 started-on-his-travels a-far-distant
 region ward.—And there he went-and-
 dissipated that substance-of-his living

* Isaiah ix. 6.

† Of the shepherd community at the station.

The main historic-stem interpretation of these three pregnant associated parables, which are inexhaustible in detail, is that they give the characteristics of man in Gospel relation to God under the three organic divisions of the Church. I. (1) The characteristic of the Patriarchal time, was the flocks and herds in which their wealth consisted, and in beautiful harmony with which we always associate themselves and their meek pastoral character. (2) Of the 'virgin daughter of Zion,' married to God, the characteristic is money, which is the symbol and core of that Civilization which Christianity has ripened and of which Jews always secure so much. (3) The great character-

wantonly. But having-got-to- 14
 squander-as at last he did his all, there-
 got-to-be famine severe throughout
 that region, and he got-to-experience
 being-in-utter-destitution. And-so 15
 having-got-to-go he-got-to-be-obliged-
 to-stick-to one-of-the citizens of-that-
 same region; and he-got-to-send him
 his fields wards-to-be-engaged-in-feed-
 ing swine. And he-used-often-to-long 16
 to-have-gone-and-crammed his belly
 from the pods¶ those which the swine
 were-eating. And there was-nobody
 ever-giving-anything-to-HIM. To him- 17
 self, however, having-got-to-come-as
 he did he-got-to-say, 'How-many
 hirelings of-my father's have-bread
 enough-and-to-spare, but here-am I
 actually-perishing with-hunger?—
 having-got-to-arise I-will-be-going- 18
 my-way-for aid-unto my-dear father,
 —and will-be-saying-to-him, 'Father!
 I-got-to-sin heaven ward, and before
 thee;—no longer am-I deserving of- 19
 having-got-styled thy son, have-gone-
 and-taken me-on as one-of-thy hire-
 lings.'—And he-did-go-and-arise and- 20
 went-and-came-for aid-unto his-own-
 dear father. Whilst he-himself how-
 ever was-distant-there a-long-way-off,
 got-to-see him-did that his father,
 and his-bowels-went-and-yearned,
 and having-got-to-run he-went-and-
 fell upon his neck, and-then he-went-
 and-tenderly kissed him. But got-to- 21
 say to-him-did his son, 'Father! I-
 went-and-sinned heaven ward, and
 before thee;—no longer am-I deserv-
 ing-of-having-got-styled thy son.'...
 went-and-said however-did his father 22
 majestically**—unto those home-slaves
 of-his, 'Have-got-to-bring-here the
 robe—yes, the chiefest-one,—and have-

istic and revelation of Christianity is 'sonship'—
 'now are we the Sons of God,' Gen. i. 26, in it
 is being fast realized. II. Every one of us has
 these three characteristics homogeneously blended
 in organic oneness with Christ—the man is (1)
 simple-minded and timid, (2) educated and Art-
 loving, and (3) filial and God-loving.

‡ Irony (verse 29).

§ 7*d*. each.

¶ This meaning would be conveyed by the
 peculiarly solemn and significant emphasis thrown
 upon this remarkable word by our Lord—who
 doubtless was speaking in Greek.

¶ Kharub-pods.

** It was not well the servants should hear the
 rest in verse 19.

gone - and - put - it - upon HIM ;*—and have-got-to-give-him a-signet-ring† for his hand ;—and shoes‡ his feet ward ;
 23 —and having-gone-and-brought-from-stall the calf, the-one-fattened-up-against this, have-got-to-sacrifice, and let us having-gone-and-eaten have-got-to-
 24 be-merry ;—because there - was this my son-here dead, and he-got-to-come-to-life-again ;§ there-all-lost he-was, and he-got-to-be-found.'—And-so got-to-set-to-work to-be-merry-
 25 they did.—But there-was his son, the elder-one, in-regular work on the-farm-all the time. And as coming he-got-to-near the house, he-got-to-find him-self-listening-to music and dances !—
 26 and having-gone-and-summoned-to-him, as he did one of-the servants, he-was-enquiring what-in the world all-
 27 THIS might-please-to-be. But he got-to-say to-him, 'It is-because thy brother is-come!—and-so went-and-sacrificed-did thy father the calf, the fattened-one, because safe-and-sound
 28 him he-got-to-get-back-again.' But enraged - he - got - to - be, and was-not-choosing to-have-got-to-go-in :—his father therefore having-got-to-come-out||—as he did was-trying-to-persuade¶
 29 him. But he got-to-break-out-in answer and-to-say to-his father, 'Just-see-now! how-many long-years I-am-working here like-a-home-slave for THREE.—and never-once commandment of-thine did-I-ever-get-to-transgress,—and-yet to-ME never-once didst-thou-get-to-give so much as-a-kid, that along-with those my friends I-might-
 30 have-gone-and-made-merry. But as-soon-as-ever this son of-thine, THIS-

* Gen. xxxvii. 3, 4.

† To sign documents of authority, trust property, etc., as we do with a pen, as well as for dignity.

‡ So that the whole of the man's being was assimilated to his father's, inside and out : simultaneously with the analogous germ of filial trust in the sinner's heart God-ward does The Righteousness of God invest his being, in the covenant between The Father and The Son, and the naked leprosed sinner becomes legally (not righteous but) The Righteousness of God in Christ—he is organically one with The Creator and His Righteousness.

§ With most of our Lord's parables there is a corporate and an individual application. It is so with this.

|| 'If thou hast seen Me, Philip, thou hast seen The Father.'

fellow forsooth who went-and-devoured thy living along-with harlots,—went-and-came,** thou-wentest-and-sacrificedst for-HIM the calf, the fattened-one!' But he got-to-say to-him, 31
 'Child! thou-thyself always along-with†† me art, and everything that is mine thine is-necessarily.†† To-have- 32
 gone-and-made-merry, however, and to-rejoice was-but-right-and-proper ;—because this thy brother dead used-to-be, and-then he got-to-come-into-being-alive ; and there-got-lost he-was, and - then he - got - to - be - found.'—
 XVI. But He-still-continued-speak- 1
 ing also, §§—significantly-unto His disciples,—“A-Man a-Divine-one there-was wealthy-indeed one-who was-keep-
 ing a-steward ; and this-person got-to-be-reported-to-him as wantonly-wast-
 ing-as he was his property. And-so 2
 having-got-to-call him he-got-to-say to-him, 'WHAT - proved - swindling is-
 this-pray that-I-am-hearing all-about thee?—have-got-to-hand-me-over a
 statement of-that thy stewardship ;
 for thou wilt-not be-able-to clear thy-
 self and-continue any-longer to-be-
 acting-as-steward.' But got-to-say 3
 within himself - did the steward,
 'What-roguery am-I-to-be-up-to-now,
 because this master of-mine is-going-
 to-take-away the stewardship right
 away-from ME,—to-be-going-digging
 I-have-not-physical-strength-enough,
 to-be-going-begging I-am-ashamed?—
 I-got-to-know-well enough and long ago 4
 what-'dodge'!|| I-am-going-to-be-up-
 to, so-as-that, when I-shall-have-got-
 to-be-removed from my stewardship,
 they may have got-to-give-me a-welcome

¶ (a) 'Paraclete,' only as a verb.

** 'Climax of his swindle' (v. 12).

†† The weak preposition, not the one which expresses sympathy with the tastes, reason, and affections and ministry of a person—mixing not blending—it exactly expresses how a people may be in covenant with God, and 'sit as God's people sit,' and haunt Holy Places, and yet their 'heart be far enough' from God—not enthusiastically 'about their Father's business.' †† Irony.

§§ The force of the "also" is, that it carries on the subject—the "elder son" now appears as an accountable "steward," then as *Dives*—in hell.

|| Exactly expressive of the spirit and method by which "Shylock" has managed to use the Gentiles and make them clothe him in "purple and fine linen," for eighteen hundred years, whilst beveling down God's moral law in repayment—by example, and in bastard-Judaism.

- 5 *those houses of-theirs wards.*—And so having-gone-and-called-up-to-him-as he did singly-in conversation every-one of - *those which were* HIS - own master's debtors, he-proceeded-to-say to-the first-one. 'How-much art-thou indebted to-*that* my master?' But
- 6 he got-to-say. 'A-hundred (G)batoi of-oil.' And to -him he- got- to-say. 'Have-got-to-take thy bill and sat-down, quick- now, and -invoiced- it
- 7 'fifty'.' Then he-got-to-say to-a-different-one, 'But thou-now how-much art-thou indebted?' But he got-to-say, 'A-hundred (G)koroi of-wheat.' And-to-him he-got-to-say. 'Have-got-to-take thy bill, and invoiced-it 'eighty'.*
- 8 And went-and-praised-did his master *this steward-of-the unrighteousness-of a fallen world for having-gone-as he did-and-acted so-cleverly*;—because the children-of-this-world dispensation-age ARE far surpassing-in-cleverness the children-of-God's Light,—*this*
- 9 *their-own generation ward.*—And-I to-you am-saying Have-got-to-make *such*-friends-for-your-selves out-of-the riches† gotten-of-unrighteousness, as-that—when ye-shall-have-got-to-die,—they may have got to give-you a-welcome the tabernacles‡ of-eternal
- 10 *life wards!*—The-person faithful-from-principle in-the stewardship of very-little, in-that of much faithful-is-necessarily; and-the-person in-the stewardship of very-little unrighteous, in-that of
- 11 *much also unrighteous is-necessarily.*—

* The 'oil' points to the Oriental, the 'wheat' to the Occidental, Jew, the two several characteristic staples of trade and commerce: the first being semi-civilized, could be demoralized 'fifty' per cent.; the second being civilized and Christian, only twenty per cent.—Both 'batoi' ('baths') and 'koroi' are Hebrew words Græcised. As to the ironical 'praise' of the steward's master in the parable, whilst, of course, being meant to contemplate only the wealth of the fellow's resources in so adroitly adapting means to ends, it also suggests a lofty complacency in the Mind of The Jew's great Master in his wonderful political and commercial adaptation for being the metropolitical centre of all civilization (verse 12) in the Millennium, after 'looking on Him whom he pierced and mourning.' As a specimen of what is to be extracted by scientific treatment of the Inspired text of the Divine Speaker, attention is called to the subtle meaning suggested by the presence of 'sit down, quick now,' in the dealing with the cross-legged torpid Oriental, and its absence in the curt, business-like transaction with the Western nations.

If, therefore, in-your idolatry of the un-righteous wealth,† faithful ye got-to prove-not to-be, the genuine‡ what-Divine master to-YOU will-be-entrusting?—And if in what-was ANOTHER'S faithful ye got to prove-not to-be, what-is yours-properly|| what-being-human or divine-to-you will-be-giving-over? No-member of -a- household can-possibly to-two masters be-doing-home-service:—for-either *this*-one he-will-be-hating and *that*-one loving, or *this*-one clinging-to, and *that*-other despising;—ye-cannot-possibly to-GOD be-doing home-service and-at the same time wealth-idolatry-too." But there- were-listening-to-all-this-the-whole-of-it, the (G)pharisees, as-well, so-essentially money-loving-as they were, and-the whole time were-keeping on-sneering-at Him. And He-got-to-say to 15 them, "YE are those whose one aim is to make-your-selves appear - righteous in-the-sight of-men, but GOD knows *those* hearts-of-yours; because 'the-thing' in-business transactions amongst men in - high - esteem, abominably-selish idolatry-is in-the-sight of-GOD. There is-the law and the (G)prophets 16 up-to John's-era; from then The Kingdom** of-GOD is - being - ad-vertized-as-'the-thing,' and every-one, now-IT ward-is-forcing-his-way-in to secure shares.†† It-is-an-easier-thing 17 however‡‡-for the heaven and the earth-to-have-got-to-pass-away, than for of-that Law-a-single letter-punct§§

† Lit., Mammon—the god of wealth—a pagan god used as the synonym for wealth, because wealth tends ever to paganize Jew and Christian.

‡ Paradise, not 'mansions.'

§ The Gospel—the parent of the present, the genuine, Civilization.

|| The Mosaic system was the germ of our present (Millennial) Civilization. Jews started Christianity, and Jews ought, normally, to have developed their own 'germ.'

** The symbol, in Sacramental Theology, of Moses's system was Blood, of John's Water, and of Christ's Breath (John xx. 22), which is only saying that in Christianity all three are combined in (1) Covenant Redemption, (2) Regeneration—soul-washing Godward, and (3) New-birth, 'Christ perfectly formed in us' by the Holy Spirit.

†† Christianity.

‡‡ Jesus succeeded John as the attraction.

§§ Prophetic hint as the temptation in the Gospel dispensation to divorce religion from morals.

¶¶ I.e., as we should say, the dot over an 'i' or the crossing of a 't.'

- to-have-got-to-fall-to the ground,—
 18 every-one-then who is-as ye are-divorc-
 ing his-wife, and-then marrying a-dif-
 ferent-one is-necessarily-an-adulterer ;
 and every-one who marries one-that-
 has-been-divorced from her-husband
 is-necessarily-an-adulterer.
- 19 A-man, however,* one-in-particular,
 there-was, rich, and he-used-to-be-
 clothed-in purple and cotton ; revel-
 ling-in-good-cheer-as he was daily
 20 splendidly. But a-certain-well known
 poor-destitute-one there-was,—by-
 name Lazarus,—one-who used-to-be-
 regularly-laid-down for his own benefi-
 at that gate-of-his, covered-with-hunger
 sores-as he had been ; and eager-
 always-to-have-got-fed from the
 broken-meat that falling-as it was in
 waste-from the table-of-the rich-
 21 person. BUT-to his shame be it added
 even the 'dogs' coming-as they would
 used-to-lick-away-the matter-from his
 22 ulcerous-sores. It-got-to-be, however,
 that-got-to-die-did the poor-man, and
 that-he went-and-was-borne-away by
 God's (G)angels the-reclining in the-
 bosom-of-Abraam ward. But got-to-
 die-did the rich-man too,—and-then
 23 got-to-be-entombed,—and in God's
 (G)hades having-got-to-raise his eyes,
 —existing-as he was in-an economy
 of tortures,—he-does-see Abraam but-
 right away-from a-great-distance-off,
 and-moreover Lazarus in-the economy
 24 of his bosom. And he having-gone-
 and-cried-out got-to-say, 'Father
 Abraam! have-gone-and-pitied me,
 and sent Lazarus, in-order-that he-
 may-have-got-to-dip the tip-of-his
 finger in a little-water, and-then have-
 got-to-cool-somewhat this poor tongue
 of-mine ; because I-am-agonized in
 25 this blaze-here.' Got-to-say however
 did-Abraam, 'Child! have-got-to-call-
 to-mind how-that thou didst-go-and-
 receive those thy pleasures in-the
 economy of thy life, and similarly-for
 his part Lazarus the-miseries-of his
 chastisement-discipline ; but now he is-
 here being-comfortably-disciplined-
 into-higher attainments,† but thou
- tortured-into first principles, and-more- 26
 over over-and-above all-such considera-
 tions as these, in-between us and you
 a-(G)chasm, great-indeed, has-been-
 established ; that those desirous-if
 they were to-have-got-to-cross-over
 from-here unto-benevolently-to help you
 are-kept-from being-able-to interfere,
 "and-so-are those who from-yonder
 unto-to join us would-be-passing-
 over."—But he-got-to-say, 'I-do-im- 27
 plore of thee, if-that-be-so, father,
 that thou-mayst-have-gone-and-sent
 him the house ward-of-my father ;‡
 for I-have five brothers, that he-may- 28
 be-solemnly-testifying to-them, that
 even "prevented they-may-be-from-
 having-got-to-come such-a-place-of-
 torture ward-as-this.' Says Abraam 29
 to-him, 'They-have Moses and the
 (G)prophets, let-them-have-got-to-
 listen-to-them.' But he-got-to-say, 30
 'Nay, father Abraam, BUT-for certain
 suppose-that some-apparition straight-
 from the-dead should-have-got-to-go
 unto-to warn them, they-will-BE-
 change-of-heart-getting!' He-got-to- 31
 say however to-him, 'If to-Moses
 and the (G)prophets they are-not
 listening, neither, supposing-even
 some-apparition§ straight-out-from the-
 dead should-have-got-to-rise, will- 32
 they-BE-persuaded.'—XVII. But 1
 He-got-to-say pregnantly-unto His dis-
 ciples, "It-is not-a-possible-thing that
 (G)scan'al-stumbling-stones|| should-
 have-been "kept-from-having-got-to-
 come ; but-still (G)woe to him-through
 whom they-come ;—it were much-to 2
 his advantage if a-mill-stone were-
 hanged-round about his neck, and
 he-were-cast the sea ward, than that
 he-should-have-got-to-put-a-stum-
 bling-stone-before-a-single-one of-
 these little-regenerate ones, here. Be- 3
 looking-well to-yourselves ; but sup-
 posing there-shall-have-got-thus-to-
 sin against thee thy brother, have-
 gone-and-rebuked him ; and suppos-
 ing he-shall-have-got-to-yield-to-
 change-of-heart have-gone-and-for-
 given him. And supposing-even 4
 in addition to the granting by God, what Abra-
 ham is made to deny, the rising of a Lazarus
 (John xi.).
 || Like the rich man, and not to his brethren
 (verse 3) only.

* Because it was the rich who could afford it.

† (G)Paracleted.

‡ He has learned his first lesson of unselfishness in 'hell.'

§ Our Lord's own Resurrection in His mind—

- seven-times a-day he-shall-have-got-to-sin thee ward, and seven-times a-day shall-have-got-to-turn-round saying, 'I am-sorry-at-heart, thou-shalt-
 5 be-forgiving him.' And got-to-say-did The Apostles-to-the Lord, "Have-got-to-augment* in our-case a-spirit-of-trust-in-God!" But got-to-say-did the Lord, "If ye-were-possessing the-spirit-of-trust-in-God,—aye, as much only-as a-seed of-mustard,—ye shall-have-got-to-say haply to-the (G) sycamine-tree, this-one-here, 'Have-got-to-be-uprooted, and -then gone-and-got-planted in the sea,' and it-
 7 shall-have-gone-and-obeyed you. But what -farmer from-amongst you having-a-hind ploughing or looking-after-stock, will be-one to-be-saying to-him immediately upon-his-having-got-to-come-in off your farm, 'Have-got-to-come-along and-to-recline-at
 8 table.' But-instead will he-not be-saying to-him, 'Have-got-to-prepare some supper-for-me-to-have-got-to-have, and having-got-to-gird-thyself-up be-waiting-upon me, until I-shall-have-got-to-eat-and drink; and-then after all-that eating and drinking shall be-thou.' He -does-^{not}-dream of esteeming-it-a-favour-in-that hind-does he, because he-discharges the-duties that-got-to-be-assigned-him?—
 10 I should-think-not-indeed. Similarly also ye, when ye-shall-have-got-to-discharge every-duty that got-to-be-assigned you, be-saying, 'Unmeritorious home-slaves! we-are, because what we-ought-to-have-got-to-do we-have-been-doing.'—
 11 And-so-it-got-to-be-that then He was-proceeding-on-His-way Jerusalem ward, and He was-passing-along through the frontier-between Samaria
 12 and Galilee; and entering-as He-was a-certain-leper village ward there-got-to-meet him ten (G)lepers, men, who went-and-stood at-some-distance-off.
 13 And they went-and-lifted-up their-voice, saying, "Jesus! Master! have-
 14 gone-and-pitied us." And having-got-to-see-them He-got-to-say to-them, "Have-got-to-go-your-ways and-to-present-yourselves-for-inspection-to-the priests." And so-it-got-to-be-that upon their-starting-to-be-going they-got-to-be-cleansed. But one out-from 15 them having-got-to-perceive that he-got-to-be-cured, went-and-returned,—with a-loud voice all the while-glorifying God-as he kept on,—and went-and-fell-down upon his-face at His feet thanking Him. And this-one was a-Samaritan. But went-and-broke-out-
 17 did Jesus and-said, "Did-not the-whole ten get-to-be-cleansed?—but the nine-others—where? None got-to-
 18 be-found having-gone-and-returned-to-have-got-to-give glory-to-God-with-the-^{exception}-of this alien-here." And He-got-to-say to-Him, "Have-
 19 got-to-get-up-and-be-going-thy-way;—that spirit-of-trust-in-God of-thine has-been-the-saving-of thee."
 But having-got-to-be-asked-on-the-
 20 part-of the (G)pharisees when is-coming that† kingdom-of-God, He-got-to-break-out-in-reply-to-them and-to-say, "The Kingdom-of-GOD is-not coming at least not one-with any thing to attract-outward observation; neither
 21 will people be able-to-be-saying, 'Lo! it is-here,' or 'Lo! it is-there,' for lo! The Kingdom-of-GOD within you essentially-is." But He-got-to-
 22 say unto-to prepare His disciples, "There-shall-be-coming times when ye-will-be-longing-for one-of-these the-pleasant days of-The Son-of-Man to-have-got-to-see, and ye shall-not be-seeing-it. And they-will-be-saying
 23 to-you, 'Lo! here,' or, 'Lo! there,'—keep-from having-got-to-stir-from-your position. Or-from having-got-to-join-in-the-pursuit. For as the light-
 24 ning-flash‡ which flashing-as it does from the-one-horizon-of-the sky the-other-horizon-of-the sky ward shines, similarly shall-be the Son-of-Man in-the economy of that Dispensation-day-of-His. First-of-all however it-is-
 25 absolutely-necessary-that He have got

* "That we may thus 'overcome evil with good' and be successfully an example of staunch trust in God to our brother, instead of being weak enough to stumble over his bad example."

† By the Epistles we find that the Apostles and

early Christians literally obeyed this injunction, as well as adopting the style.

‡ 'Of which thou art always talking.'

§ In conviction of sin.

to bear-much suffering, and have-got-to-be-rejected-upon-trial on-the-part
 26 of this-present generation. And just-as it-got-to-be in the days of-(G)Noe, so shall-it-be in the days of-The Son
 27 of-Man;—there-they-were,-eating, drinking, marrying, being-given-in-marriage, right-up-to-the-very day that-got-to-go-in-did Noe the vessel* ward, and got-to-come-did the (G) cataclysm, and to-destroy-the-whole-
 28 of-them. Similarly too as it-got-to-be in the days of-Lot;—there-they-were,-eating, drinking, marketing,
 29 selling, planting, building; but on-the day-in which got-to-go-out-did Lot away-from Sodom got-to-rain-did fire and brimstone from heaven, and
 30 to-destroy-the-whole-of-them. Analogous-to all-this shall-it-be in-the Dispensation-day when The Son of Man shall-be-being-revealed-to
 31 individual souls.† In that-same time, whosoever shall-be upon his house-top, and those his goods inside the house, let him-avoid having-got-to-go-down-to have-gone-and-taken-them-away. And he that-is on his farm similarly let him-avoid having-got-to-return-idolatrously what he left-be-
 32 hind ward. Remember Lot's wife.‡
 33 Whosoever shall-have-got-to-seek his life-to-have-got-to-save, shall-be-destroying it; and whosoever shall-have-got-to-destroy it, shall-be-
 34 coming-forth-alive-with it. I-assure you, in THAT the night-part of the Dispensation there-shall-be two upon one bed, the one shall-be-welcomed-away-safely, and the different-minded-
 35 one shall-be-left-behind:—two-women there-shall-be grinding-as they are used

to at the same-mill, the one shall-be-welcomed-away, and the different-minded-one shall-be-left-behind:—
 two-men there-shall-be out-on their 36 farm, the one shall-be-welcomed-away, and the different-minded-one shall-be-left-behind." . . . And having-gone- 37 and-broken-in-as they did they-are-saying-to-Him, "WHERE'S Lord?" But He got-to-say-to-them, "Where the carcass-is, THERE|| will-be-gathering-together the culture-'eagles.'" XVIII. 1
 But He-proceeded-to-speak also a-(G)parable-to-them towards the-illustrating how they-ought-always-to-be-going-on-praying-until they obtained and to-"keep-from giving-over-until they did, saying, "A-certain-well-known¶ magistrate there-used-to-be¶ in a-certain-well-known¶ city, "perfectly-destitute-as he was-of-the-fear-of God, and "perfectly-destitute-as he was-of-respect-for-man. But a-widow 3
 there-was in the city, that-particular one, and she-used-to-be-coming-for aid-unto him, saying-always as she kept on, 'Have got-to-protect-me from-and-punish that adversary-of-mine.' And 4
 he-got-to-be-indifferent-for-some time; after-all-this however he-was-saying-in-selfish-consideration-for-himself, 'Although even-of-God I am-not afraid, and man I care-nothing-about; purely-because-of the trouble this 5
 widow-is-constantly-affording-me, I-mean-to-see-justice-done-her; that-so I may-keep-her-from finally-by-her-continual-coming-worrying-me-to-death.'" —But-then got-to-say-did the Lord, 6
 "Have-gone-and-listened-to-for-intense selfishness-WHAT the Justice-of-injustice says! But your Covenant Unselfish 7

* The point about the ark as an illustration of the religion of *trust*, in diverse kinds of characters exhibited, is this—the patient skilful prosecution of your life-enterprise in absolute trust in God's wisdom, foreknowledge, orders, and love, whilst bitterly suffering all the time from men's criticisms, jokes, and contempt, and yet fighting our way on right through the scorn without and the sensitiveness within, to the promised goal. Every true Christian has to pass through a lifetime of this, but there are also special undertakings consigned to their stewardship, in magnitude proportioned to their calibre of trust, which correspond exactly to Noah's colossal vessel, which, high and dry, far from any river or sea, he per-

sisted in going on building, year after year, in spite of the gibes of the vulgar and the satire of the more refined.

† Our Lord, in all this, is mixing up the three Advents—the destruction of Jerusalem, that to the soul, and His own to reign personally—for 'the mind that hath wisdom' to disentangle them.

‡ Though she was out of Sodom, Sodom was not out of her.

§ The emphasis of utter bewilderment.

¶ In our Lord's reply He gave the part which most nearly concerned His hearers as Jews—the destruction of Jerusalem by Titus.

¶ Scathing irony—satirizing the commonness of the case.

GOD shall-be-doing justice shall He-
 "not-to His (G)elect, crying-as there
 they are day and night for aid-unto
 Him?—and-too so-long-suffering-as He
 8 is with them-in their faults!—I-assure
 you that He will-indeed be-doing them
 justice, *aye and-speedily-too*. But-
 still The Son-of-Man when-He-shall-
 have-got-to-come shall He-for-all-that
 be-finding the-spirit-of-TRUST-*in-*
 9 *God brooding in blessing-over the*
earth?" But He-got-to-speak too,
 unto-for their benefit a-certain-set those
 perfectly-satisfied-as they have always
 been† about themselves how-that they-
 are righteous, and utterly-ignoring as
 they always do the rest-of-humanity,
 10 this (G)parable, "Two persons got-to
 ascend God's temple ward-to-have-got-
 to-perform-their-devotions;—the one
 a-(G)pharisee, and the contrasted-one
 11 a - tax - gatherer. The (G)pharisee,
 having-gone-and-taken-up-as he did-a-
 position, in this self-gratulatory style,
 went - on - praying, 'My-God! I-do-
 specially-thank Thee that I-am not,
 as-the-rest-of mankind-are, rapacious-
 creatures, unrighteous, adulterers,—
 or even as this-person here is that tax-
 12 gatherer - there. Here - am - I-fasting
 twice a - week,—paying - a - tenth-of
 every individual-thing-that I-am-in
 13 the-habit-of-getting-possessed-of.' And
 the tax-gatherer at-a-distance-from-
 the Holy place having-taken-up-a-
 position, was-hesitating so-much-as his
 eyes heaven ward-to-have-gone-and-
 raised, BUT-so far from that kept-on-
 beating his breast, saying-over and over
 again, as he was, 'My-God! have-got-
 to - be - propitiated - by - Atonement-
 towards me the abandoned-sinner-that
 14 I am!' Let-me tell you that got-to-
 descend-did THIS-person, justified-as he
 had become, that his home ward;
 whereas‡ for-a good reason, that-other-
 one-had not:—because every-one who
 puts-himself high, shall-be-being-some
 time or other-put-low; but he who puts-

himself low shall-be-being-some time
 or other-put-high."

But they-were-bringing-up to-Him 15
 even their infants, in-order-that He
 should be giving- them His-touch;
 having-got-to-perceive-it however-as
 did the disciples they-went-and-hin-
 dered them - *chidingly*. But Jesus 16
 having-gone - and - called-them-up-to-
 Him got-to-say, "Have-got-to-permit
 the little-children to-be-coming for
 blessing- unto ME, and "keep-from
 hindering THEM; for of-those that
 are-like-these is The Kingdom of-
 God:—verily I-do-declare to-you 17
 that-whosoever "will-not have-got-to-
 accept The Kingdom-of-GOD as a
 little-child, he shall be—"kept-from
 having-got-to-enter-in it ward."

And got to ask-Him a-question-did 18
 a-certain magistrate, saying, "Teacher
 so-GOOD!§ having - got - to - practise
 what-austerities life eternal shall-I-be-
 becoming-heir of?" But got-to-say 19
 to-him-did Jesus, "WHY-now ME art-
 thou-addressing-as 'good'? no-being
 is-good, except-indeed ONE—GOD.—
 The commandments thou-knowest— 20
 "Keep - from adultery, "keep-from
 murdering, "keep - from stealing,
 "keep-from false-witnessing; honour
 thy father, and thy mother." But 21
 he-got-to-say, "The-whole-of THESE
 I-did-go-already-and keep-religiously
 from MY youth-up!" But having- 22
 got-to-listen - as Jesus - did - to such
 words as-these, He-got-to-say to-him,
 "Still-now there is one-thing lacking
 in-thy-case;—everything whatsoever
 thou-art-possessed-of have-gone-and-
 sold, and have-got-to-distribute-it-
 amongst the poor; and - then thou-
 shalt-BE-possessed-of treasure-in the eco-
 nomy of heaven;—and here-now! BE||-
 a-follower-of ME." But he having- 23
 got-to-hear all-this very-sad got-to-
 be, for he-was immensely rich. But 24
 having-got-to-see him-as did Jesus
 that-very-sad he-got-to-be, He-got-to-

* Heb. xi.

† In all ages of the Church and world—and
 will be to the end.

‡ "Than"—the force of the Greek adverbial
 phrase here is the comparison of utter contrast
 (so also John iii. 19, Acts iv. 19, 2 Tim. iii. 4).

§ In the namby-pamby sense of 'good,' just as

rife amongst ourselves in the gushing piety of
 cheap ascetics, who, knowing little of the true
 realities of life in the flesh, transfer the same
 ignorance into life in the spirit, and make
 religion to be an irresponsible cultus instead of a
 transforming power in hourly self-denial and self-
 crucifixion. || 2 Cor. viii. 9.

- say, "How very-difficult-it will* be for those possessed-of the blessings-of-material-wealth to-be-entering-in
 25 The Kingdom-of-GOD ward!—For an-easier-thing it-is for-a-(G)camel through the eye of-a-sewing-needle to-have-gone-and-entered-in, than-for a-rich-person The Kingdom-of-GOD
 26 ward to-have-got-to-enter-in." But remarking-were those that-got-to-hear, "Yes?-and who†-then can-possibly have-got-to-be-saved?" But He
 27 got-to-say, "The impossible with men, is the possible with GOD."—
 28 But got-to-say-did Peter; "Lo-now, we did go-and-give-up everything, and get-to-be-followers-of Thee!"
 29 But He got-to-say-to-them, "Verily, I-do-assure you, that no-one is-there whosoever-who shall-have-gone-and-given-up house-hold, or parents, or brothers, or wife, or children, for-the-
 30 sake-of The Kingdom-of-GOD, who shall have-got-to-escape receiving-in-return infinitely-more even-in-the economy of this present time; and in-the economy of the eternal-state the-one
 31 which is-coming life eternal." But having-got-to-take-aside-as He did The Twelve, He-got-to-say warningly-unto them, "Lo-now here-we-are-going-up Jerusalem ward, and going-to-be-finished†-are all the-things that-have-been-written through-the-medium of the (G)prophets about The Son of-
 32 Man;—for handed-over-shall-He-be to-the Gentile-race-nations, and held-up-to-scorn-shall-He-be, and grossly-insulted-shall-He-be, and spitted-upon-shall-He-be; and after-having-gone-and-scourged-Him they-shall-be-judicially-murdering Him:—and-then upon the third day Rising-He-shall-be."
 34 And-yet they nothing of all-this got-to-comprehend; and there-was so-plain-an utterance as-this hidden-as it had been from them;—and-so they were-not understanding the-truths which He-was-saying.
 But so-it-got-to-be-that whilst He was-approaching Jericho ward, a-blind-person one-well-known had-been-sitting by-the-side-of the road, living-on-alms. Having-got-to-hear
 36 however-the sound of-a-large-number-of-people passing-along, he-was-making-enquiry WHAT-unusual throng this might-be; but they-got-to-inform him
 37 that, "Jesus, the Nazōrene is-passing-by." And he went-and-shouted-out, 38 saying, "Jesus! Son-of-David! have-gone-and-pitied me." And those-in-
 39 the-van-of the crowd kept-on-rebuking him so-as to have-got-him to-hold-his-noise: he however only all-the more kept-on-crying-out, "Son of-David! have-gone-and-pitied me!" But
 40 having-gone-and-stood-still-as Jesus-did He-went-and-ordered him-to-have-got-to-be-led for aid-unto Him. But upon-his having-got-to-be-come-near He got to ask-him the question, saying, 41
 "WHAT-to-THREE dost-thou-wish that-I-shall-be-doing?" But he got-to-say, "Lord, something-in-order-that I-shall-be-seeing-again." And Jesus
 42 got-to-say to-him, "Have-got-to-see-again!—that spirit-of-trust-in-God of-thine has saved thee." And instan-
 43 taneously he-did-get-to-see-again,—and there-He-was-following Him glorifying God. And all the people too having-got-to-see-it went-and-gave
 1 praise-to-God. XIX. And having-gone-and-entered-into-as He did, there-He-was-not stopping there but-
 2 passing-on-through Jericho. And lo, a-man by-name called-as he always was 'Zachaeus,' and he was a-superintendent-tax-gatherer,—and this-person was rich. And there-he-was-
 3 trying-hard to-have-got-to-have-a-look-at Jesus, WHAT-extraordinary looking man He-is-like; and there-he-was-quite-unable-to whilst-down-
 amongst the crowd, because in his physical-stature small he-was. And-
 4 so having-got-to-run-on in-front-he-got-to-ascend up-upon a-mulberry-(G)sycamore, in-order-that he-might-have-got-to-see Him,—because that-way He-was-preparing to-be-passing-

* The overwhelming force of the future tense here is, that Christianity was to be the parent of trade and commerce, and to foster corporately that which is such a curse individually, save where the conquest has been gained of the rich man over

his greater peril, when he is rewarded by being correspondingly blessing, and blessed.

† Unpossessed of their spare time for acts of devotion, and their means for almsgiving.

‡ The same word as in John xix. 28, 30.

- 5 through. And when He-got-to-come upon the spot, went-and-looked-up-did Jesus and saw him, and said *graciously* unto him, "Zachæus, have-got-to-make-haste and to-come-down, for this-very-day in thine house it-is-necessary-for ME to-have-got-to-make-My-stay."—
- 6 And-so he did-go-and-make-haste and-descend, and *got to give* Him a-heart-y-welcome rejoicing-as he was. And having-got-to-witness it, the-whole-of-them fell-a-murmuring, saying that, "Along-with an-abandoned man He-went-and-entered-for-having-got-to-have-relaxation-and-refreshment!"
- 8 But Zachæus having-gone-and-stood-up-as he did got-to-say in explanation-unto the Lord, "Now-see-here the halves-of-the-things belonging-to-me, Lord, I-give-always to-the poor; and if from-some-few a-trifle-too-much I-got-to-wring-by-false-rating—I-give-it-back-always-when I find them out
- 9 four-times-over." But-got-to-say in *absolution*-unto him-did Jesus, "To-day Salvation to-this house there-got-to-come-to-be, inasmuch-as too he a-son-of-Abraham is.†—For went-and-came-did The Son-of-Man on purpose-to-have-got-to-search-out-and-then-to-save what had-been-lost."—But whilst-they-were-listening-to all-this having-gone-and-superadded He-got-to-speak a-(G)parable, on-account-of His being near-to Jerusalem, and of-their imagining that immediately on-the-eve-is the kingdom-of-God-of-being-pub-
- 12 licly-inaugurated.‡ He-got-to-say therefore, "A-Man a-Divine-one, high-born-indeed, got-to-go-on-a-mission a-far-off region ward, to-have-got-to-get-for-Himself a-Kingdom, and-then
- 13 to-have-got-to-return-again. But having-gone-and-called His-own ten home-slaves, he-went-and-gave-over-to-them ten pounds-of silver, and got-
- to-say unto-to benefit them, 'Have-got-to-invest-it-well against My-coming.' But-as-for His-subjects they were- 14 hating Him, and they-got-to-send-off a-deputation after Him, protesting, 'It is-no wish-of-ours that such a man as-this shall-have-got-to-be-reigning over us.' And so-it-got-to-be-that 15 when He got-to-return-again having-got-secured-to Him His Kingdom, then He-went-and-ordered-to-have-got-to-be-called-to-Him His home-slaves, those to-whom He-got-to-give His silver, in-order-that He-might-have-got-to-find what each-steward got-to-succeed-in-realizing-by-investment. 16 But got-to-approach-did the first, saying, 'Lord! that-pound-of-silver-of-thine got-to-work-itself-into ten pounds-more.' And He-got-to-say to-him, 17 'Capital! my-good servant! because in a-very-small-trust faithful thou-didst-get-to-prove-to-be, be-occupying-the-status-now-of a person-having rule over ten cities.' And the-second- 18 one got-to-come, saying, 'Lord! that-pound-of silver-of-thine did-got-to-make five pounds-more-at any rate!' But He-got-to-say to-this-one, too, 19 'And thou-also be-ruling over five cities.' And a-different-person got-to-come, saying, "Lord, lo that same-pound-of silver-of-thine, which-I-always-kept-safely being-wrapped-up-as it was well-wrapt up-in a-(G)sudarium;§—for I-was-living-in-dread||-of 21 thee, because an-extortionate person thou-ART-by general allowance,—thou-dost-draw what thou-never didst-get-to-deposit, and gatherest-into-garner what thou didst-not ever-go-and-scatter-in-seed.' He-says to-him, 22 "Out-of-thine-own mouth now-I-am-going-to-convict thee,—thou-morally-corrupt slave!—Thou-hadst-always-been-knowing-hadst thou? that I-an-

* Verse 3, what a 'touch of Nature' is here! Short men full of character and vigour always thus start to their feet right manfully to vindicate themselves when attacked.

† Possessing Abraham's trust.

‡ Politically (xviii. 38).

§ A handkerchief for wiping the sweat off the face: there is latent irony of the most subtle and searching kind in that which is essentially idle being wrapped up in what suggests the idea of sweating activity. How many ministers

and laymen spend their time and strength and (perhaps many) talents in laboriously doing nothing—"having a form of godliness, but denying the power." Their hearts are carnal, unspiritual, and dead to any love of God in Christ, as the man's idle silver; but sacerdotally or æsthetically, or in some accidental way, they fuss and buzz and toil in a parish, a diocese, or a cure, up to the sweating-pitch.

|| The characteristic of such religionists.

‘extortionate person’ AM, ‘drawing what I never got-to-deposit, and gathering what I never went-and-scattered’; — and *if so* why-in-the-world-then *didst-thou-not* go-and-hand that-money-of-mine over the bank-counter; and-then I having-got-to-come with-its interest *had-doubtless* got-to-appropriate* it? And then to-those that-had-been-standing-by He-got-to-say, ‘Have-gone-and-taken-away away-from him the pound, and given-it-over to-him that is-in-possession-
 25 of ten pounds’ . . . and they-went-and-said-to-him, ‘Lord! why he-NAS-
 26 already TEN pounds!’ . . . ‘for I-tell you, that to-every-one that-possesses shall-it-go-on-being-given; from him however that-^{will-not} be-possessing even what he-possesses shall-go-on-being-taken-away from
 27 him. But-now-about those enemies of-mine — those who-got-to-have-a-prejudice-against me as-a-king-ruling over THEM,—have-gone-and-brought-them here, and-then have-got-to-
 28 Slaughter† them before me!’” And-then having-just-gone-and-said all-this, there-He-was-proceeding-on-His-way, right-on-in-front,‡ ascending
 29 Jerusalem ward. And so-it-got-to-be-that when He-got-near Bethphagé ward and Bethany at-the crest of the mountain, that called ‘of-olives,’ He-got-to-send-forth two of-His disciples,
 30 saying, “Be-going-away that village ward over-there; in which upon-your-entering-in ye-shall-be-finding a-colt that-has-been-tied up, upon which no human-being ever-at-any-time got-to-sit-at all; — have-gone-and-loosed him and-have-got-to-bring-him,—led-
 31 mind.§ And supposing-that anyone-belonging to him be-asking you, ‘Why are-ye-loosing-him?’ thus shall-ye-be-replying to-him, ‘Because The Master
 32 of-him wants-him.’ But having-got-to-depart-as *did* those that-had-been-sent-forth, they found all-just-as He-
 33 got-to-tell them. But loosing the colt-*whilst they were*, the owners of-him did-get-to-say point-blank-unto them, “WHY-ever are-ye-loosing our

foal?” But they got-to-say, “‘The 34 master of-him wants-him.’” And 35 him they-did-get-to-bring,—led for His use-unto Jesus; and-then having-got-to-cast their own garments-upon the colt, they-got-to-mount Jesus-upon the top. But as-He was-proceeding- 36 on-His-way people-kept-on-spreading-as His trophies those their garments|| in-as part of His road. But approach- 37 ing now-as He was conveniently for it-at the point-of-descent of-the mount-of-olives, got-to-break-out-simultaneously-did the-entire-band of the disciples full-of-enthusiasm to-be-praising God in-mighty chorus taking-as-their-subjects all-the evidences they-got-to-see of -power; saying-as they kept on, 38 “Blessed He that-is-coming-a-king in The Name of-The Lord; peace in heaven, and glory in the-Highest-heavens!” And certain-important 39 persons, of-the (c)pharisees, from-out of the crowd went-and-said† sugges-tively-unto Him, “Teacher! have-gone-and-silenced those-disciples-of-thine-with rebukes.” And He-went-and-broke-out-in-answer-and-said, ‘I-tell you, that, supposing these did-get-to-keep silent, then-the-very stones would-be-uttering-a-cry.” And when 41 He-got-to-be-close having-as He now got-to-have a-full-view-of the City He-went-and-broke-out-into-weeping¶ over it, saying, “If-only got-to-know- 42 hadst even THOU,—yes-even in-the economy of thy day-of opportunity THIS-awfully privileged one—the-things conducive-unto thy peace-and-tranquility!—But now hid from thine eyes-they got to be;—because there- 43 shall-be-coming days upon thee and digging-shall thine enemies be a-trench round thee, and encircling thee all-round, and blockading thee from-every-quarter; and-then shall-they- 44 be-threshing thee-level with the ground, and thy children-as well inside thee; and they-shall not be-leaving in-organic oneness with thee a-stone plumb-upon a-stone, as-the-alternative-penalty of not having-got-to-know this-the season of -thy Lord’s

* Irony.

† With the Sword of the Word.

‡ Mark x. 32. As our Saviour.

§ Not to be ridden, but ‘led.’

|| Representing themselves.

¶ Ps. xlviii. 2.

45 official-inspection* of-these!" And having-got-to-go-as *He did*-in the temple ward He-went-and-addressed-Himself-to-be-casting-out those selling-as there they were systematically-in-it and-in fact making-a-market-of-
 46 it, saying to-them, "It-has-been-written, 'This MY House a-house-for-prayer is;' YE however it have-got-to-turn-into a-cave-den of
 47 robbers!" And-then, there-He-was-teaching-systematically day-after day in His temple. But there-were-the chief-priests and the scribes-on-the-constant-watch-to-have-got-to-destroy Him,—and-so were the upper-classes
 48 of-The-People-of God.† And-yet they-could-not be-finding anything feasible-which they-might-have-got-to-do, for the populace, the-whole-of-them, were-hanging-upon-Him listening-to Him.

XX. 1. And it-got-to-be-that, on one-of-the days, whilst-teaching the people in His temple, and heralding-the-glad-tidings-from heaven, down-there-got-to-come-upon-Him the chief-priests, and the scribes, in
 2 league-with the (G)presbyters, and to-speak authoritatively-unto Him, saying, 'Have-gone-and-told-us-pray in the strength-of-what authority thou-art-doing all-THIS, and WHO†-it-is-that has-gone-and-delegated-to-THREE
 3 authority-of-this-kind?' But He-got-to-break-out-in-answer-and-to-say authoritatively-unto THEM, "Asking you I-also-shall be one question, and have-gone-and-told ME-now.
 4 The (G)baptism of-John out-from heaven-was-it, or out-from men?"
 5 But they got-to-well-talk-it-over expediently-for themselves, saying, "Supposing we-shall-have-gone-and-said, 'Out-from heaven,' He-will-be-saying, 'Whence-arose it then ye did-not get-to-trust him?' But supposing we-shall-have-gone-and-said,

* (G)Episcopos (verse 45, etc.).

† They were so still, by the irony of history, until the writ of ejectment was served on them—just as their clergy "sat in Moses' seat," until that seat was overturned too by Titus.

‡ They were deeply concerned to find out the secret authority—was it Rome?

§ This word in the Greek is sometimes a present infinitive, and sometimes a contracted form of the perfect. Their answer implies scornful repudia-

'Out-from men,' the-whole-of the populace will-be-stoning us; for it-has-been-persuaded-into-trusting-that John-was-indeed a-(G)prophet." And-so they-got-to-break-out-in-reply, 7
 "That they-never-have-been-making-out§ from-whence." And-then Jesus 8
 got-to-say-to-them, "Nor am-I going-to-tell you-either 'in the-strength-of-what authority' I-am-doing all-this." But-then He-got-to-address-Himself 9
 unto-to warn the people-generally-to-be-speaking the (G)parable following, "A-Man a-Divine-one went-and-planted a-vineyard, and-then got-to-give-it into-the-hands-of farmers; and went-and-started-on-his-travels for-a-considerable length-of-time. And at-the-right-season he-got-to-send-forth expectantly-unto those farmers a-home-slave, that from the fruitage-of-the vineyard they-should-have-got-to-give-some to-him. But the farmers after-having-gone-and-half-flayed|| him got-to-send-him away without-any. And-then he 11
 went-and-proceeded-further-to-have-got-to-send-a-differently-endowed home-slave; but they after-having-gone-and-half-flayed him-also and shamefully-handled-him got-to-send-him-away without-any-fruit. And 12
 he-went-and-proceeded-yet-further-to-have-got-to-send-a-third; but they also this-one after-having-got-severely-to-wound-him went-and-cast-out-of the vineyard. Got-to-say-did the 13
 master however of-the vineyard, 'WHAT-is there for me-to-be-doing?—I-will-be-sending my-own Son, my-beloved-one: possibly THIS-messenger after-having-got-to-see-him they-will-be-respecting.' After-having-got-to 14
 see him, however, the farmers were-arguing-it-out-there expediently-for themselves, saying, 'THIS is the heir-at-law; ¶—come-along let-us-be-judicially-murdering him, that-so the in-

|| By scourging.

§ Satan and the demons knew this, as we see from numerous passages, and with his knowledge his willing slaves are credited, since 'the tongues of the ungodly hang at the girdle of the devil.'

- heritance may-have-got-to be ours.' art-boldly-teaching;—Is-it proper-now 22
 15 And-so after-having-got-to-cast him- out, outside-excommunicate His vine- for-US to-CÆsar to-have-got†-to-pay
 yard-they-did-get-to-judicially- taxes,—or not?" Perfectly-conscious 23
 murder-him. WHAT-fearful penalty however-as He-got-to-be-of their clever-
 16 therefore ou-them shall-The Master cunning, He-got-to-say indignantly-
 of-the vineyard be-inflicting?—He- are-ye-to-be-tempting ME?—have-just 24
 is-going-to-be-coming and destroying got to let-ME look-at a-(G)denarius.—
*such farmers as-these, and transfer- Well-of-what-monarch-does-it-bear-the-
 ing the vineyard-to-other-hands."* image-and-the-legend?" But they
 But having-got-to-listen-to it, as they got-to-break-out-in-answer-and-to-say,
 17 did they-got-to-say, "May-that have "Why-of-Cæsar"-to-be-sure.‡ But 25
 been-kept-from having-got-to-be!"— He-got-to-say-to-them, "Well-then
 But He after-having-gone-and-fixed- have-gone-and-paid-back what-is
 His eyes upon them, got-to-say, Cæsar's-to-Cæsar,—and-what-is-God's
 "WHAT-pregnant passage-is-it there- to-God."§—And-so they-got-to-fail- 26
 fore-which-has-been-written, this?— completely-in-their-having-got-to-
 'A-stone-which-got-to-reject-upon- attempt-to-have-got-to-seize-hold-of
 18 TRIAL-did-those-engaged-in-building, anything-falling-from-Him,before-the
 this-one-got-to-be-for-the-head-of populace; and-moreover-struck-with-
 the-corner.'—Everyone-that-shall wonder-as-they-got-to-be-at-the-nature
 have-got-to-fall-in-penitence-upon-that, of-this-reply-of-His, they-got-to-hold-
 'The-Stone,' shall-be-entirely-broken- their-tongues. But-then-having-got- 27
 to-pieces; but-upon-whomever-it- to-come-up-as-did-some-delegated
 shall-have-gone-and-fallen-in-judgment representatives-of-the (G)Sadducees,—
 19 it-will-be-grinding-to-dust." And- carping-as-they-do-at-the-idea-of-there-
 got-to-seek-opportunity-did-the-chief- BEING-a-resurrection-as-scientifically
 priests, and-the-scribes, to-have-got- possible—they-got-to-put-a-question-
 to-lay-their-hands-upon-Him-at-THAT to-Him,saying,"Teacher,Moses-got- 28
 the* 'hour,'and-yet-they-got-to-dread the-to-write-for-us-that-suppose-any-
 the-people; for-they-got-to-know- Israelite's-brother-shall-have-got-to-
 well-enough-that-with-direct-reference- die-possessed-of-a-wife,and-that-he
 unto-them-that-(G)parable-He-went- got-to-die-childless,that-his-brother
 20 and-spake! And-having-gone-and- is-to-have-got-to-take-his-wife,and-to-
 kept-a-close-watch-upon-Him-as-they have-got-to-raise-up-seed-to-be-repre-
 did-they-got-to-send-forth-spies,per- senting-his-brother;—very-well-then, 29
 sons-pretending-that-themselves-were seven-brothers-there-were; and-the
 honest-anxious-enquirers,in-order-that eldest-of-them-after-having-got-to-
 they-might-having-got-to-seize-hold- marry-as-he-did-a-wife-got-to-decease,
 of-His-speech,the-having-got-to-get- childless. And-got-to-marry-did-the 30
 Him-inside-the-jurisdiction-ward-and second-his-wife,and-HE-got-to-die,
 the-executive-of-the-governor-general, childless. And-the-third-got-to- 31
 21 And-they-got-to-put-a-question-to marry-her.—And-so-on,with-the-whole
 Him,saying,"Teacher,we-are-per- seven,who-got-to-leave-no-children
 suaded-that-thou-art-(G)orthodoxly and-to-die. But-at-last-got-to-die-did 32
 speaking-and-teaching, and-art-no- the-wife. In-the-resurrection-there- 33
 respecter-of-persons, BUT-instead-of fore-of-which-husband-of-them-is-she-
 that-built-upon-truth-the-way-of-God to-BE-wife,for-the-seven-were-

* The force of the Article we can fix here. When our Lord rode in upon the ass He was fulfilling that one of the typical passover lamb's by-laws which required that it should be "kept up" from the tenth to the fourteenth day of the month in sacred bondage, so that it was ready at any time that they should want to put their hand upon it. Our Lord kept about Jerusalem daily, ready for sacrifice when the Father willed it.

† For the force of the 'got' of the Aorist here, see note on ii. 1.

‡ Such the tone in which they emphasized the word "Cæsar's"—impatient at being asked so self-evident a question, and yet afraid of the use that might be made of their reply by so skillful a dialectician.

§ See Mark xii. 15—17.

legally - possessed - of her as-wife?"

34 And got-to-break-out-in-answer-did Jesus, and -to-say to - them, "The children of-this-present world-economy marry and-are-given-in-marriage,

35 but *those who* shall-have-got-to-be-accounted-worthy of the-true world-state, to-be-winning THAT-future one, and of-The Resurrection, the *organic one* from the-dead, neither marry, nor

36 are-given-in-marriage,for neither-to-bey-dying any more are-they-capable; for (G)angelic are-they, and children are-they of-GOD,—from-the fact-of-their-BEING The Resurrection's children.*

37 But that the dead are-in-existence ready-to-be-raised even Moses went-and-suggested upon-reference to the bush-scene, from his-calling-as-he-does the-Lord the-covenant 'God of-Abraam, and the-covenant God of-Isaak, and

38 the-covenant God of-Jacob,'—a-God however He-is not of - dead - people, BUT-just-of-living-ones, for the-whole-of-them to-HIM are - living - alive -

39 indeed." But some-leading men of-the scribes went - and - broke - in - and - addressed Him, and-said, "Teacher! Thou-didst-get-then-to-reply beauti-

40 fully!" But never-again were-they-venturing - upon questioning HIM about-anything. Got-to-say-however-did He suggestively†-unto them, "How-

41 can-they-be-saying that The Christ son of-David is? when David himself says in the-Book of-(G)Psalms, 'Got-

42 to-say did THE LORD to-the Lord of-me, 'Be-sitting at MY right-hand,

43 until I-shall-have-got-to-place the enemies-of-Thee as-a-foot-stool for-

44 Thy feet.' So-then David entitles Him 'Lord,'—and-so how-can He-be

45 his son?" But whilst-all the people were-listening, He-got-to-say to-His

46 disciples, "Keep - on - your - guard - against the scribes, those-at-least whose vanity - it-is to-be-transacting-daily-life-affairs in flowing-robcs, and love

* They are like Christ; - to-day hast Thou gotten Me' refers to our Lord's Resurrection; and so with all the 'Resurrection's children,' of which He is 'the firstborn amongst many brethren.'

† To encourage them to ask practical and honest questions about 'The Resurrection and The Life,' instead of speculative and deceitful ones.

‡ The *digito monstrari et dicier hic est*.

salutations-of-deference in-as public characters‡ the public-places, and the first - seats in - at Divine Service in the (G)synagogues, and the seats-of-honour in-as the real guests of the banquets;—those of them that are- 47 devouring the pensions of-poor widows, and - so for-decoying-appearance-sake spin-out their-public-prayers;—these-of them will-be-receiving-a-correspondingly-heavier sentence." XXI. But 1

having-got-to-look-up-as He did He-got-to-see them casting-in their offerings the treasury-of God ward,—rich-people. But He-got-to-see also a- 2 certain-respectable widow, poor, casting-in there a-couple-of (G)lepta;§ and 3 He-got-to-say, "As-a-matter-of-fact I-assure you that the poor widow there more-than the-whole-of them got-to-cast-in:—for every-one-of those 4 out-of their superabundance got-to-cast the offerings-of-God wards, she however out-of her extremity-of-want the-whole-of the livelihood of-which she-was-in-possession went-and-cast."

And as-certain - of His disciples 5 were-talking about the temple, how-that with fine stones and oblations it-has-been-beautified, He-got-to-say, "As for-these-fine things at-which ye- 6 are-looking-so, there-shall-be-coming days in which there-shall not be-left a-stone plumb-upon a-stone,—any-at-least - which shall not be-in-ruins." But they-got-to-question Him, saying, 7 "Teacher, when then shall all-this be?—and what-mighty portent is-to-be the sign-token when all-this is-on-the-eve-of coming-to-pass?" But He 8

got-to-say, "See-now and-escape having-got-to-be-led-astray; for many shall-be-coming presuming-upon MY Name, saying,|| 'I AM;' and the season-for it has-been-drawing-near, 9 keep therefore from having-got-to-go-off under their-leadership.¶ But ¶

§ About three-eighths of a farthing each "lepton."

|| Not necessarily in so many words, but constructively (2 Thess. ii. 1, 4.)

¶ It is important to remember always that if such prophecies as these were spoken for the benefit of those who heard them, they are written for the guidance of the Church in all ages of the world.

when ye shall have got to hear of wars and revolutions, ^mkeep from having got to be panic-struck; for it is absolutely necessary that such *things* should have got to come to be first of all, *but yet* not immediately—
 10 is the end." Then He proceeded to say to them, "There shall be rising race after race, and kingdom after
 11 kingdom; earthquakes too of a terrible kind throughout districts, and famines, and pestilences, there shall be,—terrific too also the portents from
 12 heaven, great, there shall be. Previous however to all this they shall be laying upon you *those heavy hands* of theirs and will be hunting you down,
 —handing you over (G) synagogues, and prisons wards, dragging you before kings and governors, for the
 13 sake of MY Name:—but it shall be opening-up opportunities to you *Gospel-witness* ward. Be-fixing it therefore *those hearts of yours* wards, to—
 14 refrain from premeditating what (G) apology ye shall have got to make; for I shall be endowing you *with* mouth and wisdom which not able to have gone and replied to nor to have got to withstand shall be the whole of *those in opposition* to you.
 16 But ye shall be betrayed moreover on the part of parents, and brethren, and relatives, and friends;—and they shall be putting to death some out of
 17 you. And there ye shall be the detested on the part of everybody on account of MY Name.*—And yet a hair out of your head shall not be
 19 permitted to have got to perish. In your meek fortitude have got to preserve complete command of your
 20 souls. But then when ye shall have got to see all engirdled on the part of military camps Jerusalem, then have got to know for certain that close at hand has been coming her
 21 desolating. Then let *those that are in Judæa itself* be fleeing away the mountains wards; and *those actually inside*

her be departing out of her; and *those in the provinces* ^mavoid entering her ward. Because days of vengeance ²² these are, for the having got to fulfil everything that has been written. (G) Woe however to those that are ²³ with child, and to those giving suck in those the days of it; for there shall be distress of an awful kind upon the land, and wrath from God upon *such a people as this*. And ²⁴ they shall be falling by the mouth of the sword, and shall be being led away into captivity the whole of the Gentile race nations wards. And there shall be Jerusalem being trodden down on the part of *different-gentile race nations*,—until then when filled up shall have got to be the appointed terms of salvation of the gentile races. And then there ²⁵ shall be being evidence tokens in the economy strata of Sun and Moon and Stars, and so upon the earth anguish of nations in *Revolutionary* extremities,—the Sea† resounding with its rolling,—men's hearts dying within ²⁶ them from terrorism and apprehension of the things coming upon the world.—Yes for the authority powers ordained of the heavens‡ shall be shaking to their fall. And, then, ²⁷ shall they see The Son of Man coming in the escort of Clouds,§ together with authority power and glory unbounded. But when beginning at this ²⁸ end are these things to be coming to be, have got to put well back|| and to lift up high *those your heads*, for that indeed *your¶* redemption release is drawing near." And He got to ²⁹ speak a (G) parable to them,—“Be just looking at the fig-tree now, and at the whole of the trees;—when ³⁰ they shall have got to break out into bud why now already, by merely looking at them, of your own selves realize that now the summer *actually* is close at hand. Similarly also ye, ³¹ when ye shall have got to see these bowed-down man! The English-speaking races are the most perfect exponents of Gospel principles, and their erect port and kingly carriage are a prophecy of a near consummation perfectionward of that which has made us so free and potent.
 ¶ Our Lord is speaking to representatives of Israel.

* CHRIST-ian.

† Democracy.

‡ Verse 25. “Sun,” etc.

§ The equivalent always in the language of symbolism for countless holy angelic intelligences.

|| How graphically exact this of the effects of Christian Civilization upon poor, crushed, and

- things coming-to-be, be-realizing how-
that close-at-hand *actually*-is The
32 Kingdom of-our covenant God. Verily
I-tell you that this generation-and-
race *shall*-not be-^upermitted-to-have-
got-to-pass-away until the-whole of-
33 this shall-have-got-to-be; the heaven
and the earth shall-be-passing-away,
but MY words *shall*-not be-^uper-
mitted to-have-got-to-pass-away.
34 Be-guarding-jealously however your-
selves, for-fear-that-heavily-*I sleep*
your Hearts-*shall have got to be* in
dissipation, and intemperance, and in
cares connected-with-the-things-of-
this-life, and-*so* all-unprepared upon
you shall-have-got-to-descend that
35 time:—for as a-snare shall-it-BE-
coming upon the-whole-of those sit-
ting-down-in *ease and comfort*, upon
36 the-face-of-the-whole earth. Be-
keeping-vigil therefore in-systematic
Church use of every season praying-
ever, so-that ye-may-have-got-to-be
privileged-to-have-got-to-csape the-
whole-of this *which* is-soon-to-be-
coming-to-pass, and to-have-got-to-
stand in-the-Presence-of The Son of-
Man!"
- 37 But there-He-was, in-the days in
His temple, teaching-systematically;
but during the nights He-used-to-go-
out and-lodge in-the-open-air* the
mount ward, *that called "of-olives."*
- 38 And the-whole-of the people were-
coming-at-dawn-of-day for instruction-
unto HIM, in-the *Service of His*
temple, to-be-listening-to HIM.

XXII. 1 But approaching-was the
Feast of -unleavened- bread which
2 is-called 'Pass-over.' And seeking-
for-were the chief-priests and the
scribes *just*-the agency-for-having-got-
rid-of HIM; for they-were-kept-in-
3 constant-fear-of the populace.—But
got-in gradual backsliding from piety-
to-enter-did Satan Judas ward who
was-surnamed Iscariote, *actually*-being
4 of the number of-The Twelve, and
he-went-and-departed and plotted-
with the chief-priests and *Levite*-cap-

* First, that they might not be able to find Him
at night either for assassination or arrest, and,
second, that no dear disciple should stand the
chance of compromise or hurt by His being arrested
at his house.

† Very rare for any but women.

tains the-best-way-to-have-got-to-get
Him into their-power. And they-got- 5
to-be-overjoyed, and to-make-a-bar-
gain him money-to-have-got-to-give;
—and he-went-and-entered-into-an- 6
agreement, and-then was-always-seek-
ing-now-for a-good-chance-of-having
got to hand-Him over-to-them when-
the people were out-of-the-way.

Got-to-come however-*did* the actual- 7
day-of-the unleavened-bread, in-the
course-of which-it-was-requisite-always-
for the Pass-over to-be-sacrificed.
And He-went-and-sent-forth Peter 8
and John, saying, "Have-got-to-go-
your-way-and-to-have-got-ready for-
us the Pass-over, that so-we-may-
have-got-to-eat-it." But they got-to- 9
say to-Him, "Where is-it-thy-wish
that-we-shall-have-got-to-get-it-
ready?" But He got-to-say-to-them, 10
"See-now upon-your having-got-to-
enter The City ward there-shall-be-
meeting you a-man† an-earthen-pit-
cher-of-water carrying; have-gone-
and-followed him-up the house ward
where he-enters-in.—And ye-shall-be 11
saying-to-the house-master-of-the
house, 'Says to-thee-*does our* Teacher,
'Where is the guest-chamber, where
the Pass-over-in-the-company-of My
disciples I-may-have-got-to-eat.' And 12
HE will-be-showing you a-room-some-
way-up-from-the-earth, large, already-
strewn-with sand,—THERE have-got-
to-get-it-ready. Having-got-to-de- 13
part they-got-to-experience-all just-as
He-had-been-telling them; and they-
got-to-get-ready the Pass-over.

And when it-got-to-be the hour, 14
He-went-and-lay-down-at table and
The Twelve Apostles associated-with
Him. And He-got-to-say *sympatheti-* 15
cally†-unto them, "*I-got-heartily* to de-
sire THIS the-most significant of any
Pass-over, to-have-got-to-eat along-
with you-all,—before its-realization by-
MY having-got-to-suffer-*Myself*. For 16
I-assure you that-never-again ^unever
shall-I-have-got-to-be in a position to-
eat of it, until-it is too late for-then

† Because they were (representing His Church)
'associated with' Him in His 'cup' and His
'baptism' and His 'hour,' to 'fill up that which
was behind (left over) of the sufferings of Christ
for (the benefit of) His Body the Church.'

it-will-have-got-to-be-antityped in the economy of The Kingdom of God." 17 And-then having-gone-and-taken-up-as He did, a-cup, He-got-to-give-thanks and to-say, "Have-got-to-take-and-receive this, and to-share-it amongst 18 yourselves, for I-assure you that I ^{shall}-abstain-from having-got-to-drink any-of the produce-of-the vine, until then-when The Kingdom of-God 19 shall-have-got-to-come." And-then having-got-to-take-as He did a-bread-loaf He-went-and-gave-thanks and-got-to-break-it-to-pieces, and-then to-give-it to-them, saying, "This-here is-sacramentally the Corpse of-Me,—the-ransom instead-of you being-given-as it is:—this-custum be-keeping-up 20 as MY memorial ward."—In-a-similar-way too as regards-the cup subsequent-to their-having-got-to-sup,—saying, "This the cup is-the NEW TESTAMENTARY-COVENANT in-organic oneness with the Blood of-Me,—the-ransom instead-of you being-outpoured- 21 to day as it is to be.—Why-yes-for only-look-now!—the hand of-him-who is-the-eternity-foreordained-agency-in-betraying ME along-with ME busily engaged as it is-upon the table!*" 22 Yes, The Son of-Man is-going-His-way in-accordance-with what has-been-predestined,—and-yet (G)woe to-the man, THAT PARTICULAR ONE, through whose -agency He - is - now- 23 being-betrayed."—And they went-and-set-to to-be-making-a-searching-enquiry to vindicate the honour of themselves, this, what-villain it could-possibly be from-amongst THEM who such a deed as-THIS is-about to-be-perpetrating. There-got-to-be however

also a-warm-discussion among them, this which-lucky one of-them seems-to have the best chance of-BEING greatest. But He got-to-say-to-them, "The 25 kings-of-the gentile-race-nations lord-it-well-always-over them, and those in-authority - over them 'Benefactors' are - called! YE however Oh - NOT 26 THUS!—BUT - rather let - the greater amongst you have-got-to-be as-if-the younger, and the leading-man as-if-he were the subaltern. For which is the 27 greater-man,—he reclining-at-table, or the subaltern-waiting-on him?—is not he reclining - at - table? I, however, here-I-am in the-midst of-you-all as-if the subaltern-serving,† But YE 28 are they who have-been-clinging-faithfully to ME in-sacred oneness with My-personal temptations;—and I am settling-upon each of-you,—even-as went-and-settled-upon ME-did MY Father,—a-kingdom, that ye-may-be 30 eating and drinking at that table of-MINE, in-the economy of that Kingdom of-MINE, and ye-shall-have-got-to-sit-upon (G)thrones, judging-royally the Twelve Tribes of Israel."—But 31 went-on-to-say-did the Lord, "Simon! Simon! behold Satan got-to-put-in-his-demand-respecting you-all, namely-his having-got-to-subject-you-to-a-winnowing LIKE The Corn-of-wheat;‡ I-myself however went-and-entered- 32 My-petition respecting thyself-personally, that that spirit-of-trust-in-Me of-thine might-be-kept-from forsaking-thee - entirely; and thou when thou-shalt-have-got-to-be-converted§ have-got-to - consolidate - in their trust thy brethren - of the circumcision." He 33 however got-to-say to-Him, "Lord!

* Up to here our Lord is speaking in confidence to (most likely) Peter, James, and John.

† If we go below the surface—and there alone it is we shall ever find premisses for forming right judgment in things—how honourable is the service of the servant and subaltern! Why are they in such inconvenient request, when the magnificently idle are left to amuse themselves? Because their services are so valuable. When therefore we are ordered about, and found fault with, and scantily remunerated, and have scarcely a moment left to us for ourselves, let us remember Him who vested Himself in the bath-towel, and 'took upon Himself the form of a servant,' in order that He might secure for Himself a position in which the sick and the sound would so value His services as to 'throng Him,' and often 'leave Him no leisure so much as to have his meals.'

‡ Verse 29 (parenthetical clause). Mark x. 38, 39.

§ Actually born, out of the (Judaistic) stage of ecclesiastical-uterine regeneration;—the finer the fetus the finer the man (1 Cor. xv. 8, 10). There is in some quarters in these days of impatience in every department of life and of godliness an ignorant haste in forcing souls into premature conversion, arising from the spiritual pride and self-conceit of persons who ought themselves to be at the feet of Jesus instead of self-ordained teachers of mysteries, neither the spirit nor the letter of which they understand. The consequences of this artificially heated spiritualism are abundant and patent in presumptuous despising of Church agencies, schisms, transcendentalism, and antinomianism.

why along-with Thee ready am-I even
 34 prison ward and death ward to-be-
 proceeding." But He-got-to-say, "I-
 do-assure thee, Peter, not ^{be}permitted
 to-be-crowding to-day-shall cock, before
 that thrice thou-shalt-be-denying that
 35 ^{ever}thou cared'st* to-have-been-having
 acquaintance-with ME-at all." And
 He-proceeded-to-say to them, "When
 I-went-and-sent you forth unprovided-
 with purse and provision-bag, and
 shoes, ye-^{never} got-to-lack anything-
 36 did you?" But they got-to-say,
 "NOTHING!" He-got-to-say there-
 fore unto-them, "BUT now he that-
 possesses a-purse let-him-have-gone-
 and-taken-it, and likewise a-provision-
 bag;—and he that is-^{destitute}of-one,
 let-him-have-got-to-sell his-very gar-
 37 ment and-all to-purchase a-sword.†
 For I-assure you that still that-which
 has-been-written must-necessarily have-
 got-to-be-finished‡ in MY-experience.
 —namely, 'And along-with outlaws
 did-He-get-to-be-reckoned.'—And, for-
 38 too-the-prophecies respecting ME ful-
 filment are-now-having." But they
 got-to-say, "Lord, see-now here-are
 some swords, two." But He got-to-
 say to-them, "That-is enough."
 39 And having-got-to-go-out-as He
 did He-went-and-proceeded, in-ac-
 cordance-with a-habit-of His, the
 mount-of-the olives ward; but there-
 got-to-follow Him also His disciples.
 40 But having-got-to-be upon the-
 familiar spot, He-got-to-say to-them,
 "Keep-on-praying-now, that ye may-
 41 ^{escape}having-got-to-enter-in temp-
 tation§ ward." And Himself got-to-
 be-withdrawn away-from them about
 a-stone's cast-off; and, having-gone-
 and-bent His knees, there-He-was-
 42 engaged-in-prayer,—saying—as He

* Full force of the subjective negative here.

† For keeping the peace. We use constables' staves, they required swords; and every man was a special constable *de facto*.

‡ John xix. 30—last words on the cross.

§ See xi. 1—4.

¶ To sweeten our Lord's experiences with the flavour of the order, intellect, refinement, morality, and associations of heaven.

¶ *Pari passu* with the bloody-sweat-ward working of the agony of soul.

** In the unendurable agony our Lord's human nature could no longer find relief from the inexperienced innocence and perfection of the angelic

kept on, "Father! if Thou-be-willing
 to-have-got-to-permit to-pass away the
 cup, such an one as-THIS away-from
 Me,—but-however ^{keep}-from MY
 will, BUT-rather let-that of-THINE
 have-got-to-be!" — But there-got-to 43
 be-seen by-Him an (G)angel,|| direct-
 from heaven imparting - physical-
 strength-to-Him-as he went on doing.¶
 And having-got-to-be in-the climax 44
 experiences of(G)agony, ever-more-and-
 more-in-tension He-went-on-praying.
 —But got-to-be-did His sweat little-
 less-than clots of blood going-on-
 dripping-down upon the ground.
 And having-got-to-rise from His 45
 praying, He-went-and-made for aid-
 unto His disciples,** and-got-to-find
 them sleeping to get-away from their
 grief. And He-got-to-say to-them, 46
 "WHY-erer are-ye-going-to-sleep?—
 have-gone-and-roused-you-up, and-
 then go-on-praying!—so that-ye may-
 47 ^{avoid}having-got-to-enter-in tempta-
 tion ward."—But while-He-was-yet
 in-the-act-of-speaking, lo, a-rabble,
 and he called Judas,—one of-The
 Twelve,—was-preceding-them; and
 he-got-to-approach Jesus-Himself to-
 have-got-to-kiss Him. But Jesus 48
 got-††-to-say to-him, "Judas!—with-
 a-KISS the Son-of-Man art-thou-be-
 traying?" But having-got-to-see-as 49
 did those round Him what-is-going-to-
 be, they-got-to-say to-Him, "Lord!
 are-we-now-to-be-smiting sword in-
 hand?" And actually-got-to-smite- 50
 did one-person one-of-the-chiefs¶ of
 them a-house-slave-of-the-high-priest,
 and got-to-take-off him his ear, the
 right. But got-to-break-in-did Jesus, 51
 and-to-say, "Be-suffering-it even up-
 to THIS!" And having-gone-and-just-
 given-it-a-touch-as He did his ear

comforter than when sorrow is culminating we can in the society of the noblest and most anxious to solace of children; we rush then to persons of great unrefinement, it only they have passed through something in kind like our fiery ordeal of suffering.

†† In this 'got' comes previous matter, as is so often the case; what came in here the other Evangelists record (1 Cor. xvi. 20).

¶ Luke with natural unconsciousness speaking of Peter as he himself had got to be personally acquainted with him in the Apostolic Church of after-times—a 'pillar.'

52 He-went-and-cured it.* But got-to-say-did Jesus to remonstrate-unto those coming upon Him,—chief-priests and Levitic-captains of the temple, and (c) presbyters,—“As-if down-upon a robber have-ye-issued-forth armed-
53 with swords and bludgeons?—there-whilst day-after day along-with you in the temple, ye never-went-and-stretched-out so much as-a-hand upon Me;—BUT-however THIS is your-own the-proper opportunity,—yes-and your authority-power-too is that of-the Darkness†-of Satan!”

54 But having gone and taken-Him into-custody-as they did then-they-went-and-dragged-Him-off and got-to-lead Him-in the high-priest's house ward. But there-was-Peter following
55 from-a-safe-distance. But having-got-to-light-a-fire-in-the-midst-of-the court-yard, and having-got-to-seat-themselves-together-round it, there-had-Peter been-seating-himself in the-

56 midst as if one-of-them. But having-got-to-see him-as did a-girl, one-in-particular,—sitting-as there he was with-his face-towards the fire-light-full on him,—and having-gone-and-given-a-good-stare-at him she-got-to-say, “Why-YES, this-fellow was-there
57 with-as belonging to-HIM!” But he went-and-denied-any-personal-know-ledge of Him, saying, “Madam! I-don't know Him-and don't want to.”‡

58 And a-little later-on-a-different-person having-got-to-see him, got-to-affirm, “Yes-and thou art one-of that-lot.” But Peter got-to-say,
59 “Man! § I-am not.” And after-the-interval-of about one hour, another-person, a-person-of some consequence was-asserting-most-positively, saying-as he was, “As a-matter-of-actual-fact now this-fellow along-with him really-was;—and, for-too, a-Galilaean
60 he-is.” But got-to-say-did Peter, “Man! I-don't even-know-about-what thou-art-talking!” And immediately, whilst-he-was yet-in-the-act-of-speak-

* So that the slave never knew it had been cut off—in the delirium of battle no unusual thing.

† John xiii. 27, 30.

‡ In the *tone*—(see verse 34).

§ This is the best translation, perhaps, of the Greek word, but it is a little nearer “Sir” than baldly “Mun,” just as in the feminine parallel

ing, got-to-set-to-crowding-did a-cock.—And-then having-gone-and-turned-61 round the Lord went-and-fixed-His eyes-upon|| Peter,—and-then got-to-call-to-mind-did Peter the-warning-word-of-the Lord, how He-got-to-say to-him, “Before a-cock shall-have-got-to-set-to-crowding thou-shalt-have-gone-and-denied-personal knowledge of ME thrice-over.” And having-got-to-go-62 out outside-as Peter-did he-went-and-wept bitterly.

And the men who were-keeping-63 hold-of Jesus went-on-mocking Him, knockiug-Him-about-as they were. And having-got-to-cover-up-His eyes, 64 they-kept-on-striking His face, and-then asking-Him-each-of-them the question, saying, “Have-got-to-(c) prophesy!—which-of thy subjects is-it-now that went-and-hit thee?” And-65 all sorts of-other-things-in-abundance foully-insulting-Him were-they-going on-saying unto-and about Him.

And when it-got-to-be day a meeting 66 of-the (c) Presbytery of-The People got-to-be-convened,—chief-priests too as-well-as scribes,—and they-got-to-lead Him their Council ward, saying, “If THOU art-really The Christ, have-67 got-to-tell us.” But He-got-to-say to-them, “Even-if you I-did-go-and-tell, ye would-refuse-to-have-got-to-repose-your-trust-on-Me; but even-if 68 too I-shall-be-examining-you ye would-refuse-to-have-got-to-answer ME, or to-have-gone-and-dissolved-your meeting.¶—From this present shall-69 there-be The Son-of-Man sitting** on-the-right-hand-of-the-power-of-GOD,”—got-to-say however-then did 70 the-whole-of-them, “THOU, then, art-thou-really The Son-of-GOD?” But He plainly-unto them did-get-to-affirm, “Yourselves are-saying-what is so—even-that I AM.” But they got-to-71 say, “What further need have-we-for witnesses-evidence?—for ourselves got-to-be-listeners from the mouth-of-himself-straight!”—

“Lady” (as translated in this Work) ought to be a little more in the direction of “Woman.”

|| xxii. 32.

¶ In horror and terror at being before your Judge.

** Though I stand here—presiding over a Policy erected upon your ruins.

XXIII. 1 And-then having-got-to-rise-from-session-as *did* the whole-body of-them, they-got-to-lead Him-
 2 off to Pilate-himself. But-then got-to fall-to-did they-to-be-laying-charges-against Him, saying, "This-fellow, here we-got-to-find turning the nation-off into rebellion, and trying-to-hinder-them from to-Cæsar GIVING* as we are taxes, saying that HIMSELF, 3 Christ, is - legitimately king." But Pilate got-to-examine Him, saying, "Thou, art-thou-really 'the king of the Jews'?" But He went-and-broke-out-in-answer-to him-and-affirmed, "Thou art-saying-what is so." But Pilate got-to-say point 4 blank-unto the chief-priests and the crowds, "I-can-find nothing criminal in this man-here." But they were-growing-more-and-more-violent, saying, "There-he-is-stirring-up-into-excitement the nation by-his-teaching throughout entire Judæa-here, having-got-to-make-his-beginning-as he did right away-from Galilee there-on-on-up-to us-here." But Pilate having-got-to-hear-the word 'Galilee,' got-to-ask-the-question, whether "the person is a-Galilean." But having-got-to-ascertain that out-from Herod's jurisdiction He-is, he-got-to-send Him-off for judgment-onto Herod,—being also himself in Jerusalem during THOSE† days. But-as for Herod having-got-to-see Jesus, he-got-to-be-delighted exceedingly; — for there - he - was, wanting for ever-so-long-to-have-got-to-get-a-sight-of Him, on-account-of his hearing so-much about Him;—and he-was-in-hopes-too of-having-got-to-see some - extraordinary sign - token under His-auspices being-done. But 9 he-kept-on-examining Him in questions tending-that-way:—but He got to

* They conceded the point of paying regular 'tax' to Cæsar; for the word they use here (in the Greek) is the very same used of a Jew at Rome paying tax (Rom. xiii. 6). They as good as say, "We are paying 'census,' not in the sense of the 'tribute' wrung from a conquered people, but in the sense of 'taxes' as citizens of the Roman empire." It ran up at last into their plainly saying, 'We have no king but Cæsar.'

† The "got to" pregnant with the whole examination as preserved in St. John's Gospel.

‡ Pass-over tide—Israel's two kings in Jerusalem together at that epoch, the one the legiti-

mate no response to-his-overtures. But 10 there - had - been - standing the chief-priests and the scribes fiercely accusing of-Him. But having-gone-and-manifested-his-contempt-for-Him-as-did He-rod vulgarly one-with his life-guards,—and after-having-gone-and-mocked-Him he-went-and-dressed Him-up in a-splendid robe,§ and-sent Him-back again to-Pilate. But got-into-being 12 friends-did both this Pilate and that Herod on such-a-day-as that one-with another—for their-previous-state-was-that-of being in-systematically-manifested enmity between - from jealous tenaciousness each-of-his-own-prerogative.

But Pilate having-got-to-call-together-as he did the chief-priests and the principal-men and the people, got-to-say 14 decisively-unto them, "Ye-got-to-bring-before me this person here, as-if he were one-turning-away the people from their-allegiance to Cæsar; and see-now I-personally in your presence having-got-to-go-as I did-into-his-case got-to-find nothing-whatever in this person-here-of-a-criminal-nature, as-respects-those-charges which ye-are-alleging against him:—BUT-what is far 15 more neither-did HEROD,|| for I-went-and-referred you for settlement-onto him, and, just-look!¶ — well-for-nothing-of-a-capital-nature has-he-been-dealt-with. After-having-gone-and-chastised him, then, I-mean-to-be-setting-him-free."—But he - was - under 17 the necessity - always of-setting-free for-them at Feast-tide some-ONE.—But 18 they-got-to-cry-out-as-one-body, saying-as they kept on, "Be-hoisting** this-fellow, but have-got-to-set-free for-us Bar-abbas."—A-villain-who there-was 19 that on-account-of-a-riot, one-specially bad, which - got-to-take-place political product of her own ripe apostasy selfishness embodied, the Other God in-the-flesh, and "God is LOVE."

§ The reply acted in sardonic raillery was, "Oh dear yes, I acknowledge his claims and actually myself provide robes and regalia for his enthronization."

|| The Romanizer that he is—and yet too your own king, and a Jew.

¶ At the ridiculous fright he is—Herod would not have made merry with a dangerous political agitator, and he understands Jewish politics.

** Their 'slang' for 'Crucify.'

20 *cally* in the City, and murder, had-
 been-flung into prison.—Once-again,
 therefore, Pilate got-to-shout-to-them,
 being-anxious *to-have-got-to-set-Jesus*
 21 free. But they set-to-to-be-drowning-
 his-voice, going-on-criying, "Have-got-
 to-crucify-him! Have-got-to-crucify
 22 him!" He, however,—a-third-time,—
 got-to-say *indignantly*-unto them,
 "Yes-but-for *WHAT-adequate* crime did-
 this-man go-and-commit?—nothing-to-
 be-punished-with-DEATH did-I-get-to-
 find in him!—after-having-gone-and-
 chastised him, then, I-shall-set-him-
 23 free."—But they-had-been-bearing-
 down-upon-him-all the time with-loud
 out-cries,demanding-as-they-kept-on-that
 He should-have-got-to-be-crucified.—
 And carrying-the-day-were the out-
 cries of-themselves, and of-the chief-
 24 priests. But Pilate went-on-signify-
 ing* -an -assenting -judgment,—that-
 their demand had-got-to-be-conceded.
 25 But he-did-get-to-set-free him that-
 for riot and murder had-been-cast into
 prison,—the-one-whom they-were-de-
 manding; but Jesus he-went-and-
 handed-over-to-the-fate they-willed-for
 26 Him. And as they-got-to-lead Him-
 away having-got-to-lay-hold-of Simon
 a-well-to-do-farmer-a-Cyrenian-com-
 ing off farm-toil, they-went-and-lifted-
 upon him His cross, to-be-carrying-it
 27 behind Jesus-Himself. But there-
 was-following Him a-great body-of-the
 populace, and of-women; which-last
 were-wailing-dreadfully, and bemoan-
 28 ing Him. Having-got-to-turn-round,
 however, affectionately-towards them
 Jesus got-to-say "Daughters of-Jeru-
 salem! *refrain-from* weeping over
 ME;—but over yourselves be-weeping,

and over your children. Because, lo, 29
 coming-are days in which they-shall-
 be-saying, 'Blessedly-fortunate the
 barren-ones, and the wombs which
 never got-to-bear, and the breasts
 which never got-to-give-suck.' Then 30
 setting-to-shall-they-be to-be-saying
 to-the mountains, 'Have-got-to-fall-
 down upon us!' and to-the hills,
 'Have-gone-and-covered-us-up!' Be- 31
 cause, if in-burning timber with-the-
 sap-of human kindness-in-it such things
 as-THIS they-are-perpetrating, in-burn-
 ing the DRY WHAT-horrors shall-have-
 come-to-be?† Led however-were 32
 being also others, two, criminals, co-
 criminals-with Him to-have-got-to-be-
 executed. And-so when they-got-to- 33
 get-away-from-the city, up-upon the
 spot which-is-called 'Skull-place,' there
 they-went-and-crucified Him, and the
 criminals,—the-one off His right, but
 the-other off His left-hand. But Jesus 34
 kept-on-saying 'Father! have-got-
 to-forgive them;—for they-have not
 the-least-idea WHAT-folly and sin they-
 are-perpetrating!' But dividing-into-
 parts His raiment, they-got-to-cast
 lots. And there-had-been-standing the 35
 populace staring;—but there-too were-
 the rulers sneering-away, going-on-
 saying, "Other-people he-did-undoubt-
 edly-go-and-save,—let-him-have-got-
 to-save himself;—if such a fellow-as-
 THIS§ is The Christ, The (G)Elect of-
 God!" But there-were the military- 36
 guard too fooling Him, coming-up and
 (G)proffering Him sour-wine, and 37
 saying-as they kept on, "Since thou
 art|| 'The king-of-the Jews' have-
 gone-and-saved thine-own-self!"¶—
 For there-was, too, a-placard written- 38

* He had shouted himself hoarse, and they kept on making that peculiarly pandæmoniac uproar which a mob determined to have its own way, in spite of reason or humanity, does, so that it was only by making signs that he could signal his acquiescence.

† In the siege of Jerusalem, and the whole subsequent experiences of 'dry' snarling, grumbling, wrong-headed, bitterly jealous, foully slandering and 'blackguarding,' contrary-tempered, devilishly selfish and (towards the world outside their own idolized home traditions) of all that is human 'dry,' Israel.

‡ After due chastisement.

§ The capitals mark the emphasis of scorn, as they looked at Jesus, and others did so, at the

idea of so supremely contemptible a figure as that—judging 'by sight'—being the Messiah, whom their proud fancy had imagined would be the most romantic of deliverers, infinitely more dramatically brave than David, splendid than Solomon, and fit to be the climax of their line of kings.—UNSELFISHNESS was enthroned on the Cross, and SELFISHNESS was reigning below.

|| 'According to that placard over thy cross.'

¶ With a fallen world, that it is more blessed to receive than to give is axiomatic, and in his 'religion' it is that this axiom of apostate man is tempted, pedestaled, worshipped and glorified. And in proportion to the purity of the Church is the peril of the corresponding subtlety and

out-as it had been up-over Him, in Greek, Roman, and Hebrew* characters,—‘This is The King of The Jews.’
 39 But one of the criminals that-got-to-be-hanged-up kept-on-(G)blaspheming Him, saying, “Since thou ART† The Christ, *why have-gone-and-saved thyself*,—and *us-too, mind!*” But having-gone-and-broken-out-as *did the now-different-minded-one* he-kept-on-rebuking him-saying-as *he was*, ‘No terror hast THOU-of GOD?—because in *such-a-penalty as THIS involved-thou-art?*—and we indeed righteously; for *things-richly-deserved-in-return-for the-things we-went-and-perpetrated are-we-receiving*;—but nothing inhuman-did THIS-man ever-go-and-perpetrate;”—and-then he-kept-on-saying-to-Jesus- *Himself*,—“Have-got-to-remember me, Lord, when thou-shalt-have-got-to-come-in-presiding over that
 43 ‘kingdom’ of-Thine!”‡ And-got-to-say to-him-did Jesus, “Verily, I-do-assure thee, TO-DAY in-company-with ME shalt-thou-be-there in-as a mem-

therefore triumph of religious selfishness. To hear Christians—and that, too of the most transcendental piety—talk of themselves and others of the living and the dead, one would imagine that Christ died to sublime instead of just destroy selfishness—the root of all the ‘fruit-works of the devil.’

* Pagan Rome has corrupted the worship, pagan Greece the theology, and apostate Israel the morals, of Christianity; at least this has been the characteristic influence of each,—directly by their personal leavening, or indirectly by their arts and literature.

† See note || p. 147.

‡ Of which our Lord went on preaching so earnestly to them both.

§ They were crucified in a garden—(G)‘paradises’—by the side of a road. For eighteen hundred years the hearts of the faithful have yearned to know what the Paradise is into which their dear departed have gone, and with the economy of which themselves must be familiar ere long. So crudely superstitious is even the most boasted enlightened Christianity, that few would combat the belief that if Lazarus or Paul had returned to tell what they saw most mysterious revelations would have been made as to ‘the other world.’ All this is childish. They might only have been able to speak of the non-essentials, or if they told more it might be very disappointing. The more character is looked upon as the essential of heaven, the more safe will be all our (natural) surmisings. We have a clue to the mystery in the Paradise of the old creation: it was a place of *moral training*, under God’s own Fatherly eye; God came person-

ber of the (G)paradise§-of God.” But 41 it-was about the sixth hour, and darkness got-to-steal over the entire land, up-to the ninth hour;—and-then darkened-completely-got-to-be-did the sun, 45 and rent-in-twain-the vail-of-the temple, down-the-middle—even having-gone-and-cried-out-as Jesus-did with-a-loud voice He-got|-to-say, “Father! THY Hands wards it is that-I-am-now-entrusting the spirit of Me!”—And-then having-got-to-say this He-went-and-breathed-it-forth. But 47 having-got-to-see-as *did the centurion what got-to-take-place* he-went-and-glorified God, saying, “For-a-fact this person *here was-really* righteous.” And 48 the-whole-of-those having-got-to-collect in-crowds, upon *such-a-spectacle-as THIS*,—gazing-as *they were-at what got-to-take-place*,||—going-on-beating-their-breasts were-returning. But there- 49 had-been-standing the-whole-of the people-He-knew at-some-distance-from Him, and women *those who went-and-followed-together-after Him*

ally every evening and directly instructed His children; they had moral tests, and in one of them failed. The Paradise of the new creation will doubtless be found by us at death to be the same essentially. Whatever the drapery matters little, the important part is *that we shall be, perhaps thrown off the axis of our present consciousness, parenthetically, and re-trained in moral character, de novo*, from the first, by God Himself in the Person of Christ Jesus, in a system supplementary to the searching discipline of the present state; and yet, perhaps, in some way in idea still in it and subject to its sanctions. Antinomianism is the characteristic of the present dispensation: men think that if they pay God (what by tariff is fixed for us as) His due, sacramentally, or sentimentally, they may live as they list. This has to be rectified in the best—even in the members of ‘The Bride.’ ‘Hell’ is in chapter xvi. 23 introduced as part of Paradise—the penal part. Suffering is not unkindness, but love, and as used by Omniscient Love, can mould the most refractory natures to *obedience*, and in numberless cases to preparedness for the lower discipline of first stage of Paradise;—which may not be quite so free from stern Parental methods as vain vapouring religionists imagine, in their silly ideals. One thief went into the one, the other into the other.

|| After saying more than this.

¶ A slight reaction at this stage took place, preparing for the old enthusiasm out of which the populace had been cozened to return and start the Apostles.

right-from Galilee *itself*,—looking-on-
 50 at *all-this-as the women were*. And lo!
 a-man by-name Joseph, a-councillor
 being-*as he was*, a-man benevolent and
 51 righteous,—*such a man as this* had not
 been-*as councillor* lending-himself to-
 that counsel and to-that line-of-conduct
 of-theirs,—from Arimathæa a-city of-
 the Jews; one-who was-on-the-con-
 stant-look-out-for the kingdom of-
 52 God;—*Well- this - personage* having-
 gone - and - applied - to - Pilate *himself*
 went-and-put-him-in-a-claim-for the
 53 Corpse of-Jesus. And-then *having as*
he did got to take-it down it he-went-
 and-*expensively* - wrapped-round - and-
 round-in-(G)Scinde^c-linen, and-then de-
 posited it in-the honourable obsequies of
 a-sepulchre, rock-hewn,—where no-
 54 body else *had-ever* been-lying. And
 it-was the-day-of 'preparation,' and-
before they had done the (G)sabbath's
 holy-light-was-shining-upon-them.

55 But the women who-went-and-fol-
 lowed *so-faithfully-as*-that they-had-
 been-coming-with Him out-of Galilee,
 got-to-see the sepulchre, and how
 56 His Corpse got-to-be-disposed. But
 having-got-to-return-*as they did* they-
 got-to-get-ready (G)aromatics and (G)
 myrrh;—and upon-the (G)sabbath-
 day-*itself* indeed they-did-go-from
 principle and-abstain-from action, in-
 obedience - to - the - commandment—

1 XXIV. but upon the first-day-of-the
 week, *at-the-very*-birth-of-dawn, they-
 went-and-came *sharp*-upon the sepul-
 chre, bringing-*as they were* what they-
 got-to-get-ready, (G)aromatics; and
 2 some other-women to help at the em-
 balming-with them. But they-got-to-
 find the stone rolled-away-*as it had*
 3 *been* from the sepulchre;—and upon-
 having-got-to-go-in *they did*-not get-
 to-find the Corpse of-The Lord, Jesus.
 4 And so-it-got-to-be-that in-the *midst*
of the fact of their being-much-dis-
 tressed about this,—yes lo! two men
 got-suddenly-to-stand-by them in-their
 5 usual robes all-gleaming-with-light-*as*
they kept on. But whilst-terrified as
 they-got-to-be, and crouching-*as there*
 they were with their faces the ground
 ward, they-got-to-say *rallyingly*-unto

them, "WHY-ever are-ye-seeking-for
 the living amongst the dead?—He-is
 not here, BUT - *really* did-get-to-be- 6
 raised;—have - *just* - got-to-remember-
 now how He-got-to-tell you, whilst
 still-*as ye were in-your home* of Galilee,
 saying, 'It-is-absolutely-necessary-for 7
 The Son of-Man to-have-got-to-be-
 betrayed the hands wards of-wicked
 human-beings, and to-have-got-to-be-
 crucified, and the third day-to-have-
 gone-and-risen.'"—And-then they-did- 8
 get-to-remember *those mysterious* utter-
 ances of-His.—And having-got-to-re- 9
 turn from the sepulchre they-went-
 and-fully-reported the-whole-of this
 to-The Eleven, and to-all the rest-of-
 them.—There - was the Magdaléné 10
 Mary, and Joanna, Mary James's-
 mother, and the rest-of the women come
 to embalm-with them *who were*-telling
 as their message-unto The Apostles
 all-this. And got to rise-before their 11
 imaginations just-like a-fairy-tale-did
 THEIR narrations;—and they-were-
 giving-no-credit to - THEM - *whatever*.
 But Peter having-got-to-rise did-go- 12
 and-run *sharp*-upon the sepulchre,
 and having-got-to-stoop sees the linen-
 cloths lying-*there* all-by-themselves;
 and-then he-went-and-left, *selfishly* on-
 his-own-account wondering - *all the*
 time-*as he was*-at the turn-things-had-
 been-taking.

And note-this, †two disciples from- 13
 among them had-been going-on-their-
 way on THIS, the-*very* day, a-hamlet
 ward sixty (G)stadia† off-from Jeru-
 salem, named Emmaus! And there- 14
 they were-deep-in-conversation sym-
 pathetically *selfish* on-their-own-ac-
 count about all these-things-that-had-
 been-happening. And so-it-got-to- 15
 be in-the fact of their being-deep-in-
 converse and trying-to-puzzle-it-out,
 that-Jesus Himself having-got-to-get-
 quite-close-*as He did* was-going-along-
 quite one-with them. But the eyes of 16
 them were-being-held so as to-^mkeep
 them-from-having-got-to-recognize
 Him. But He-got-to-say *interestedly*- 17
 unto them, "WHAT - *mysterious* re-
 marks are THESE,-*pray*, which ye-are-
 interchanging-unto-to comfort§ one-

§ Our Lord uses intentionally the same
 pronoun as in verse 14.

^c Cambrie from Scinde in India—our Scinde.

† John xvi. 32.

‡ A stadium—the eighth of a mile.

another, whilst-walking-along,—and are-too, so-wretchedly-miserable-looking?" But went-and-broke-out-in-reply-did the one named Kleopas and-got-to-say unto-in *surprised directness* Him, "Thou! all-by-thyself* art-thou-dwelling-at Jerusalem, and-so never didst-get-to-know anything about what got-to-be-transpiring in-the-place in these-same-eventful days?" And He-got-to-say to-them, "WHAT-things do ye mean?" But-then the-two got-to-say to-Him, "Why dear me all-the-astounding things about Jesus, the Nazorene-one, He-who got-to-come-to-be a-(G)prophet endowed-with-power in deed and in word before our covenant God, and the-whole-of His People;—how too got-to-deliver Him-over did those chief-priests and those rulers of-ours the-punishment ward of-death, and-went-and-crucified Him.—WE however, were-amongst those who were-hoping-all along that THIS really-is He who is-going-to-be-redeeming God's Israel.—But too—why by the bye—curiously in harmony-with all these-transactions, to-day makes THIS 'the-third day'† from-the-time when all-this got-to-
 22 take-place:—BUT aye-and-too moreover some-women some-we know well got-to-startle us, having-got-to-be-as they did dawn-visitors at the sepulchre; and-then, having-"missed-somewhat
 23 having-got-to-find the corpse of-Him, they-went-and-came, saying also-to substantiate it all that-a-vision of-(G) angels they-had-been-gazing-at, who
 24 say that-He is-living-still. And-so away-went-and-made-did certain-of the chiefs of-those of-our-Party up-to-the sepulchre; and they-really did-get-to-find-it-to-be just-as even our women got-to-say—HIM however they did-not
 25 get-to-see." And-then HE got-to-say chidingly-unto them, "(G)O! thoughtless-ones, and heavy-in-your heart-to-be-trusting upon all those-promises-which our (G)prophets got-to-speak!
 26 Was it-not imperative-always-on The

Christ to-have-got-to-suffer, and-so to-have-got-to-enter-in-that which is-HIS glory ward?"—And-then having-gone-and-taken-as He did-His-starting-point from-the symbolism of Moses, and-from-the utterances of the-whole-of the (G)prophets, there-He-was-carefully-explaining-to-them in-organic-
 27 oneness with the-whole-of His inspired Scriptures all about HIMSELF. And they-got-to-draw-near the hamlet ward where they-were-going;—and there-HE was-making-a-great-show-of proceeding-on-His-way further-on;—and-then there-they-were-using-gentle-
 28 compulsion-with Him, saying, "O-do-have-gone-and-come-and-stopped as guest-along-with us, because nice and conveniently-toward evening it-is-now, and the day has-now-been-as-good-as-gone." And-so He-did-get-to-go-in for His having-got-to-stay with-as agreeing-with-them-about Jesus.‡ And so-it-got-to-be-that in-
 29 as if a part of His having-got-to-recline as their guest along-with-them, having-gone-and-taken-up-as He did the bread-of the meal He-went-and-asked-the blessing, and having-got-to-break-it-up there-He-was-giving-it-out to-THEM!§—But their eyes got-
 30 then-to-be-opened, and they-got-to-recognize Him—and HE-Himself-physically got-to-become invisible from their-organs of sight. And got-to-say-
 31 did-they in sympathy one-to-the-other, "There now-all-a-burning was not the-very heart of-us, all-the-time He-went-on-discoursing to-us along the road, and as He-was-opening-up-for-us the Scripture-quotations-about Himself."—And-so having-gone-and-risen-up-
 32 as they did that-same (G)hour, they-went-and-returned Jerusalem ward; and-there got-to-find-that-The Eleven had-been-called-together, and those associated Ministerially-with-them, saying-as they were, "Raised-got-to-
 33 be-did-the Lord in-very-deed, and actually-went-and-appeared-to-Simon." And-then THEY were-detail-
 34 35

* So absolutely shut out from what is the talk of the entire City amongst Jews, and Gentiles, even.

† Quoting our Lord's prophecy.

‡ Force of the proposition.

§ What our Lord would—nay must—do at

every board in a Christian land—and any other, for that matter,—from the grandest to the lowliest, we are but stewards, and tenants-at-will,—supposing He condescended to grace it with His Presence, as here at Emmaus.

ing the *things which happened to them* along the road, and how He-got-to-be-recognized by-them on-*His act of*
 36 breaking *their bread*.—But *all this* whilst-relating Jesus Himself got-to-stand-there in their midst, and says to-them, "Peaceful-tranquillity to-
 37 you!" But having-got-to-be-terrified and awe-struck as-they-got-to-be there-they-were-under-the-impression that-they-were-gazing-at-a-ghost!
 38 And He-got-to-say-to-them, "Why-*ever* have-ye-been-all-scared?—and whence-arises it that doubts are-springing-up in those hearts of-yours?
 39 —*well*-have-got-to-look-at these hands of-Mine, and these feet of-Mine, because *My-own-self* I really-AM!—*well then*-have-gone-and-handled Me and to-have-got-to-see-that way; because a-ghost flesh and bones does-not possess,—as ye-are-eye-witnesses
 40 that-I do-possess!" And having-got-to-say this, He-went-and-exhibited to-them *His* hands, and *His* feet.
 41 But as-now-on the other hand not-trusting-were they from-very joy, and full-of-wonder, He-got-to-say to-them, 'Have-ye-got-a-bit-of-some-
 42 thing eatable about-the-place?' But they got-to-help Him to-a-piece-of-fish, broiled, and-then after it some of-
 43 a-honey comb;—and having-gone-and-taken-it-as He did, in-their
 44 presence He-went-and-ate. But-then He-got-to-say-to-them, "THESE-are the truths which I-got-to-discourse-of so pertinaciously-unto you whilst-still Ministerially associated-with you as-I-used-to-be, how-that 'It-is-absolutely-necessary-that got-to-be-filled-shall-have the-whole-of what
 45 The (G)Psalms, about ME!" Then

* CHRIST-ianity.

† The force of the preposition is that the Ascension officially was from the city of Jerusalem,

went-and-opened-did-He of them *their* mind-and-will, for-them to-be-understanding connectedly the Scripture-quotations. And-then He-got- 46 to-say-to-them, "THUS-by God's Spirit it-has-been-written, and-so THUS-in His Providence it-was-incumbent-upon The Christ-to-have-gone-and-suffered, and to-have-risen from-amongst the-dead the third day. And that-there-should-have-got-to-be 47 preached upon-the strength of His Name* change-of-heart-and-forgiveness of-sinful-wrong-doings,—the-whole-of the gentile-race-nations-wards,—the-beginning-having-got-as must-be-to-be-made from Jerusalem-as your centre. But YE are (G)martyr- 48 witnesses of-THESE-present facts. And, 49 now-mark-Me I-personally am-about to-be-sending-forth My-covenanted-promise from-My Father in power-upon you;—do-ye however have-gone-and-sat-still in-now as residents-of-the City until then-when ye-shall-have-got-to-be-invested-with power from-out-of on-High."—But-then He- 50 went-and-lead-them-out, outside, just-up-to† Bethany ward:—and-then having-gone-and-raised-as He did those nail-marked hands-of-His He went and gave-them His-blessing; and so-it-got-to-be-that in-organic 51 oneness with that the-act-of-His blessing them, He-went-and-moved-off away from them, and there He was-being-borne-upwards the heaven-of the angels ward. 'And they, after- 52 having-gone-and-solemnly-worshipped HIM, got-to-return Jerusalem ward with joy great-indeed. And there- 53 they-were the-whole-time in-the Services of the temple praising and blessing our Covenant GOD.‡

because Bethany was merely a suburb and practically part of the Holy City.

‡ Narrative resumed, Acts i. 1.

JOHN.

- I. 1 In *organic oneness* with the beginning there was THE (G)LOGOS-*wisdom*;—and THE (G)LOGOS-*wisdom* was there in *communion*-with GOD;—and God* was-essentially ever
- 2 THE (G) LOGOS-*wisdom*;—there- THIS-Being was in-organic oneness with the beginning in communion-with
- 3 GOD;—everything through-the- agency-of-HIM got-to-come-into-existence, and apart-from HIM got-to-come-into-existence not-so-much-as one-single-thing, which ever-has-been-coming-into-existence. — *Eternally energizing* in THIS-Being Life was-essentially, and The Life was-essentially
- 4 the light-of-human-kind; and the light woven-in-the-consciousness-of the darkness keeps-on-shining;—and the darkness it got-to-detect not.
- 5 It-got-to-be-that a-human-being has-been-sent-forth from-as his source
- 6 GOD,—his name John;—this-man got-to-come (G)martyr-witness ward, in-order-that he-might-have-got-to-bear-witness about God's Light, in-order-that every-body† might-have-got-to-put-his-trust-in-God thanks to him.
- 7 That mortal was not That-Solar‡ Light, BUT - Lunar in-order-that he-might-have-got-to-bear-witness about God's
- 8 Light; § That Light essentially- was

* An adjective.

† Luke iii. 21.

‡ See note on Matt. ii. 2. (Mal. iv. 2. 1 Cor. xv. 41.)

§ The one office of a moon is to be bearing witness to its sun, rendered ever present by "the faithful witness in heaven."

|| With star-light knowledge of God-in-Christ.

¶ (G) Cosmos.

** CHRIST-ianity.

†† Male and female, in coition.

‡‡ The verb 'to be' here is not the one for essential being (see Introduction, p. 26), but the one for non-essential being. Is not this most solemnly suggestive in connection with the vague traditional doctrine of 'The Incarnation'? If, in any sense, GOD could be essentially Incarnate, the other verb for 'to be' would surely have been used which predicates what is essential of its subject,—as it is when GOD revealed Himself to us as 'I AM.' If The Incarnation of God be true, it is Revealed in God's World, and we must believe it, how mysterious or apparently para-

The Genuine uncreated-light.—The-which is-enlightening || every single human-being that-comes the material-world-ward.¶ There-in-the whole 10 economy of the world He-always-was, and the world through-the-agency of HIM got-to-come-into-existence, and the world Him did-not get-to-know;—His-own-covenant-interests wards 11 He-got-to-come and His-own-covenant people HIM did-not get-to-welcome;—but whosoever did-get-to-welcome 12 HIM, He got-to vouchsafe-to-them the-gift-of power-right offspring-of-GOD to-have-got-to-be,—to-those who are putting their-trust The Name** of-HIM ward:—who not generated-out- 13 of bloods,†† nor out-of will-and plan of-the-flesh, nor out-of the-will-and-plan-of-a-husband, BUT-so far from that out-of GOD got-to-be-born. And 14 God's (G)LOGOS-wisdom-of-a-fleshly-nature got-to-become,‡‡ and got§§ to tabernacle-bodily in-organic oneness with us-men;—and we got-to-be privileged-to-gaze-upon that transcendent-dignity of-His-own-with our own eyes, a-transcendent-dignity as-in its manifestation of-The Only-child-born from-as his source The Father, full-as He is of-the free-gift-of The Holy Spirit and so of-truthfulness. John bears-witness 15

doxical so ever it may seem to our finite intellect; but the point to be settled is, whether it is Revealed. The strictly Inductive rendering of the verb here is against it, and John is writing 'scientifically' here—as we should phrase it now. Nor does the philosophy of the question give us much help, for, reasoning, *a priori*, how can GOD be both Finite and Infinite at one and the same time, and, since 'flesh' is undoubtedly Finite and GOD Infinite, a GOD INCARNATE must be a GOD of Whom the finite fleshly nature and the Infinite Divine Nature are co-extensive—which seems absurd. How could GOD, in the AWFUL ENTIRETY of HIS BEING, in any way, descend into, and remain for months in the sacred receptacle of even the B.V. Mary's finite human womb (ii. 4)? That GOD is, so far as GOD could be, Virgin-born, and so present in a human form, by organic and everlasting oneness, tabernacled, not 'maisoned,' is plainly Revealed in 'The Man CHRIST, Jesus,' IMMANUEL 'God organically with us-men,' and this verse discriminatingly proves. §§ Apoc. xxi. 3.

in his witness about HIM, and has been-crying, saying-as there he was, "THIS was *The Being-of-whom I-got-to-say, He coming chronologically-AFTER me-as He is has-in reality-been-always-being BEFORE me,—because prior-to* 16 *me He-was-there for ever.—And out-of the-overflowing-abysmal-fountain of HIS-being WE THE-WHOLE-human-race of us got-in the New Creation-to-be-recipients, and free-gift-of the Holy Spirit corresponding-to free-gift-im-* 17 *proved.* Because The Law parenthetically-through-the-agency-of-Moses got-to-be-given,—the free gift-of the Holy Spirit Dispensationally, and-so His truthfulness through-the-Agency* 18 *of-Jesus Christ got-to-be, GOD no-one has-been-seeing ever-at-any-time; —His only-begotten Son, He whose-status-is The Bosom-of-The Father ward, That-official-Personage got-to-be-His-Interpreter." And to-the-same-effect is-essentially the witness of-John when the Jews went-and-sent-a-deputation composed-of priests and (g)levites out-from Jerusalem, in-order-that they-might-have-got-to-examine him, "THOU, WHAT-divine-agent art-thou?" And he-went-and-made-a-plain-statement, and used-no-prevarication, and his-plain-statement-got-to-be, "I am-essentially not The* 21 *Christ." And-then they got-to-ask-him the-question, "WHAT-Divine-agent then?—(g)Elias art thou?" And he-says, "I-am not." "The (g)Prophet'-of Moses art thou?" And he-got-to-break-out-in-answer, "No." They-got-to-say therefore to-him, "WHAT-ever nondescript person art-thou? that-so an-answer we-may-have-got-to-give to-those having-got-to-send us;—what art-thou-to-be-saying about thyself?"* 23 *He-got-to-affirm,— "I-myself-am 'a voice-of-one-crying-in-the-economy-of the desert, 'Have-got-to-level all of you His road for-The-Lord!'—just-as got-to-say-did (g)Esaia's His (g)pro-*

phet." And those that-had-been-sent 24 *were-of-the (g)Pharisee-sect, and they got-to-ask-him the-question and-to-say-to-him, "WHY-ever then art-thou-(g)baptizing if thou art not The Christ, nor (g)Elias, nor 'The Prophet'?" Got-to-break-out-in-answer-to them-* 26 *did John, and-to-say, "I am-(g)baptizing in-the sacramental symbol of water, in-the-midst however of-you there-has-been-standing One-whom ye do-not Know; HE it-is Who 'coming* 27 *AFTER me-though He does is-He-who has-really-been-always-being BEFORE me,'—of WHOM I am-not fit that-even I-should-have-got-to-defile-by-loosing the straps-of-His sandals!" All-this* 28 *got-to-take-place in-official oneness with (g)Bethania beyond the Jordan, where there was John engaged-in-(g)baptizing.* 29 *On-the morrow-morning he-looks-upon Jesus-Himself coming-as there He was towards-to address him, and says, "Lo! The Lamb-of-our covenant God, He bearing-away THE SIN† of-the world! THIS is-He about WHOM* 30 *I got-to-say,—'After me there-is-coming a-Man,—ONE WHO before me ever-has-been-being, because prior-to me He-was-there for ever.' And-I* 31 *had-not been-recognizing HIM, but-still in-order-that He-might-have-got-to-be-openly-shewn to-God's Israel, on this-account got-to-come-did I in-the sacramental symbol of water (g)baptizing-us I do." And-then got-to-bear-his-testimony-did John, saying, "An-eye-witness-have-I-now-been-of The Spirit-of God descending-as there He was like a-dove out-from heaven, and He-got-to-rest brooding-upon HIM. And-I-myself-too had-never* 33 *been-recognizing HIM, BUT-that He who went-and-sent me to-be-(g)baptizing in-the sacramental symbol of water, That-Being-to-me got-to-say, 'Upon whomsoever thou-shalt-have-got-to-see-with-thine-own-eyes The Spirit descending, and resting brood-*

* See note on Matt. ii. 2. The Holy Spirit, from the first, on through the accident of all 'Dispensations,' was—and of course could alone be—the active source of all that is Godlike (and so human) in man; Pentecost was but the noonward brightness of the day-light of the Revelation of God in Christ to man—and so to 'the creature' the universe over.

† "Sinful-wrong-doing," the genus of which all other sins are the species (see Introduction) Ungodliness, leaving God out of our thoughts, plans, confidence, fear and love, and thus making a non-entity of the Absolute Origin Substance and End of all creatures—all other 'sins' are but fruit on the tree that has this root-sin.

- ingly-over HIM, THIS-Being is *He who is-(G) baptizing in-organic oneness*
 34 *with spirit, HOLY*-spirit.* And-so, now I-have-been-seeing and bearing-public-testimony-too, that THIS-Being is-essentially The Son of-our GOD."
 55 On-the next-day again there had-John been-standing, and two out-of
 36 his disciples ;—and having-got-to-look-upon Jesus-as he did as-He-was-walk-ing-along, he-says, "*Lo! The† Lamb*
 37 *of-our covenant God!*" And got-to-hear him-did the two disciples whilst-speaking-thus, and-so got-to-become-
 38 followers- of Jesus- *Himself.* But having-got-to-turn-as did Jesus, and to-see-the-sight-of them following,
 39 He-says-to-them, "For-what-ever are-ye-searching?" But they got-to-say-to-Him, "(G)Rabbi,"—which-word is-called when-translated, 'Teacher,'—
 40 "where art-thou-lodging?" Says-He to-them, "Be-coming and seeing-for yourselves." They-got-to-go and-so did-get-to-see where He-is-lodging ;—and along-with Him did they-get-to-stop-too for-the-rest of THAT-centful day;—for-it was about the-tenth hour.
 41 There-was Andrew, the brother of-Simon Peter, one of the two that got-to-hear from-as the source John and-then-got-to-become-a-follower-of HIM.
 42 Find-does this first-one his-own brother Simon, and says to-him, "We-have-actually-been-the-discoverers-of THE MESSIAH!"§—which-word is,
 43 when-translated, 'The Christ.' And he-got-to-introduce him as disciple-unto Jesus:—but having got to regard-him steadfastly Jesus then-got-to-say, "Thou art Simon the son of-Jonas;—
 44 thou shalt-be-called '(G)Keephas'" —which-word is translated-always 'Peter.'||
 44 On-the-morrow Jesus got-to-wish-to-have-got-to-go-out-of Judea Galilee

ward ;—and He-lights-upon Philip, and says to-him, "Be-a-follower-of ME"—but Philip was a native-of 45 Bethsaida of the city of-Andrew and of-Peter. Lights upon (G)Nathanaël- 46 does Philip, and says to-him, "Of-Him-of-whom went-and-wrote-only-did Moses in-mere foretelling in The Law, and-did the (G)prophets, we-have-actually-been-the-actual-discoverers !—Jesus, the son of-Joseph—Him from Nazareth." And went-and- 47 said to-him-did Nathanael, "Out-from (G)NAZARETH can-there-possibly so-great-a-thing-as that ideally unselfishly-benevolent-thing be?" Says to-him-does Philip, "Well-be-coming and examining-for thyself." Got-to-see Na- 48 thanael-did Jesus coming-as there he was towards-to address Himself, and says about him, "Look there!—genuinely an (G)Israelite, in-the character of whom DECEITFULNESS[at any rate there-is none!" Says Na- 49 thanael to him, "Whence-possibly me doest-thou-know?" Got-to-break-out-in-answer-did Jesus and to-say to-him, "Previously to Philip's having-got-to-accost thee, whilst-there under the fig-tree*-as-there-thou-wast I went-and-saw thee." Went-and-broke-out-in-answer- 50 did Nathanael and says to-Him, "Rabbi! THOU ART-undoubtedly The Son of-our covenant God!—THOU ART-legitimately The King of-Israel!" Got- 51 to-break-out-in-answer-did Jesus and to-say to-him, "Because I-got-to-say to-thee, 'I-went-and-saw thee underneath the fig-tree,' art-thou-trusting-in-Me?—greater-wonders-than such as- 52 THESE shalt-thou-be-seeing!"—And He-goes-on-to-say to-him—"Verily, verily, I-assure you-all from hence-forward††ye-shall-be-seeing-with-the-outward-eye their heaven opened-as it now has been, and the (G)angels of-God }

* I.e., unlike evil spirits—not enough to be 'spiritual', Satan is that—baptism was a rite too of the pagan 'mysteries.'

† The antitypical, not the Sacramental. As they were all up at Jerusalem—Peter, etc.—it would seem as if it was Passover-tide. If so John's pointing to our Lord as 'The Lamb' would have all the deeper meaning.

‡ The first one of Jesus's disciples.

§ Speaking as Columbus would have of America and a New World.

|| (G)Petros, a regular Greek adjective from the noun (G)Petra (the word used for rock itself in Matt. vii. 24, Rom. ix. 33, and in 1 Peter ii. 8). Peter means 'a piece off a rock,' or (more exactly) a 'rocky' man, woman, or thing,—hard, heavy, reliable. (See Matt. xvi. 18, note.)

* The Jewish characteristic sin.

** Trees used for privacy and coolness—in prayer and meditation.

†† As part of 'The Bride, The Lamb's Wife,' after 'the manifestation of the Sons of God.'

ascending and descending in *Providential attendance* upon The Son of Man.*

II. 1. And† on-that *His* third-day-in Galilee a-wedding got-to-take-place in-as the public event of (G)Kana of-Galilee, and there-was the mother of-Jesus there; but got-to-be-invited too-did Jesus and His disciples the wedding ward:—and-consequently having-got-to-run-short-as did the-(G)wine, says the mother of-Jesus significantly-unto Him, “(G)WINE‡ they-do-not possess!” Says to-her does Jesus, “WHAT-in-kind is there in common between-thee and ME, madam?—not-yet due-is that (G) hour of-MY-death!”§ Says His mother to the attendants, “WHAT-extraordinary thing *sover* perchance he-may-be-saying to-you, mind and-have-got-to-do-it.” But there-were-in their place there water-jars, of-stone, six, ready-for-use-as they were in-accordance-with the-system of ceremonial-washings of the Jews,—capable-as they were-of holding each-one two or three thirteen-gallon-measures. Says to-them-does Jesus, “Have-got-to-fill the water-jars with water.” And-so they-did-get-to-fill them, right-up. And-then He-says to-them, “Have-gone-and-drawn-out-some, now, and be-now-carrying-it-to-the feast-master.” And-so they went-and-carried-some. But as-soon-as-ever the feast-master did-get-to-taste-him the water that-had-be-come (G)wine,—and he-had-been-knowing nothing about whence it-comes, but the attendants had-been-knowing, they who had-been-drawing the water-themselves out of the well,—he-shouts-out-to the bridegroom does-the feast-master, and says to-him, “People generally put-forward first-of-all their fine (G)wine, and-then when folks-have-got-to-be-drunk, why-then the inferior-sort;—THOU, however,

hast-been-keeping-snug the fine wine until from-now!” THIS went-and-worked-did Jesus as-the inauguration of-*His* miracle-system, and it was-in-publicly in connection with (G)Kana of-Galilee;—and-thus got-to-reveal-in-allegory that|| which is-the-peculiar cause for glorying on-His-part,—and got-to-repose-their-trust in Him-did His-own disciples.

Subsequently-to this He-got-to-go-12 down Kapernaum ward, Himself, and His mother,¶ and the-half brothers of-Himself, and His disciples, and there-He-got-to-take-up-His-abode,—but-only-for-a-few days.

And close there-was The Pass-over 13 of-the-Jews, and-so went-and-ascended Jerusalem ward-did Jesus. And He-14 got-to-find in-as-a regular trade in the temple parties selling-as they were oxen, and sheep, and doves,—and the bankers sitting-as usual. And having-got-to-15 construct a-whip out-of their own-rush-ropes, the-whole-of-them He-went-and-drove-out out-of *His* temple, the sheep too and the oxen; and-as for the bankers there-He-was-pouring-out their coin, and their banks He-went-and-tumbled-over. And to-those 16 who-were-selling the doves He-went-and-said, “Have-gone-and-taken such things as-these away-from-HERE, keep-from turning The House of-MY Father into-a-house-of-traffic.” Got-17 to-call-to-mind-did His disciples, how-that it-has-been-written, “My (G)zeal for-*THY* House-is-already-eating ME** up-in sacrifice!”—Went-and-broke-in 18 therefore-did the Jews and got-to-say to-Him, “WHAT-adequate sign-token art-thou-producing-as authority, to-US, because thou-art-acting THUS?” Got-19 to-break-out-in-reply-did Jesus and to-say to-them, “Have-got-to-dissolve This Temple-here, and in-as three days-work I-will-Raise-it.” Got-to-20

In the Millennium, when on their thrones over Israel.

† No accident (verse 11), but a logical sequence in the allegorical parable of history that this “and” introduces The Daughter of Man—“The Lamb’s wife” (verses 4, i. 36; iii. 20).

‡ Luke xxii. 20; 1 Cor. xi. 25, 26. ‘The blood of the grape.’

§ xvii. 1 (Exodus vii. 20, Moses’s first public miracle)—“that hour of My death for which

thou didst only provide the ‘body prepared’” (Heb. x. 5).

|| “Jesus”—“Saviour”—saving by His blood, and changing the water of the carnal into the wine of the Holy Spiritual nature.

¶ Joseph dead?—xix. 20, 27.

** These sacrifices which ye are buying and selling (Mark xiv. 11) are only types of My Sacrifice.

say-did the Jews therefore, "Forty years and six it-got-to-take-to-build 'THIS temple-*here*,' and THOU! 'in three days' wilt-thou-be-'raising it'?"

21 HE, however, was-speaking-*all the time* about 'The Temple' of-His-own

22 'Body.' When therefore He-got-to-be-raised-from-among the-dead got-to-call-to-mind-did His disciples that THIS He-was-in the habit of-saying;—and they-got-then to-intelligently-trust-in-belief the Scripture-quotation and its harmony with-the truth which Jesus used-to-speak-of.

23 But whilst He-was-in-making His-head-quarters for a time at Jerusalem, during the Pass-over in-Ministering during the feast, many got-to-put-their-trust-in His Name, being-eye-witnesses of His miracle-tokens which He-kept on-work-

24 ing. But for-His-part Jesus did-not go-and-trust Himself to-them; on-account-of His knowing-as He does everybody, and-so that He-used-to-be-under no necessity that any-one-human or Divine should-have-got-to-tell Him anything-about His human-creatures, for He-himself was-well-enough-aware-ever WHAT-deceitfulness there-was-ever in-the threefold organic nature of the mankind-Himself made.

III. 1. But there-used-to-be-a-person off-the (g)pharisee-sect, (g)Nikodemus his name, a-magistrate-of-the Jews;—
2 this-person got-to-come for consultation-*unto Him at-night*, and got-to-say-to-Him, "(g)Rabbi, we-know that from-as the Source God thou-hast-been-coming a-Teacher; for no-one such-miracle-signs-as-those-of thine can-possibly be-working,—those-which-
3 now thou art-working,—unless there-be God along-with him." Got-to-

break-out-in-answer-did Jesus and to-say to-him, "Verily, verily, I-do-assure thee, unless a-person-even though a Doctor of Divinity* shall-have-got†-to-actually-come to new-Birth from-above, he-cannot-possibly have-got-to-the-power-of-vision-in The Kingdom-of-your covenant GOD-at all." Says for-unpuzzling-*unto Him-* 4 does Nikodemus, "How-ever is-it-at-all-possible-for a-human-being-to-have-got-to-be-born being-an-old-man?

—he-cannot-possibly the womb-of-his mother ward a-second-time have-got-to-enter-in-can he, and-so have-got-to-be-born?" Got-to-break-out-in-
5 answer-did Jesus, "Verily, verily, I-do-assure thee, except a-person-however learned shall-have-got-to-reach-birth born-of water and born-of-Spirit-as well, he-cannot-possibly have-got-to-

enter The Kingdom-of-God ward.—That which has-been-born out-of the flesh-of man is flesh; and that which has-been-born out-of The Spirit-of God is-essentially spirit. "Keep-from
6 having-got-still-to-wonder because I-got-to-say-to-thee—It-is-absolutely-necessary for you-Jews‡-to-have-got-to-actually-come to new-Birth from-above.

The-sacramental symbol of breath-spirit-of-wind§ wherever it-wills breathes-ever,—aye-and the sound of-it thou-does-hear,—BUT-yet thou-knowest not whence it-is-coming and whither it-is-bound-away;—anti-
7 typically-so is-it-with every-one who has-been-generated out-of The Spirit. Got-to-break-out-in-answer-did Niko-

demus and to-say-to-Him, "How-possibly CAN all-THIS-process have-got-to-be?" Got-to-break-out-in-answer- 10 did Jesus and to-say-to-him, "THOU!

speech and intelligence of the second stage of the spiritual genesis."

† There are three ways in which our Lord's physiology of the life of God organically in man applies to His covenant Church objectively and Dispensationally. (1) To the Jewish Church; it was at the first stage of uterine life. (2) The Pentecostal Church; it was at the second stage, the climax of which answers to 'quickening' in the sacramental symbol. (3) The Millennial Church; when all will be new-born at once, on hearing the Gospel preached, Satan being away, and the preaching being with Millennial power,—of intellect, conscience, and heart.

§ xx. 22; Acts ii. 2.

* There is a kind but searching humour in all this treatment by The Master of Israel of this well-intentioned but ponderous divine. Such natures are piqued only out of their patronizing matter-of-fact assumption of academico-ecclesiastical omniscience by a sub-acid style and a semi-consciousness that they are being made rather less of than they think of themselves.

† The scientific power of the Aorist exemplified well here—all the embryotic unborn life of a soul is in this "got" (see Introduction, p. 24). The "born," too, is emphatic—i.e., not "except a man be alive," but "except he shall have got to be born into the spiritual sight individuality

speech and intelligence of the second stage of the spiritual genesis."

art-thou God's TEACHER of His Israel,* and yet knowest nothing about such elementary typical truths as THESE?

- 11 Verily, verily, I do assure thee, that about what we know well WE† are not speaking in Sacramental Theology and about what we have been actually seeing we are bearing witness;—and yet this witness of OURS ye of Israel
12 are not accepting. If of the sacramental-upon-earth-truths‡ of the mystery I got-to-speak to-you, and ye are not trusting-in-Me; how-possibly supposing I did get-to-speak to-you nakedly of the heavenly-Births,§ will ye be trusting-in-Me?—And no-one has ever been ascending God's Heaven ward, except The Being who out-from God's Heaven got-to-descend.—The Son of-Man, who is-always in God's
14 Heaven.—And moreover just as Moses got-to-lift-up-on-high the serpent in the desert-economy thus got-to-have-been-lifted-up-on-high must-of-necessity-be The Son of-Man; in-order-that every-one who is-trusting-in Him ward not only may have-escaped perishing, BUT-so far from that may-be-possessing
16 life eternal. For so did-God get-to-give effect to His-Divine-LOVE-for the world as-that His own Son,—the only-Child,—He-went-and-gave-as-a-gift, in-order-that every-one who is-trusting-in Him ward not only-may have got-to-escape perishing, BUT-moreover may-be-possessing life eternal.
17 For God did-not go-and-send-forth That His-own Son the world ward with-the-intention-of judging the world-at present, BUT-so far from that to-the-end-that saved might-the world have-got-to-be through-the-instrumentality of-Him. He who is-trusting-in Him ward is-not condemned; but he who refuses-to-be-trusting has-already-by an act of his spirit been-condemned,—namely of having-been-refusing trust-in The Name ward of-the-only-begotten Son

of-God.—But HERE is the condemnation, that The Light has-been-coming the world ward, and that-got-to-idolatrously-LOVE-did mankind The Darkness not|| The Light, for morally-corrupt were-of-them the deeds. For every-one who is-doing what-is-criminal hates-always The Light, and never comes unto-to use The Light, in-order-that he may-escape having-got-to-be-convicted-of those deeds of-his. But he who is-practising the truthfulness-of God does-come for aid-unto His Light, in-order-that those his deeds may-have-got-to-be-manifested, that in-organic-oneness with GOD it-is they-have-been-practised."

Subsequently - to all - this got-to come-did Jesus and His disciples the Judæan territory ward, and there along-with them He got-to-spend-some-time, and was-busy-(G)baptizing. —But there-was John (G)baptizing too, in (G)Ænon near (G)Salem, because there-was plenty-of water there. —And there-they-were-coming-up and being-(G)baptized. For not-yet was it that-John had-been-thrown the prison ward. There-got-to-spring-up, therefore, a-controversy on-the-part-of the disciples of-John with the Jews RESPECTING moral-PURIFICATION. And they-got-to-come unto-to consult John-himself and got-to - say to - him, "(G)Rabbi! he-who was along-with thee-there-on-the-other-side of Jordan, to-whom thou hast-been-bearing-witness, only-see-now this-man is-(G)baptizing, and-now all-of-them are going as disciples-unto HIM!"¶ Got-to-break out-in-answer-did John and to-say, "A-man cannot-possibly be-arrogating anything-to himself, unless it-have-been-a-gift-given him out-from the heaven. Ye yourselves are-my witnesses that I-went-and-said, 'I am not The Christ, BUT-only that I-have-been-sent-forth as pioneer-before Him.' —He that-is-in-possession-of The Bride 29

* See, for the full force of our Lord's censure, Introduction, p. 15.

† The Father and Myself and through Our Spirit My disciples—Christianity.

‡ From analogy, or parable,—here of the unborn and the born, stages of "Christ in you," i.e. Regeneration and New-birth.

§ See the Epistles generally.

|| See note on Luke xviii. 14 for adverbial force of the Greek here.

¶ The most faithful servants and ministers of Christ in every dispensation of the Church have had to pass through this—perhaps the most character-testing—stage and crisis of their personal probation and Ministerial singleness of eye to nothing but the glory of God.

is *The-Bridegroom*; but the Friend of-The Bridegroom, *who* has-been-standing and listening-to Him is-re-joining joyfully on-account-of the Voice-of-The Bridegroom,—this-same therefore my-own-peculiar joy has-been-fulfilled. THAT-Being must go-on-increasing, but I getting-less-and-less. *He* that from-above comes above every-creature is-essentially;—*he* that is out-from the earth is out-from the earth, and out-from the earth makes-utterances - sacramentally;—*yes*—HE out-from God's Heaven coming above all-creatures is-indeed;—and what He-has-been-seeing-in *His Heaven* and He-got-to-hear-commissioned as *The Christ* to-that He-is-bearing-witness, and-yet THAT-which is the characteristic of *HIS witness no-one receives,—one who did-get-to-welcome HIS witness went-and-added-his-own-humble-seal-to the Covenant that GOD true is-essentially. For *He* whom God went-and-sent-forth the naked-fluent-utterances of-God speaks;—for our covenant God never (G)metes-out-in doles the-gift-He-gives-of *His Spirit*.—The Father Divinely-LOVES The Son, and everything has-He-been-giving-over-in-organic oneness with HIS hand. —*He* who-is-trusting-obediently-in The Son ward is-now-in-actual-possession-of life eternal; but *he* who-is-disobeying-in-mistrust The Son-of God will-never be-seeing life, † BUT-so far from that the wrath-of-our covenant God is-abiding-still penalty-upon him."

IV. 1. As therefore The Lord got-to-know-how-that got-to-receive-information-did tho (G)pharisees that, "Jesus more disciples-even is-making-now and (G)baptizing than John," ‡ though-to be exact, Jesus Himself-personally used-not to-(G)baptize n'r His disciples-for Him. — He-got-to-quit Judæa and returned again Galilee ward. 4 But imperatively-necessary - was-it that-He - should - be - going right-5 through Samaria. He-arrives there-

fore a city-of-Samaria ward called Sychar, hard-by the piece-of-land which got-to-make-a-present-did Jacob to-Joseph his son. But there-6 was there Jacob's well. Jesus Himself, therefore, fatigued-as He had been from His journey, was-sitting-down accordingly upon the well. It-was about the sixth hour. § There-comes 7 a-woman a native-of Samaria to-have-got-to-draw some-water. Says to-her does Jesus, "Have-got-to-oblige me with-a-drink." — For His disciples had-8 been-going-away the city-itself ward, for-the-purpose-of having-got-to-purchase provisions.—Says therefore the 9 woman to-Him, the Samaritan, "How-ever is it that thou, Jew as-thou-art-evidently, in a friendly way-from me to-have-got-to-drink art-asking being-as-I-evidently-am-a-thorough-Samaritan woman?" — for never do-Jews use-utensils-in-common-with Samaritans—got-to-break-out-in answer-did Jesus 10 and to-say to-her, "If thou-hadst-only-been-knowing-about The free-gift-of-God, and WHAT-Being-it-is-Who is-now-saying to thee, 'Have-got-to-oblige ME with-a-drink,' thou perhaps hadst-got-to-ask HIM,—and He-have-got-to-give thee Water that-is-Alive." Says to-Him does-the 11 woman, "My-lord!—but-then-if I did thou-hast nothing-with thee to-draw-the water-in, and the well-itself is such-a-way-down;—from-what-spring-now dost-thou-get that-'live' water?—THOU art-not a-greater-man-art thou 12 than that father-of-us, Jacob?—he-who got to make-us a-present-of the well, and-even himself out-from it-went-and-drank, and those his sons, and that his cattle?" Got-to-break-13 out-in-answer-did Jesus and to-say to-her, "Every-one-whoever they were or are that-drinks of this water will-be-getting-thirsty again; but whose-ever 14 will-only have-got-to Drink some-of the Water which I shall-be-giving-as-a-gift to-him, will-be-kept-from having-

* 'Conversion' (v. 11), the actual birth of the soul (iii. 1-21; Luke xxii. 32).

† 'John-the-baptizer' abundantly vindicates his own exemption from the 'no one' of verse 32. He speaks like 'John-the-divine.'

‡ And yet the whole of the populace went after John.

§ Noon.

¶ He that 'knew what was in man' knew that the best way to rivet this wild woman's attention upon spiritual truth was first of all to startle her imagination with a paradox, preparatory to startling her conscience by conviction of sin.

got-to-Thirst for ever-and-ever; BUT—*then the Secret is here the Water which I-will-be-giving to-him shall-be-getting-to-be organically-in him a-Fountain of-Water springing-as it does ever-*
 15 *life eternal ward.*" Says *half amused* unto Him—*does the woman*, "My-lord! —have got to make-me a-present-of such-water as-this, that-so I may be—
 16 *kept-from thirsting, and-moreover* "from coming all-the-way-up-here to-be-drawing-for-other people!" — Says to-her—*does Jesus*, "Just-go-away and-have-gone-and-invited thy husband-here, and-then have-got-to-come here-
 17 *again.*" Got-to-break-out-in-answer—did the woman and to-say, "A-husband I do not own." Says to-her—*does Jesus*, "Neatly didst-thou-go-and-put-
 18 it,—‘HUSBAND I do-not own’!—for, five husbands thou-didst-get-to-own, —and the present-one that-thou-ownest is not THY husband-at all! —THIS-time thou-hast-been-speaking the-truth-at
 19 *any rate!*" Says to-Him—*does the woman*, "My-lord! —I-see-now that a-
 20 (G)prophet thou art.—Now*-OUR forefathers in this mountain that-one† there got-to-worship; and YE-for your part-always-say that in Jerusalem is the-right place where it-is-absolutely-
 21 necessary to-be-worshipping?" Says to-her—*does Jesus*, "Madam, have-got-to-trust Me, that coming-now-is the time when neither in the economy of that mountain-there—no-nor-yet in-the economy of Jerusalem—shall-ye-be-
 22 worshipping The Father-at all. YE† do-worship, but-WHAT, ye do-not know; now-WE worship, WHAT, we-do-know; —because the-covenanted Salvation out-from the Jews is-undoubtedly.
 23 BUT-this is all childish, for§ coming-is the time,—aye-and now is-come!—when the genuine worshippers shall—

Sharp change in tone and matter to take the 'prophet' off the scent of her private affairs and interest him in objective religion—she would rather stir up his bigotry than be further searched in conscience and life.

† Mount Gerizim, full in view.

‡ Ye—Samaritans (2 Kings xvii. 24, etc.; Ezra iv. 1-4)

§ Too much care cannot be exercised in marking inductively, in such a language as Greek, the tones of spoken words, where the speakers are Orientals, and what is spoken generally "out of the abundance of the heart"—(e.g.) how

be-worshipping The Father in-organic oneness with His-Spirit, and-so His-truthfulness-as a substantive transaction;—and, for-too, it is-just-such-as-
 THESE that-The Father is-now-seeking-for as-the worshippers-of HIM;—Spirit is-GOD. and-so those who-are- 24 worshipping Him must-of-necessity in-organic oneness with His Spirit, and-so His-truthfulness worship." Says 25 to-Him *does the woman*, "I-'do-know'-at any rate that a-Messias is-coming,—He called 'CHRIST,'—WHEN-now HE shall-have-got-to-come, He-will-be-telling us about-EVERYTHING." Says 26 to-her—*does Jesus*, "I AM—He, I-who am-now-talking to-thee."¶ And, at 27 this-stage, there-got-to-come His disciples, and there-they-were-wondering that along-with a-WOMAN** He-is-conversing! No-one for-all-that got-to-say-to her, "What dost-thou-want?" or-to Him, "What-secrets art-thou-conversing-about-along-with HER?" Went-and - intentionally†† left therefore- 28 *did the woman—there her water-pitcher; —and she got-to-go-away the city ward, and says-to-the people*, "Come- 29 along! —have-got-to-come-and-see a-person, one-who went-and-told me everything that-ever I-got-to-do-in my whole life! —THIS is The Christ, is it-not?"—They-got-to-go-out out-from 30 the city, and there-they-were-coming unto-to consult Him. In the correspond- 31 ing-interval there were-the disciples begging-of Him, saying-as they kept on, "(G)Rabbi! do-be-eating." But He 32 got-to-say to-them, "I Food have-to-have-got-to-Eat, of-which YE now-know nothing." They - were - say- 33 ing therefore-were the disciples with sympathetic greedy reference to-one another, "¶Nobody went-and-brought him-already anything nice-to-have-redolent of impatient contempt the expressive Greek strong "but" here, pushing aside all worship but that kind which was so present and prominent to our Lord's Omniscient ken, and heart.

¶ Whenever our Lord uses this phrase in this solemn way it means "I AM," although perhaps not to the understanding of the hearers, who merely understand it in its ordinary grammatical sense of "I am [he]."

¶ Mark xvi. 9.

** Gal. iii. 28.

†† There is a blessed significance in this 'therefore.'

gone-and-eaten-before we came-did
 34 they?*" Says to them-does Jesus,
 "This 'Food' of-MINE is, that I may-
 be-realizing the will-and plan of-Him
 that-went-and-sent Me, and that I-
 may-have-got-to-finish† for-Him His
 35 work.‡—Are-not ye saying that it is
 still a-four-months'-interval, and-then
 the harvest is-coming?—look-there!—
 I-tell you, have-got-to-raise-from eat-
 ing and drinking those eyes of-yours,
 and have-got-to-look-at the Fields!—
 because white they-actually-are help-
 36 fully - towards Harvest, already.§—
 Aye-and he that-Reaps-in it receives
 Wages-too, and he-Garners Fruit-too
 life eternal ward; in-order-that too
 he that-is-Sowing may-be-rejoicing
 with-the-same joy as he that-is-to-be-
 37 Reaping.—For in this-Gospel toil is
 the saying peculiarly-true, 'One is the
 Sower-of what another is-the Reaper.'
 38 —I-for instance got to send-YOU forth
 to-be-Reaping that-on-which YE have-
 not been-toiling;—others have-been-
 toiling, and-now ye that their toil ward
 39 have-been-entering-into." But out-
 from the city, that-one even, many got-
 to-trust-in Him ward of-the Samaritans,
 on-account-of the report of-the
 woman bearing - witness, "He-went-
 and-told me everything that-ever I-
 40 got-to-do." When therefore they got-
 to-come-for consultation-unto Him-did
 the Samaritans, they-were-begging-of
 Him to - have-got-to-make-a-stay
 amongst them; and-so stay-He-did-
 41 get-to there two days. And-then
 many more got-to-trust-in-Him on-
 42 account-of His-own word;—aye and
 to-the woman they-kept-saying-one
 after another, "No-longer on-account-
 of that thy talking are-we-trusting-
 now; for we-ourselves have-been-
 listening;—and we-know that This is
 of-a-truth The Saviour of-the world,
 —'THE CHRIST.'"

* Verse 27.

† Last word on the Cross.

‡ Here the crowds of Samaritans appear in sight, dressed in white, looking like ripe wheat swayed by the wind.

§ "For the white linen is the righteousness of saints,"—and some of those very Samaritans have become "whiter than snow" through the preaching of Jesus and His Apostles. Their presence was a sign of trust, in an elementary degree, and of the childlike kind by which we are saved.

But subsequently-to those-two days 43
 He-got-to-go-out from-thence, and to-
 depart-Galilee ward;—for Jesus Him- 44
 self got -to-notice-His-own-illustrat-
 ing-of the truth, 'A-(c)prophet as a
 reformer-in his own father-land|| never
 gets -any-credit.' When, for-that- 45
 reason, He-got -to-go Galilee ward,
 got-to-welcome Him-to them did the
 Galilæans; of-everything having-
 been-as they-were-eye-witnesses which
 He-got-to-do-in -whilst making His
 head-quarters Jerusalem in-Minister-
 ing during The Feast¶;—for THEY
 too did-get-to-go The Feast ward.

Got-to-come therefore again -did 46
 Jesus Kana ward of-Galilee,—there-
 where He-got-to-make the water (c)
 wine. And there-used-to-be-a-dis-
 tinguished courtier, of-whom his son
 was-lying-sick, in-their home Kaper-
 naum.—This-person having-got-to- 47
 hear-tell that Jesus is-arrived out of
 Judæa Galilee ward, went-and-made
 unto-to ask aid from Him, and was-
 begging-of-Him that He-would-have-
 got-to-come-down, and to-cure his-
 dear son;—for there-he-was-on-the-
 very-verge of-dying. Got-to-say tenta- 48
 tively-unto him-did Jesus therefore,
 "Unless miracle-tokens**and-portents
 ye-shall-have-got-to-see, ye will-^{re-}re-
 fuse to -have-gone-and-trusted-in-
 Me." Says to keep to the point-unto 49
 Him-does the courtier, "Sir! have-got-
 to-come-down before there-shall-have-
 got-to-die that dear bairn of-mine."
 Says to-him-does Jesus, "Be-going- 50
 thy-way,—that dear son of-thine is-
 all-alive." And went-and-trusted-
 did the man the word which Jesus
 got-to-speak to-him, and there-he-
 was-on-his-way-home. But as he was- 51
 now on-his-way-down, his home-
 slaves got-to-come-to-meet him, and
 to-tell-him-the-news saying, "That
 dear boy of-thine is-all-alive!" He- 52

|| I.e., Judea and Jerusalem.

¶ ii. 23.

** Our Lord assumed in His style that, normally, this aristocratic Jew's first reason for asking for a miracle was to confirm himself in his trust in his Messiah and King, and secondly only solicit such a favour from personal motives,—making a convenience of one who if not his Messiah was an impostor, and therefore his miracles from a very questionable source. The "bairn" was his best reply!

got-to make-enquiry therefore *accurately*-from them the hour in which he-got-to-show a-little-improvement;—and they-got-to-say to-him, "Why, yesterday, the seventh hour, suddenly-went-and-left him-*did* the fever!"

53 Got-to-know therefore-*did* the father that in that-very instant it *was* that-got-to-say to him-*did* Jesus "Thy son is-all-alive." And got-to-trust-in-Him-he-did *not only*-he-himself-but-also

54 his household, the-whole-of-it. This again as-a-second-a companion miracle-taken-to that of the wine went-and-worked-did Jesus when-got-come out-from Judæa Galilee ward.

V. 1 Subsequent-to all-this there-was-a-feast-of-the Jews, and got-to-go-up-did Jesus Jerusalem ward.

2 But there-is-still* in-by merciful institution the Jerusalems,† hard-by the sheep-gate-a-bath, designated in-Hebrew 'Bethesda,' having-as it has

3 five porticos;—in-regular occupation of these there-used-to-be-lying a-large number-of-the sick, of-blind, crippled, withered, on-the-look-out-as they were keeping-for the disturbance of-the water;—for-an-(G)angel used-regularly to-descend in-organic oneness with the bath, and to-make-to effervesce the water,—he therefore who got-to-get-in first next-after that-effervescing of-the water, got-to-be-absorbent of the imparted vitality and restored-to-health, never-mind from-what disease

5 he-was-suffering. But there-used-to-be-a-person-well known there having a-complaint of-thirty-eight years

6 standing. Having-got-to-see-as Jesus-did this-man lying-as he-was-there, and having-got-to-know what-a-length of time now he-has-been-having-the complaint, He-says-to-him, "Dost-thou-want to-have-got-to-be well-again?"

7 Got-to-break-out-in-answer-to Him-did the sick-man, "My-lord, not a single-human-being have-I, to-be-ready

as-soon-as-ever the water shall-have-got-to effervesce to-have-gone-and-thrown ME the bath ward; but whilst coming-along-am poor-I, another-*invalid* descends-always before me." Says to-him-*does* Jesus, "Get-up!—

8 have-got-to-take-up thy mattress, and be-walking-away." And immediately

9 got-to-be perfectly-well-did the man, and went-and-took-up his mattress, and-then he-was-walking-away. But it-was sabbath on that-particular day. Saying therefore-*were* the Jews‡

10 to-him that-had-been-cured, "(G)Sabbath is-it, it-is-not proper for-thee to-have-gone-and-carried thy mattress." He-got-to-break-out-in-

11 answer-to them, "He that-got-to-make me well that-*being* to me went-and-said, 'Have-gone-and-taken-up thy mattress, and be-walking-away.'" They-then-got-to-put-the-question

12 therefore-to him, "What-divine-person is the human-being who got-to-say to-thee, 'Have-gone-and-taken-up that mattress-of-thine, and be-walking-away?'" But he that-got-to-be

13 cured had-not been-knowing 'what divine-person' it-is, for Jesus *Himself* went-and-withdrew a-good-many-people being-in-regularly at the place. Subsequently-to all-this finds him-

14 *does* Jesus in-at the temple-Services and got-to-say to-him, "See-now, quite-well hast-thou-been-becoming; do-not-again-now be-sinfully-wrong-doing§ to "escape a-worse-penalty than

15 *bodily pain* having-got-to-happen-to-thee." Away-got-to-go-did the

16 man, and to-inform the Jews why-that 'Jesus' it-is who went-and-made him well. And on-account-of this there-hunting Jesus-down *were* the Jews, and kept-on-the-constant-look-out-for-an-opportunity of-having-got-to-judicially-murder Him, because He-was-constantly-doing these-things just-on the-(G)abbath-

* Fixes the date of this Gospel as before the destruction of Jerusalem.

† This is plural, just after (verse 1) a singular; and it occurs elsewhere though not, as here, translated plural. As 'Bethesda' is Hebrew, it may be that the locality was in the depths of the old city, and that the Hebrew plural for Jerusalem is imported into the Greek. Does not the Inspired plural suggest the two Jerusalems, the one 'in

bondage with her children,' and that 'above which is the Mother of us all' (iii. 4. note), whose 'laver of regeneration' is a contrast to the Pool of Bethesda indeed!

‡ Elsewhere than the bath; they caught sight of a man carrying a bed and would have challenged the act if he had been angel-healed.

§ The sin which brought the disease,

- 17 day. But Jesus got-to-break-out-in-answer-to-them, "My Father up-to this-present-time is-always-at-work, and-so-I am-always-at-work-
 18 too." For THIS-added reason therefore all-the-more keeping-a-constant-look-out-for-an-opportunity for having-got-to-judicially-murder Him-were the Jews; because not only was He-in the habit of-relaxing-the-stringency of the (G)sabbath-rule, BUT-actually was-asserting that his-own-very father-was GOD!—making him-
 19 self essentially-equal-with God. Got-to-break-out-in-reply therefore did-Jesus and to-say to-them, "Verily, verily, I-assure you, not-able-possibly-is The Son-to-be-doing from-as the source His Own-self anything, "no-
 20 nothing-but what He-may-be-seeing The Father doing; for those-things-which haply That-Being-is-doing, those also The Son in-exactly-the-same-way-is-doing. For The Father loves His Son, and-so shows Him-the way in which Himself does everything;—
 21 may-be-wonder-struck-indeed!—For even-as The Father Raises-up those Dead and makes them Live, just-so also does-The Son make those-whom
 22 He-purposes Live. For neither-again-is The Father judging anybody, BUT the judging, the-whole-of-it, giving-
 23 over-has-He-been to-The Son:—in-order-that everyone The Son may-be-holding-in-exactly-the-same-kind and degree-of-reverence in-which they-are-holding His Father;—he that
 24 will-not-be-reverencing The Son, is not ever really-reverencing The Father who went-and-sent Him.—Verily, verily, I-do-assure you that he who is-listening-to My message, and trusting-in Him that went-and-sent ME, is-now-already-in-possession-of life eternal, and condemnation-at-judgment ward is-not coming BUT-so far from that has-been-passing-over out-
 25 from the Death, the Life ward. Verily, verily, I-do-assure you that coming-is the very-time,—aye-and now is-come,—that those Dead will-be-listening-to the Voice of-The Son of-God,
- and they that-shall-have-gone-and-listened shall-be-Living.—For even- 26
 as The Father possesses Life eternally energizing-in Himself, just-so did He-get-to-impart also, to-His Son the-possession-of Life eternally energizing-in Himself;—and-went-and-invested 27
 Him-with legal-jurisdiction also-to-be-administering justice, because son-of-a-human-being He-is-as well. "Keep- 28
 from being-astonished-at this; because coming-is the instant in which the-whole-of-those in their sepulchres shall-be-listening-to His Voice, and shall- 29
 be-issuing-forth,—those that-went-and-produced benevolent-fruits-a-Resurrection-of-Life ward; but those that-went-and-practised selfishly-corrupt-principles a-Resurrection-of-condign-punishment ward. Absolutely- 30
 unable am I-personally merely-to-be-acting arbitrarily in-any-man's-case,—exactly-as I-am-hearing-the-evidence I-decide-always and that the decision-of-Mine absolutely-impartial-is-essentially, because I am-not seeking-in it My-own-selfish will-and plan, BUT-so far from that the will-and plan of Him that-went-and-sent Me.—Sup- 31
 posing I bear-witness about My-own-Self, My witness-is-not true,—Another- 32
 Being there-is Who is-witnessing about Me, and I-know-for-certain that truthful is the witness which He-is-witnessing about Me. Ye-yourselves have- 33
 been-sending unto-to enquire of John, and he-has-been-bearing-testimony to His truthfulness.—I, however, am- 34
 not in-want-of testimony from a-human-being, BUT I am-merely-saying all-this in-order-that ye may-have-got-to-be-saved. He was the lamp which 35
 both-burns and shins.*—but-too ye really-did-get-to-take-pleasure-in-having-got-to-revel-for-a-season in that Light-of-his.—I, however, am-pos- 36
 sessed-of testimony greater-than that of-John-himself;—for the works which got-to-give-to-ME-did My Father for me-to-have-got-to-finish† them, those-same the works which I am-now-doing are-elocquently-testifying about ME that The Father has-been-sending ME.—And-moreover The 37
 Father that-went-and-sent ME Him-

* Heart and head, love and intelligence.

† Last word on the Cross.

self hath - been-bearing-testimony - *in terms* respecting Me, — but - then - no more Voice* of - Him have-ye-ever-been-privileged to be-listening-to at-anytime, any - more - than outward-form of - Him-personally ye-have-ever-been-to be-seeing. — And-moreover His truth ye do not possess abiding in-organic oneness with you. — Because Whom That - Being went - and-sent-forth-outwardly HIM ye are-not trusting-in. — Ye-certainly do† - search The Scriptures, — because ye notionally-believe-that in-organic oneness with them ye-possess‡ eternal life, — and just-they-it is which are-witnessing concerning ME. — And-yet ye do-not WILL-to-have-got-to-come-for-aid-onto ME in-order - that Life ye-may-be securing! — It is - not glory however from human-beings that-I-desiderate. BUT-however I-have-long-been-knowing you that the Divine-LOVE of GOD ye-each of you - have not in-organic oneness with yourselves.§ I have-been-coming in-organic oneness with The Name-and Nature of - My Father, — and here ye are-not welcoming ME; suppose another shall-have-got-to-come in-organic oneness with his-own-name, — that-deceiver ye-will be-welcoming. How possibly-can ye have-got-to-trust-in-Me, glory from-as its final source one-another itching to be-receiving-ever as ye are, whilst the glory, that from-as its final source the One-only God, ye - never seek-after? — ¶ Pray-keep-from fancying that I am - going - to - be-informing-against-you-judicially-onto The Father; — there-is-already one who is-accuser of-you — Moses, whom ward ye-have-been-reposing-your-trust; — for if ye-had-been-trusting Moses, ye-had-been-

trusting-in doubtless ME, for about ME it was that-that-confiding man got-to-write: — but if those WRITINGS 47 of-that-confiding-man ye were - not trusting, how-possibly these-spoken-words of - MINE will-ye-be-trusting?"

VI. 1. Subsequent-to all-this got-to-go-away-did Jesus beyond the sea of-Galilee, that-of-the (g)Tiberiad; — and there-was-following Him a-great 2 crowd, because they-were-seeing the significant - miracles which He-was-working upon the diseased. But got-to-ascend-did Jesus His mountain ward, and there He-remained-seated in converse-with His disciples. But there-was|| close-at-hand The Pass-over, — The-great Feast-of-the Jews. — Having-got-to-raise therefore-as Jesus-did His eyes, and to-see-the-spectacle of a-multitudinous crowd on-its-way-as it is for instruction-onto Him, says-He tentatively-onto Philip, "From-what-quarter shall-we-have-got¶-to-buy loaves, that-so those-there shall-have-got-to-eat?" — This He-was-only- 6 saying, however, putting-him-to-the-test; for Himself had-been-knowing the-miracle He-was-purposing to-be-doing. Got-to-break-out-in-answer-to Him-did Philip, "Why-loaves-to-the amount-of-two-hundred (g)denarii are-not enough for-them, that-so each of-them may-have-got-to-receive just a-little something!" Says to-Him-does one of-His disciples, Andrew the brother-of-Simon Peter, "There-is** a- 9 boy here, who-has five barley-cakes, and two small-fishes; — BUT-then THERE! WHAT-if we gave them up are-they so-many-peoples-as-those ward?" But 10 got††-to-say-did Jesus, "Have-got-to-make the people have-got-to-just-

* Mark i. 11. Ye did not hear the witness of The Voice, but I did.

† vii. 52. Here (in verse 39) it is the Indicative mood, present-tense (stating a fact); there (vii. 52) it is the Aorist and Imperative.

‡ Mark x. 17—20.

§ In the New Creation. Spasms of love to God there are in the old creation.

|| The emphasis on this word explains why there were crowds; all the roads were thronged with people going up to The Feast.

¶ This was before the discourse, and the people's long-fasting attention (verse 10).

** The idea in the selfish heart of Andrew was — latent in the emphasis of the 'is' in the Greek — we have enough for our own party, never mind the crowd; leave them to shift for themselves. Andrew was not yet a Christian, Jesus was! Then again, why does he change his tone in the next clause, ushered in with the suggestive force of the strong 'but'? He read something in his Master's face and manner which reproved his spirit, and threw him upon the elementary principles of 'a new heart and a right spirit' with His nebulous Christianity in them.

†† After the sermon.

- drop-down-where they are,"—but there was plenty of grass* in-from water at the spot;—lie-down therefore-did the men-get to, to-the-number of-about five-thousand. But got-to-take the loaves-did Jesus, and having-gone-and-given-thanks-as He did He-went-and-distributed-them to the disciples,—but the disciples to-those reclining; and, in-the-same-way, as-much-of-the fishes† as they-kept-
 12 on-wishing-to have. But as-soon-as they-got-to-be-satisfied, He-says to-His disciples, "Have-got-to-collect the broken-pieces that-are-left-over, so-as to-avoid anything's having-got-to-be-
 13 wasted." They-did-get-to-collect-them therefore, and got-to-fill twelve baskets-full of-broken-pieces,—out-of five loaves-of-barley-cakes!—the-which got-to-remain-over-and-above-to-them-
 14 that-had-been-eating. The people therefore having-got-to-see the significant-miracle which-Jesus went-and-wrought were-saying, "This is of-a-truth 'The (G)Prophet' who is-
 15 'coming' the world ward!" Jesus therefore having-got-to-know that they-are-purposing-to-come and to-be-getting-Him-into-their-power, in-order-that‡ they-might-have-got-to-MAKE§ Him king, went-and-made-off back His mountain ward,—Himself only-
 16 alone.¶ But as-soon-as it-got-to-be evening, went-and-descended-did His
 17 disciples to the sea-shore, and-then having-got-to-go-on-board the ship-as they did there-they-were-going across the sea Kapernaum ward: and darkness had-already-been-setting-in and-yet Jesus had-not-been-coming-unto-
 18 to join them. The sea too,—a-strong
 19 wind blowing,—kept-on-rising. Having-been-rowing therefore-as they had some twenty-five or thirty (G)stadia they-are-watching Jesus walking-along upon the sea, and getting nearer-and-nearer-as He kept on,—and they-got-

* And, therefore, drink, as well as carpet.

† Caught in the 'water'?

‡ As with Satan so with them: they had come to Him by persuasion, and "found nothing in Him" akin either to their own sordid lust of the flesh or carnal ambition of spirit—so compulsion alone was left.

§ The emphasis is, that the prophet Moses was (*de facto*) a king, and the promise was "a prophet, like unto me, shall the Lord raise up unto you." So their act is redeemed from being

to-be-terrified. But He says to-20 them, "I AM, keep-from-being-frightened!" So-then they-were-21 anxious to-have-got-to-receive Him the ship ward:—and-then immediately there got-the ship to-be right-at the land which ward they-were-bound. On-the morrow the crowd which had-22 been-stopping on-the-other-side-of-the sea, having-got-to-see-as they did that a single-ship other there-was none there with the single-exception-of that-one which ward His disciples got-to-go,—and that Jesus did-not go-and-accompany His disciples the ship ward, BUT-instead that-alone His disciples got-to-go-away,—BUT-yet however 23 there-got-to-come ships¶ out-of-the-Tiberiad handy-for the place where they-went-and-ate the bread which-The Lord's went-and-gratefully-blessed-to such miraculous purpose,—when therefore got-to-ascertain-did 24 the crowd that Jesus is not there, nor His disciples, then they also went-and-embarked-in the ships, and got-to-come Kapernaum** ward, seeking-for Jesus.—And having-got-to-find 25 Him thus-on-the-opposite-side of the sea, they-got-to-say-to-Him, "Why-(G)rabbi! whenever-and how-ever here hast-thou-been-getting-to-be?"† Got-to-break-out-in-answer-to-them-26 did Jesus and to-say, "Verily, verily, I-assure you, here-ye-are-seeking Me-out,—not because ye-got-to-see miracle-signs, BUT-no, carnally because ye-went-and-ate of My loaves, and-so got-your bellies-filled!—"Keep-from-27 restlessly-expending-your-labour‡ always with your eye on-the-eating-of food-of-the perishing-kind, BUT-rather with it on-the Eating-of food-of-the enduringly-satisfying-kind life eternal ward, that-which The Son-of-Man to-you will-be-given-freely;—for This-Being The Father your GOD went-and-Sealed." They-were-saying there-28 altogether selfish, since they found it convenient to become the agents in giving effect to a great organic promise.

¶ For converse with God.

¶ A parenthesis to explain where the multitude got their shipping (verse 24).

** Our Lord's known head-quarters, now.

† Without a road—and not in the ship.

‡ In Yorkshire it is expressively called 'tewing about,'—as of a fidget, or a person in a fever.

fore with carnal impudence-unto Him, "WHAT-nice easy thing now are-we-to-be-doing, so-that we-may-be-'working' the works-of-our God?" Got-to-break-out-in-answer-did Jesus and to-say to-them, "THIS is the 'WORK of-God'-even-that ye-have-gone-and-TRUSTED-IN* HIM-whom went-and-sent-forth-did That-Being." They-were-saying therefore to-Him, "What-superhuman thing therefore doing-art THOU as a-miracle-token, in-order-that-so we-may-have-got-to-see, and-so-to-have-gone-and-'trusted-in-THIEF?†—what-superhuman thing art-thou-'working'-thyself?"

—Our forefathers-now the (G)manna used-to-be-eating in the desert-there, even-as it-has-been-written, 'Bread out-from the heaven He-went-and-gave-them-to-be-eating.'—Got-to-say-did Jesus to-them, "Verily, verily I-assure you, Moses has-never been-giving you The Bread out-of The Heaven;—BUT My Father is-now-giving you The Bread out-of His Heaven.—The genuine-antitypical bread. For The Bread-of-GOD is-essentially The-Being descending out-from The Heaven, and giving Life-as He is to-His world." They-were-saying therefore selfishly‡-unto Him, "Lord, periodically have-gone-and-given to-us 'the bread,'—THIS-sort!"

Got-to-say to-them-did Jesus, "I AM-essentially The Bread of-The Life,—he that-is-coming for soul-nourishment-unto ME shall-be-kept-from ever-having-got-to-Hunger, and he that is-trusting-in ME ward shall be-kept-from having-got-to-Thirst, over-at-any-time.—BUT-yet I-got-to-say-once to-you that ye have-both been-seeing ME, and-yet are-not trusting-in-Me. Everything§ which The Father gives to-Me by new-Born instinct-unto Me will-be-coming-ever—and him thus-coming for aid-unto ME there is-little-fear-enough of-My-having-gone-and-cast-out outside!—Because I-have-been-descending out-from The

Hebrews xi. *passim*.

† Politically.

‡ As 'the elect.'

§ 1 John v. 4. *Spirit* is always neuter in gender in the Greek text.

|| Verse 37.—The Holy Spirit is always of the neuter gender.

Heaven,—not that-I-may-be-realizing My-own-selfish will-and plan, BUT-normally the Will-and plan of-Him Who-went-and-sent ME:—but THIS is 'the Will-and plan of-Him who-went-and-sent ME,' that of-every thing|| which He-has-been-giving to-ME I should-escape having-got-to-lose-for-destruction any of-it, BUT-rather shall-have-got-to-succeed in-raising-it-too¶ in-the economy of the close of the Dispensation-day.—For this-now is 'the Will-and plan of-Him who-went-and-sent ME,' that every-one who is-Gazing-upon The Son and trusting-in HIM ward may-be-being-in-actual-possession-of life eternal,—and Raise him I-shall have got to at-the close of the Dispensation-day." There-murmuring there-fore-were the Jews about Him, because He-went-and-said, "I am the bread which got-to-descend out-from the heaven," and were-saying, "Is not this Jesus the son of-Joseph of-whom we know-well-who was his father and his mother—how-in the world then can-he-be-saying,—this-fellow for-sooth!—'Out-from the heaven I-have-been-descending'?" Got-to-break-out-in-answer-did Jesus and to-say to-them, "Keep-from murmuring one-with another—not-a-soul can-possibly have-got-to-come as disciple-unto ME, except The Father Who went and sent ME shall-have-gone-and-drawn him, and-then I shall-be-Raising** him-up-in-the economy of the close of the Dispensation-day.—It-has-been-written in-the Inspired medium of the (G)prophets, 'And they-shall-be-being all-of-them scholars of-God';—every-one therefore who-is-thus-Listening, a Covenant Gift-from My Father, and got-to-be-teachable-spirited, comes-ever as scholar-unto ME.—Not that THE FATHER any-the highest creature has-ever-been-gazing-upon,—except-of-course He being-as he is from-us His source GOD, HE has-been-and-is-gazing-always-upon THE FATHER. Verily, verily, I-do-assure you he that-

¶ Organically with, and in, My Resurrection.

** The Resurrection of nature and character must come now, and before, The Resurrection of the entire individual.

is-trusting-in ME ward is-in-actual
present-possession-now already-of life
 48 eternal:—I AM The Bread of-The
 49 Life. *Those* 'forefathers' of-yours
 got-to-eat-certainly 'the (c)manna in
 the desert'-*economy*,—and-then got-to-
 50 die-after it all! *THIS* is-essentially The
 Bread which out-of The Heaven is-
now-descending, on-purpose-that one-
new-Born of it may-have-got-to-Feed,
 and-thus 'escape having-got-to-Die.
 51 I AM The Bread *which* is-Living,
which out-of The Heaven went-and-
 descended; if-only one-*new-Born* shall-
 have-got-to-Feed of this, The Bread,
 he-shall-be-Living eternity ward:—
 and The Bread, *mind*-however which I
 shall-give The Fleshly-nature of-ME
 is-essentially the- which I shall-be-
 giving on-behalf of-the Life of-the
 52 world." In - uproarious - contention
 therefore-*were* the Jews amongst-*with*
an eye to themselves, saying, "How-*in*
any way is-it-possible for *THIS*-person
 to-us to-have-got-to-give the flesh-of
 him for us-to-have-got-to-eat-it?"
 53 Got-to-say therefore to them-*did*
 Jesus, "Verily, verily, I-persist in-
 saying to-you that except ye-shall-
 have-got-to-Feed-of The Flesh of-The
 Son of-Man,—*aye*-and to-Drink of-
 Him The Blood, ye-are not possessed-
 of Life in-*organic oneness* with your-
 54 selves;—he that-is-Chewing* of-ME
 The Flesh, and-Drinking of-ME The
 Blood, DOES-*already now*-possess life
 eternal; and I shall-be-Raising him
 in-the *economy* of the close of the Dis-
 55 pensation-day.—For The Flesh of-ME

really is-essentially Nourishment,—
 and The Blood of-ME really is-essen-
 tially Refreshment.—He that-is-Chew- 56
 ing† of-ME The Flesh, and Drinking
 of-ME The Blood in-*organic oneness*
 with ME abides, and-I in-*organic one-*
 ness with him. Even-as went-and- 57
 sent-forth ME-*did* The Living Father,
 and-I am-Living through-the-agency-
 of The Father;—so-too he that-is-
 Chewing ME‡ that-person-also shall-
 be-Living through-the-agency-of ME.
 This-then is-essentially The Bread 58
which out-of The Heaven did-get-to-
 descend—a case-essentially-dissimilar-
 from that of-your 'forefathers who
 got-to-eat the (G)manna,'—and-then
 went-and-died-after all;—he that-is-
 Chewing This, The Bread, shall-be-
 Living eternity ward."—All-this He- 59
 was-saying in the-(c)synagogue, in-
 the-course-of-His-systematic-teaching,
 in-at His Northern Centre Kapernaum.
 Many therefore having-got-to-be-lis- 60
 teners-to it from-among His disciples
 were-saying, "Odious is *such*-talk as-
 THIS!—what-the most faithful disciple
 can-possibly go on-listening-to *such*
 teaching-as this?" But Jesus having- 61
 got-to-know in-*organic oneness* with
 Himself how-that His-own-very disci-
 ples are-going-on-murmuring about
 this, got-to-say to them, "Is this
 (G)scandalously-outraging-your-moral-
 sense?—suppose-now, therefore, ye- 62
 are-to-be-being-eye-witnesses-of The
 Son of-Man-in all the beauty of perfect
 symmetry, unmangled and uncreaten§
 Ascending-as He is to be just-where-in

* Collect for 2nd S. in Advent (verse 63).

† Christianity (in common with paganism) is divided between those who are in peril from the two extremes of idolatrous objectivity and infidel subjectivity, varying infinitely in kind and degree of each. These words (and this chapter) are protests of our Lord equally against both. Of the unreformed Churches the first is the peril; of the reformed Churches the second. The prevalence of one, moreover, in one age always entails the reaction of the other in a succeeding age. God has not forgotten our body and its senses in the Worship of our spirit: we have an *image* as much as the heathen, and consequently our Worship is to be as objective as theirs; surely none the less so that the objective embodiment of God in our 'midst' is to be, for ever, "The Brightness of The Father's glory and the express IMAGE of His Person." And, moreover, from Him our lower nature, as well as our higher, is

constantly drawing nourishment. This is the truth which underlies pagan Idolatry.

‡ In the type from the vegetable kingdom department of Sacramental Theology this is still more scientifically focused, inasmuch as the in-flow of the sap from the 'vine' to the 'branch' is organic, and unintermittent.

§ Satan's position is never so strong as when he intrenches himself behind some error so axiomatically fallacious that nothing but satire is left wherewith to assail it, and that—against the superstitious especially, who are too dull for wit—is a dangerous weapon, for it has the air of ungodly trifling with holy things, whereas the dense defendant figures as grave and religious. This same carnal stupidity which would apprehend spiritual facts without new-born senses never blunders more than on the subject of our Lord's discourse here—He treats the case in this verse as only it can be in argument, with delicate but keen

His awful integrity of Nature He-used-
 63 to-be, before?—why-SPIRIT-it is which
 is-essentially the quickening-agency,
 the-*mere* FLESH-even of ME conveys-no
 benefit-to the soul whatever;—the out-
 flowings which I have-been-speaking
 to-you SPIRIT ARE-essentially, and-so
 64 LIFE ARE-essentially. BUT-yet there
 are even-from-amongst you certain
spurious disciples who are-not trusting-
in-Me.—For knowing-had Jesus-been
 from the-first what-proud captious dis-
 ciples they-are-who-always* refuse
 to-be-trusting-in-Him, and who is
 that-one-villain-in-particular who-
 65 shall-be-betraying Him.†—And-so He-
 was-proceeding-to-say, “It-is-just-for
 THIS-very-reason that-I-have-always
 kept on-telling YOU, how-that NOT-A-
 SINGLE-individual can-possibly have-
 gone-and-come as a follower-unto ME,
 “without its-having-been-graciously-
 given-as a gift-to-him-thus to come out-
 66 from My Father.” Through THIS
 many-of-those nominally-the disciples
 of-Him went-and-turned back their
 former-pursuits wards, and there they
 were-no-longer walking-along-with
 67 Him. Got-to-say-did Jesus therefore
 to-The Twelve, “Ye-too-do-not wish
 68 to-be-going-off-do you?” Went-and-
 broke-out-in-answer-to Him-did
 Simon Peter, “Lord!—for instruction-
 unto WHAT-earthly rabbi are-we-to-be-
 going-away?—those ‘out-flowings’‡
 of-life eternal THOU-art-possessing,
 69—and WE have-been-heartily-trusting,
 aye-and-intelligently-knowing-too, that
 THOU art-indeed The Christ, The Son
 70 of-The-one true GOD.” Got-to-break-
 out-in-reply-to-them-did Jesus, “Did-

satire. God must have the homage of our intellect,
 —for the test of absolute TRUST (by which
 we are being saved) must searchingly be applied
 to our mind, our conscience, and our heart,—and
 consequently in the ratio of our gifts, and relatively
 to the calibre of the Civilization of which we are
 part, will be the tests applied to each of us, as to
 whether we are trusting our own understandings
 in idolized traditional orthodoxy, or like children,
 in Covenant guidance to each of The Spirit, trusting
 Omniscient Love, even in the dark, not only in
 Theological truth, but (Oh! how much harder) in
 daily life inscrutable providences.

* In every Age, and Church.

† This transubstantiation-test of our Lord per-
 fectly convinced (utterly carnal) Judas Iscariot
 that our Lord was only a prophet—more mad
 than the generality of them.

not I-myself go-and-(G)elect you-as
 ‘The Twelve?’—and-yet, out-of YOU,
 ONE a-devil§ is-in spirit.—But He-was- 71
 speaking-of Judas son-of-Simon the-
 Iscariote;—for that-apostate was-
 just-on-the-eve-then of-betraying
 Him,—although-he-was one of ‘The
 Twelve.’

VII. 1. And subsequent-to all-this
 itinerating-was Jesus in-the Northern
 Ministry of Galilee: for He-was-not
 wishing in-the Southern Ministry of
 Judæa to-be-itinerating, because on-
 the-constant-look-out-for-an-opportu-
 nity-were the Jews for-having-got-to-
 murder Him.

But there-was close-at-hand the 2
 feast-of the Jews—that-of tent-pitch-
 ing.¶ Saying therefore from interested 3
 motives-unto Him-were His brothers,
 “Have-gone-and-given-up-going all-
 about-here, and be-going-off-now
 Judæa-there ward; in-order-that too
 thy disciples¶ may-have-got-to-be-
 proud-eye-witnesses-of those same
 acts-of-thine which thou-doest-some-
 times.—For nobody ever-does a-fine 4
 thing all hid away-in secret-y’ know,
 and-yet is-so-very-ambitious-of being
 HIMSELF always-before-the-public.—
 If thou-must-be-doing eccentrically all-
 THIS, it is now time that thou at once
 have gone and made-thyself publicly-
 known-to the world.”—For neither 5
 were-His brothers trusting-in Him
 ward. Says therefore to them-does 6
 Jesus, “The Providential-time-for it,
 that-of MINE, has-not-yet been-arriv-
 ing;—but your providential-time is
 always conveniently-ready. There-is 7
 no possible-chance for the World to-

‡ Verse G3.

§ The same word as is always used for ‘the
 devil’ (the personal devil Satan); it is not ‘dæmon’
 (vii. 20).

¶ “Tabernacles.”

¶ Whereas they really meant themselves!
 They really meant ‘Go to the aristocratic and
 influential part of the Church and land where
 people of title and wealth and education will
 patronize you, and so your spiritual gifts be
 invested better to advancing your own temporal
 interests, benefiting your family,’ and so advance
 the glory of God. The importing of the ‘disciples’
 into the argument was a lame loose attempt to
 influence our Lord, from His acknowledged
 solicitous care for their spiritual growth, as if they
 could not see the miracle-tokens as well in
 Galilee as in Judæa. It reeks of human nature.

ne-hating you; ME however it-does-hate,—because I am-always-testifying in-connection-with it that its deeds are morally-corrupt. Have-gone YE-up this feast ward; I am not going-up the feast ward,—THIS-feast,*—because the proper-time, that-of MINE, has-not-yet-been-fully-coming." Having-got-to-say all-this to-them, He-went-and-stayed-behind in-busied with the Northern Ministry of Galilee. But as-soon-as His brothers got-to-go-up, then also He-got-to-go-up the feast ward Himself,—not so as to 'make Himself-publicly known,' BUT AS 'all hid away-in secret.' There were-the Jews therefore all-on-the-tip toe of expectation-looking-out-for Him during the feast-itself and were-saying, "Wherever is that-reformer?" And the-hum there-was-of-much subdued-converse respecting Him;—some-people indeed were-saying, "He-is benevolent;" others, however, "No! BUT-so far from that seducing-into error-he-is the lower-orders." Not-a-soul however was-daring-openly to-be-talking-at all about Him, from their terror-of-the Jews. But now, the feast-tide† being-at-its-height, went-and-ascended-did Jesus the temple ward, and there-He-was-systematically-teaching;—and there too were-the Jews wondering, saying, "However has-this-man been-knowing scholarship 'mut-terly uneducated-as he has been?'"

16 Got-to-break-out-in-answer-to them therefore-did Jesus and to-say, "This system-of-doctrine of-MINE is not 'MINE,' BUT-rather that-of-Him that-

17 went-and-sent Me. Supposing some-covenant person have-the-will‡ His will-and-plan to-be-bringing-into-operation, he-shall-be-knowing about the system-of-doctrine, whether-or not it-

* When the 'Providential time' for 'showing Myself to the world' comes it will be at another Feast—and upon the Cross 'a spectacle to the world and to angels and men.'

† As we should say of a Fair although the Fair proper—the business part—was over. To the religious part of the Feast our Lord did not go.

‡ This is the subject of which Paul argues in the Epistle to the Romans as the nucleus in man of the New Creation, the renewal of the will is the first thing God does in the regeneration of a soul. When the (circumcised or) baptized person "wills" as a renewed creature the Will of The Creator

is out-from GOD,—or I-be upon my-own-responsibility talking.—He who-is 'upon his-own-responsibility talking' his own-personal glory ever selfishly-aims-at. But he who aims-at the glory-of-him that-went-and-sent-him, this-person genuine is-essentially, and unrighteousness-in-the-ambassadorship of him there-is none. Has-not Moses been-giving you The Law?—and-yet not-a-single-one of you is-practising The Law!—why-for example are-ye-trying-always to-have-got-to-murder ME?" Went-and-broke-out-in-answer-did the populace and got-to-say, "Of-a-(g)dæmon§ art-thou-possessed! —who-bad enough is one as kind as-THREE 'trying-to-have-got-to-murder?'" Got-to-break-out-in-answer-did Jesus and to-say to-them, "One work there is that-I-went-and-did, and the-whole-of-you are-wondering-at-that.—Moses has-been-giving you the-rite of circum-cision—not because its-origin is in-Moses, BUT in-the patriarchs,—and on the (g)sabbath-day ye-are-constantly-circumcising a-male; if-then circum-cision receives-docs a-male upon the (g)sabbath-day, so-as-to-escape hav-ing-got-to-relax The Law-of-Moses, with-ME are-ye-angry because an-adult|| human-being I-went-and-made-sOUND¶ in-as a duty of the (g)sabbath-day? Do-keep-from judging accord-ing-to surface-show, BUT-rather the-deep lying just judgment be-judging."

25 Saying therefore-were certain-of-the (g)Jerusalemites, "Is not this the person-whom they-are-seeking-every-opportunity-of-having-got-to-murder? and-yet only-see-now with-what-dar-ing-publicity he-is-speaking, and-yet nothing-at all to-him are-they-saying! —perhaps-now the rulers never really got-to-know-till now that this is-ac-

to be brought into operation.' God enlightens his understanding as to what his own practical duty in daily life is as part of that 'operation,' and the more systematically we are guided by The Holy Spirit experimentally in the practical duties of daily life the more habitually we are 'doing of the works' and thus 'knowing of the doctrine' in intelligent Christianity.

§ A kindly one, not a devil (as in vi. 70), a 'familiar spirit' making Him "fond" and apprehensive (verse 26; Mat. xxvi. 5).

|| Not a babe—all an *a fortiori* argument.

¶ Not mutilated—as in circumcision.

27 tually The Christ ;—*BUT-then again as to-this-man's being the Messiah we know the origin-from-whence he-is,—but of -The Christ, whenever He does -come, no-one does -know the*
 28 *origin -from -whence He -is.*"—Got-to -cry -aloud, therefore, -*did* Jesus in the temple-Course whilst-teaching-systematically-as *He was* and saying, "Both Me ye-know, and ye-know-too the Origin*-whence I-am ;—and upon my-own-responsibility *I have-not been-coming, BUT-instead The -Fount-of-authority† is He who went-and-sent*
 29 *ME,—Whom ye-do not* know!*—I however do-know HIM, because from-as *My Source* Him I-am, and that-*Divine Being* went-and-sent ME-
 30 *forth.*" They-were-trying-hard therefore to-have-got-to-seize Him ;—and yet nobody got-to-lay a-hand-upon Him, because not-yet had-His 'hour'
 31 been - coming. But many from-amongst the people-generally got-to-trust-in Him ward, and were-saying, "The Christ, when-He-shall-have-got-to-come,—*why-He* cannot be-doing more miracle-tokens than those-which *THIS-man* actually-did-go-and-do-can
 32 *he?*"—Got-to-hear-tell-did the (G)pharisees that the populace kept-on-muttering *such things* as these about Him, went-and-sent-did the (G)pharisees and the chief-priests constables, so-as to have actually got to take-Him into-
 33 custody. — Went-on-saying therefore did Jesus, "For-a-little time longer along-with you I-am and-then I-am-going-away on duty-unto Him that-
 34 went-and-sent ME. Ye-shall-be-seeking-for ME, and not finding ME ; and there-where am I ye cannot-possibly
 35 have-got-to-come." Saying therefore-were the Jews in proud vindication of themselves, "Wherever is this-fellow going-to-be-off-to, that we shall-not be-finding Him ?—*he is.*"not about-to-be-off the Dispersion ward among the

Knew about God, but did not know God—theoretic dogma *versus* personal (Abrahamic) friendship—their conscience told them (iii. 2).

† Lit. 'genuine.'

‡ iv. 10.

§ The Spirit was not yet given for the outward endowment of Evangelical Civilization in the Pentecostal Dispensation, but from the first there was no other agency in quickening and enlightening individual souls. Sectarian theories of The Holy Spirit are so unscientific and vulgar

Greeks-is-he, and-too to-be-teaching the Greeks ?—Whatever-mysterious
 meaning attaches to this remark which he-got-to-make, 'Ye-shall-be-seeking-for me, and not finding me ; and there-where am I ye cannot-possibly have-got-to-come'?"

But on the last day,—the great
 day of-the feast,—standing-there-had-been Jesus, and He-went-and-cried-aloud, saying, "If any-poor sinner is-Thirsting, let-him-be-coming for refreshment-unto ME, and Drink :—he
 that-is-trusting-in ME ward,—even-as got-to-say The Scripture-quotation,—
 'rivers out-from his inward-parts shall -be -flowing of -Water,—all-Alive†-as it is.'"—This He-got-to-say
 however, with-reference-to The Spirit, the-which they-were-receiving§ who were-trusting-in Him ward ;—for not-as-yet was-it the Dispensation of The-Holy Spirit, because Jesus as-yet had-not got-to-be-glorified.¶—Many there-
 fore out-of the people, having-got-to-listen-as they did-to The Truth, were-saying, "This is undoubtedly 'The (G)Prophet'-of Moses!"—Others were-
 saying, "THIS IS THE CHRIST !" But others-again-were-saying, "The Christ out of-Galilee-there is "not-to-be-coming-is He?—did-not the Scrip-
 ture-quotation get-to-say, that born-out-from 'the seed of-David,' and from 'Bethleem,'—the town where David used-to-be,—The Christ is-to-be-coming?" A-division-of-opinion,
 therefore, amongst the populace there-got-to-be on-account-of Him. But
 some-of the higher classes were-desirous of-having-then-gone-and-apprehended Him ;—BUT-yet they were powerless, for no-one-did go-and-lay their hands-upon Him.—Got-to-come, there-
 fore,—did the constables on duty-unto the chief-priests and (G)pharisees ;—and saying-to-them-were they, "Backed by-WHAT-secret counter authority have
 that it is small marvel that persons of intellect and refinement have come to leave the equivocal blessing to ignorant and self-sufficient religionists. How different will it be when the genuine nature of His beneficent Offices come—as soon they will
 —to be detected, and set forth, by a scientific, instead of an empiric, Theology !

¶ The Infinite Purchase-money not yet paid down, and the legal right outwardly Registered for this boon to mankind in body and soul.

46 ye not gone-and-brought him?" Got-to-break-out-in-reply-did the constables, "Never-yet-did human-being go-
 47 and-talk like yon man!" Got-to-break-out-in-answer-to them-did the (G)pharisees, "*Why even-ye have-^mnot*
 48 been-led-astray,-have-ye?—No, no, is there -^mnot some-chief-man from-amongst the magistrates* who-has got-to-repose-his-trust him ward,—or-even-
 49 from-amongst the (G)pharisees?—BUT-as for the populace one so debased as this which ^mwill-not be-anything but-ignorant-of The Law, cursed-and-demon-
 50 testable they-are-indeed!" Says Nikodemus unto-to check their-impatient temper—he-who once-got-to-be-coming by-NIGHT for instruction-unto Him,—
 51 being one of their-body, "Especially guards does-that Law of-ours ^magainst condemning-a-person-does it not, without having-first got-to-hear authentically-from himself, and-thus having-got-to-ascertain what he really-is-
 52 doing." They-went-and-broke-out-in-reply-to-him and said, "THOU too† art not-surely out-of GALILEE-there, art thou? — have-got-to-search-Scripture and-to-see how-that-a-(G)prophet out-of-Galilee never has-been-foretold
 53 as to be-arising."—And-then off got-to-go-did each-of-them that his-own home ward.‡

VIII. 1. But off-got-to-go-did§ Jesus the mount of the olives ward.

2. ||But at-dawn He-got-to-be-present in-the-direction-of His temple-again, and the-whole-of The People was-coming for instruction-unto Him; and having-got-to-take-His seat, there-He-was-engaged-in-systematically-teaching
 3 them. . . . But dragging-along-are the scribes and the (G)pharisees a-woman that-had-been-detected in-the very act of committing-adultery;—and

* E.g., one of (say) the Herodians,—whom the constables were obeying as being of higher rival authority than their own,—deeper reasons they utterly ignored as at all likely to influence such ruffians.

† As well as the constables.

‡ Puzzled, baffled, and scheming (viii. 3?).

§ The force of the antithesis suggests that our Lord also went to His home. But to appreciate the contrast latent in the conjunction-disjunctive 'But,' and where it was that The Son of Man had to lay His head, see Luke xxi. 37 (note).

This episode undoubtedly genuine.

having-gone-and-stood her-up in the midst, they-say to-Him, "Teacher!—
 this woman here got-to-be-caught committing-adultery whilst-still-in-its-very-perpetration; But¶ in the Law
 MOSES for-us did-go-and-expressly-to-command that such-wretches ARE-to-be-stoned;—THOU therefore what-verdict deliverest-thou in-her-case?"—
 But-of course all-this they-were-saying tempting Him in-order that they might-be-in-possession-of-a-ground-of-accusation against Him. But Jesus having-gone-and-stood right-down-as He did, with-His finger was-engaged-coincidentally-in-writing the ground ward. As, however, they-went
 on persistently-pressing the question-upon Him, He-went-and-drew-Himself-up and-said judicially-unto them, "Let-the-person-of-your-selves guiltless-of-the-same-sinful-wrong-doing the-first-of all his stone down-upon
 HER have-gone-and-hurled."—And-then again having-gone-and-stood right-down-as He did He-went-on-writing the ground ward. But they,
 having-got-to-listen, and on-the-part-of their conscience being-convicted-as they were-of-it, went-on-going-out, one after another, having-got-to-start from the (G)presbyters, downwards towards those of-lesser-rank. And-so there got-Jesus-to-be-left alone, and the woman on her trial-in** the-midst being-there still, as she kept, without trying to escape.
 But-having-gone-and-drawn-Himself-up-as Jesus-did, and-then upon no-one fixed-His-eyes save-upon the woman, He-got-to-say-to-her, "Madam, where are those-self-condemned persons the accusers of-thee?—did-not-a-single-one get-thee-to-condemn?" But she got-to-say, "Not-a-single-one,†† lord." Got-†† to-say however to-her-did Jesus,

¶ The force of the subtle latent (thoroughly Jewish!) antithesis is plain enough, as to Jesus versus Moses.

** Practically before the Sanhedrin, because her legal judges had only transferred their Court to the temple, and she had not been as yet either sentenced, or discharged, so that she was waiting for some decision. In effect, they had left her legally in the hands of our Lord, and she felt that her destiny was by the law of the land in Him.

†† Not one! (Matt. xii. 40, xvi. 4; Mark vii. 38.)

†† This 'got,' and the three before it, have much possible suggestive matter before them.

- "Nor am-I thee condemning-now; *—be-going-thy-way, and never-again be-guilty-of-the-sinful-wrong-doing."—
- 12 Again therefore Jesus to-those-above mentioned went-and-resumed-His-discourse, saying, "I am-essentially The Light-of-the-world; he that-is-following ME, shall be-kept-from ever-transacting-daily-life-affairs in The Darkness, BUT-so far from that shall-be-in-possession-of The Light-of-The
- 13 Life." Got-to-say therefore to-Him-did the (c)pharisees, "THOU respecting THYSELF art-everlastingly-bearing-witness, that witness-of-thine is not
- 14 true!" Got-to-break-out-in-reply-did Jesus and to-say to-them, "And-supposing-even-that I am-[†] everlastingly-bearing-witness respecting MYSELF, yet-MY 'WITNESS' is-essentially 'true;'—because I-know the Origin-whence I-got-to-come, and the Destiny-[‡]whither I-am-bound:—YE however do-not know the Origin-whence I-am-come, or the Destiny-whither I-am-bound. Ye according-to a-fleshly-standard decide-always—I am-not
- 15 now-judging anybody-mind.†—And-yet supposing judge however I-do, MY judgment is true; because alone-in it I am not, but I and The Father that-went-and-sent ME;—and in The Law, however, that of-yours, it-has-been-written, 'Of-two human-beings-even
- 16 the witness is true';—I am a-witness respecting MYSELF, and-besides witnessing respecting ME-is HE who-went-and-sent ME, The-Father."
- 17 They-were-saying therefore to-Him, "WHERE-ever is that 'father' of thine?" Got-to-break-out-in-reply-did Jesus, "Neither ME do-ye-know, nor MY Father;—if ye-had-been-knowing ME, MY Father too ye-had-been-knowing doubtless."
- 18 All-the foregoing overflowsings got-

to-speak-did Jesus in-His Course of-teaching at the temple-treasury in-the-course-of-His-systematic-teaching in His temple. And-yet not-a-single-official went and offered-Him any-violence, because His 'hour' had-not-yet been-coming.—Saying therefore to 21 them again-was Jesus, "I am-going-My-own-way, and ye-shall-be-searching-for ME, and ye shall-in-assimilated oneness with your sinful-wrong-doing be dying;—the Destiny-whither I am-bound YE cannot-possibly have-got-to-come-either."—Saying there- 22 fore-were the Jews,—“Why he-is[‡]not going-to-be-killing his-own-self-and go straight to hell is he?—because he-keeps-on-saying, 'Whither I am-bound ye cannot-possibly have-got-to-come!'” And He got-to-say to-them, “YE it is 23 who-are from below||-there,—I am from up-above¶-there;—YE out-from this-present World** are, I am not out-from this-present World. What-I-did- 24 go-and-tell you then-was that ye-shall-be-dying in-assimilated oneness with your sinful wrong-doings.—For if ye-[‡]will-not have-got-to-trust that I AM,†† dying in-assimilated oneness with those your sinful-wrong-doings-ye will be for certain.” They-were-saying 25 therefore to-Him, “THOU! what-Divine Being art-thou?” And got-to-say to-them-did Jesus, “From-the-beginning - of your Dispensation The Awful-Being even I-continue now Personally to-tell you. There is-much 26 I-have-to-be-saying about you and to-be-hearing-as-your-Judge;—BUT-then He that-went-and-sent Me is-essentially My-Fount-of-authority.†† and-as-for-ME just-what I-got-to-hear from Him, just-that I-am-saying the world ward.”—They-never got-to-recognize 27 that The Father He-was-telling them-about!—Went-on-to-say therefore-did 28

* xii. 47.

† 'Again I leave the world and go unto The Father.' ‡ Verse 11.

§ After his crucifixion. His rapid ending and gift to a rich disciple afforded very strong *prima facie* ground for suspicion that He had been taken and resuscitated, and was alive and in hiding somewhere—not amongst the populace (Matt. xxviii. 15).

|| 'Apollyon' = 'killer' (verse 44), and so the instigator of suicide.

¶ 'Jesus' = "Saviour."

** The capital letter always marks off Satan's world from the cosmos (1 John ii. 15).

†† The force of our Lord's frequent calling of Himself "I AM" to the Jewish Church was that that was His Revealed Style to Moses, and to awaken Messianic ideas. It meant that they were to listen, because what Moses and kings and prophets desired to see and know of the secret nature and character of Jehovah He had come expressly to reveal. ‡‡ vii. 28.

Jesus, "Subsequent* to - then - when ye shall have gone and lifted-up† The Son of Man, then ye shall be knowing that I AM;—and *that* upon My own-responsibility I am doing nothing; BUT *only* just-as got-to-instruct Me *did* My Father, *just* THAT I am saying.

29 And He that got-to-send ME *along* with ME *always* is;—The Father *did* not go-and-leave ME all-by-myself; because I what-is-pleasing-to-Him am doing at-all-times." Whilst-He was saying *all*-this, many did-get-to-trust-

31 in Him *ward*. Went-on-saying therefore *did* Jesus unto-to *help* those Jews that-had-been-trusting in-Him, "If only ye *now* shall-have-got-to-persevere in *these* principles of-MINE, truly disciples of-MINE shall-ye-be-

32 being,—and ye shall-be-knowing The Truth, and The Truth *shall* be *gradually* setting - you free."—Went-and-broke-out-in-reply to Him *did* they,† "Why-seed of - Abraam ARE-we-legitimately and to-no-one have-been-in-slavery ever-at-any-time!—how *canst* thou be-saying-then, 'Free ye shall-

34 be-becoming'?" Got-to-break-out-in-reply to -them-*did* Jesus, "Verily, verily, I-do-assure you, that every-one who is-committing the sinful-wrong-doing-a-slave is of the sinful-wrong-

35 doing.—But the slave *is*-not going-to-be-stopping in-*forced labour* in The

* Luke xiii. 35.

† Doubtless (in addition to the obvious reference to the brazen serpent) our Lord had in His mind the act in the Service of The Sanctuary with which they were so familiar which was sacramentally symbolic of the hoisting up of the Cross, namely the act of the priest in 'lifting up' the 'heave shoulder'; which had *some* symbolic meaning fulfilled in *some* antitypical sacrifice. The 'heave shoulder' and the 'wave breast' together perfect at any rate as a solved problem in symbolism the historic Antitype; the first representing strength typified God's being 'mighty to save,' and the second typifying love (the heart encased in the 'breast') waved to and fro throughout the world making the 'wind' of Pentecostal preaching; moreover, as the vertical saaf symbolizes The Godhead of Him who unites God and man (Gen. xxviii. 12), so the horizontal His Manhood. And here a word may be said, once for all, to those who regard The Revelation in His Word of The Omniscient Omnipresent Omnipotent God much as the Snaeters of the Christian, 'sacred writings,' mysteriously unintelligible, or only intelligible at all as interpreted in favourite commentators,—of 'the fathers' of the 'Reformed'

House *God's* eternity ward;—The Son-*now* DOES-stop *God's* eternity ward.—Supposing therefore that The 36 Son shall-have-gone-and-freed you,—absolutely free shall-ye-be-being. I- 37 am-*quite*-aware that 'seed of-Abraam' ye-are;—BUT-*then* ye-are-trying ME to-have-gone-and-murdered, because MY Truth *is*-not incorporating you into-*organic oneness with itself*. I 38 what I-have-been-seeing in-the *bosom* of The Father of-ME, am-saying;—and-*too* YE consistently what ye-have-been-seeing in-*organic oneness with* the father-of-YOU are-practising!"—They- 39 went-and-broke-out-in-answer and got-to-say to-Him, "The 'father' of-us Abraam is." Says Jesus to-them, "If Children of-Abraam ye-*really*-were, the works of-Abraam ye-would-certainly-be-practising.—Now, how- 40 ever, *here*-ye-are-trying ME to-have-gone-and-murdered a-man-like-human-being who The Truth to-you have-been-revealing, that-*truth*-which I-got-to-hear straight-from GOD,—THIS-kind of thing Abraam never went-and-*did*!—Ye-are-I *quite* concede-doing the 41 works of 'the father of-you.'" Got-to-say-*did* they, therefore, to-Him, "We at *any* rate-out-from fornication have-not been-born.—One Father have-we, God *Himself*."—Got-to-say 42 to-them-*did* Jesus, "If God were your

or 'unreformed' Churches, so superstitiously do they tremble for common sense to dare to disturb their royal 'gospel' mummy by entering the chamber of Inspired Revelation, for fear it fall to dust, amid the jeers of certain foes of enlightened Gospel truth called 'infidels'! To keep, however, to the great organic system of Revealed sacramental symbolism which constitutes the symmetrical teaching of the Jewish Church about The Atonement;—is its elaborate minuteness of detail insultingly unmeaning, and was the sacred drama of its rites, for centuries acted, a solemn farce? And yet whenever anyone attempts to *explain* the details there is a general expression of lofty opinion that such childish minutiae are beneath the dignity of Gospel times. What can you expect from a school except detailed lessons, and 'the Law is our schoolmaster to bring us to Christ';—a far safer school of Theology than those which can find nothing there which educates us in an intelligent detailed understanding of all the sacramental delineations of 'the mystery of godliness,' except a few prominent types found out ages ago.

‡ The section of the people who were going on carping (vii. 45), not to those in verses 31, 32.

father, ye-were-Divinely-LOVING ME undoubtedly, for I out-from GOD got-to-come-out and here-I-am, for neither Self-appointed have-I-been-coming, BUT-*instead That-Divine Being* 43 went-and-sent ME-forth. From-what-*arises it-that ye do-not recognize-familiarly the very-style-of-talking as* MINE?*—*why-because ye are-not* 44 *able to-be-Listening-obediently to* the Truth *that of-MINE.*—Ye out-from *your father the devil are-legitimately,* and the irregular-desires-of-*that father of-yours ye-lust-ever to-be-doing; THAT-wretch a-man-murderer†* was-always from the beginning-of *Scripture history and in-organic oneness with The Truth has-not been-standing-steadfast,—because there-is* 45 *no truthfulness‡ in-organic oneness with him; when he-speaks the lie out-from what-are his-own-ideas he-is-speaking,* because a-liar he-is, and the 46 father-of-it. I, however, because the truth I-am-speaking, ye-are not trusting-in ME.—Which-liar of you-all ever-detects ME in sinful-wrong-doing?—since then I-speak the truth whence-*arises it that ye do-not trust-* 47 *in ME? He that-is born-of GOD* Listens-to the overflowings of-GOD; for THIS reason YE do-NOT Listen, because *born-of GOD ye-are-not.*"—Got-to-break-out-in-answer-did the Jews and to-say-to-Him, "*Are we-not saying* 48 *just-the-right-thing-when we say-that a-Samaritan§ art thou, and hast* 49 *a-(G)dæmon?'*"—Got-to-break-out-in-reply-did Jesus, "I a-(G)dæmon have not, BUT-on the contrary I-am-honouring My Father,—and ye are-now- 50 grossly-insulting ME.—But I am not aiming-selfishly-at MY-own glory,—

there-is-already One does aim-at it and judges.—Verily, verily, I-assure you, 51 if some-faithful disciple shall-have-got-to-keep this doctrine which-is MINE, Death he shall-escape having got-to-see for-My eternity ward." Got-to- 52 say therefore to-Him-did the Jews, "Now we-know that a-(G)dæmon thou-hast:—Abraam got-to-die and the (G)prophets, and THOU-forsooth sayest, 'If a-certain-person shall-have-got-to-keep the word-of-mine he-shall-escape having-got-to-tasting-of death the eternity ward!'—THOU art not a- 53 greater-man than Abraam the father of-us-art thou?—and yet-HE got-to-die, and the (G)prophets got-to-die,—WHAT-divine-Being art-thou-making thy contemptible-self-out to be?"—Got- 54 to-break-out-in-reply-did Jesus, "If I am-glorifying MYSELF, this-MY glory is nothing; it-is MY Father Who-is-glorifying ME,—of-Whom ye say 'Our God He-is:?'—and-yet ye 55 have-never been Knowing¶ HIM; I however Know HIM; and supposing I-were-to-be-saying 'I do-not Know HIM,' I-should-be like you—a-liar; BUT-so far from that I-do-Know Him, and HIS Truth I-am-keeping.—As 56 for-Abraam your father he-got-to-rejoice-intensely in laughter** that he-got-to be privileged-to-get-to-See this-MY Dispensation,—and See-it-he-did-get-to, and-so rejoice-he-did-get-to." Got- 57 to-say therefore-did the Jews coarsely-unto HIM, "Fifty years are not-yet thine, and Abraam hast-thou-been-seeing?"—Got-to-say with awful directness-unto-them-did Jesus, "Verily, 58 verily, I-do-assure you, before-that Abraam ever-got-to-come-into-being I AM THAT I AM."†† They-went- 59

* The Author of your own Scriptures.

† Abel.

‡ Spirit is necessarily homogeneously true, or homogeneously untrue; it is in a complex nature like ours—the only such in the universe—that the infinite paradoxes arising from the mixture and intestine warfare of the two essentially-contrasted principles of selfishness and of unselfishness are exhibited—the flesh lusting against The Spirit and The Spirit against the flesh, because contrary to one another.

§ "Thou hast a bastard 'Father,'—some rival 'temple' or other of thine own—enjoyest their hospitalities, and confidence (iv. 40–42),—pract-

isest secretly a mongrel ritual,—settest up a 'Law' which neither we nor Moses own,—art everlastingly bragging about thyself as some great one,—and so we make a present of thee to the Samaritans as their Messiah" (iv. 20).

¶ A mischievous one, *here* (vii. 20), mad.

¶ Knowing about God is not necessarily 'Knowing' God, or being Known of Him.

** "Isaak" = "laughter,"—those that are of trust, they are the children of Abraham—Christianity is the religion of laughter, wit, humour.

†† Thus is legitimately filled out the verb in the Greek (Ex. iii. 14).

and-lifted*-up stones, therefore, that they-might-have-got-to-cast-them down-upon HIM:—but Jesus got-to-be-hid, and to-go-out-of His temple, —passing-invisible to their *flshly eyes*—right-through the-very-midst of-them-as He went and did,—and was-passing-away in-that-miraculous-manner.—

- IX. 1 And as He was passing-away He-got-to-catch-sight-of a-man blind, congenitally-from birth. And got-to-put-the-question-to Him-did His disciples, saying, “Rabbi! who† got-to-incur - special- guilt,—this - person, or his parents—for-him blind to-have-
3 got-to-be-generated?” Got-to-break-out-in-reply-did Jesus, “Neither did-this-man go-and-specially ‡- wrong-do nor his parents; BUT-rather on the other hand in-order-that displayed-might-have-got-to-be the works of God in - organic oneness with him—
4 I am-responsible for - working these works, those of HIM that-went-and-sent ME, whilst-still My-Day-of-opportunity it is;—coming-is Night;—when
5 no-being can-work. So-long-as in-as a human being the world I-may-be the
6 world’s Light I-am essentially.”—All this having-got-to-say, He-went-and-spat-some-spittle upon-the-ground, and-then He-went-and-spread-as-ointment that-clay upon the eyes of the blind-person; and got-to-say to him,
7 “Be-going and-have-got-to-wash-it off the bath-of-Siloam ward,”—a-world-which means-when-it-is-translated, “having-been-Sent.”§—Away-he-got-to-go, then, and did-get-to-wash-him-it off, and-then got-to-come-again,—seeing-his way-as there
8 he was! His neighbours, therefore, and those accustomed-to-see him in-former-times-as they were that there-a-blind beggar he-always-was, were-saying, “Is not this he that-used-to-be-sitting and begging?” Some were-

saying, “This is-he;” others, however, “Like him he-certainly-is;” himself was-saying, “I am-he.” They- 10 were-saying, therefore, to-him, “How-ever got-to-be-opened-did those thine eyes?” Got-to-break-out-in-answer- 11 did that-original and to-say, “A-human-being|| called-as he is ‘Jesus’ got-to-make some-clay, and-then went-and-spread-it-like-ointment upon my eyes; and-then He-got-to-say to-me, ‘Be-going the bath-of-Siloam ward, and have-got-to-wash-it off.’—But upon-my-having-got-to-go-off and to-wash-me-it off,—I-got-to-look-up-see- 12 ing!” Got-to-say-did-they, therefore, 12 to-him, “WHERE is THAT-wonderful man?” He-says, “I do not know-myself.”—They-bring him officially- 13 unto the (G)pharisees, the-one heretofore blind. But it-was (G)sabbath 14 when clay went-and-made-did Jesus, and opened for him his eyes. All- 15 over-again, then, questioning him-were the (G)pharisees, as-to-the-means-through-which he-got-to-get-his-sight. But-curtly he went-and-said-to-them, “Some-clay he-got-to-put-for-me upon my eyes, and-then I-went-and-washed-me-it off, and-now I-can-see.” Saying 16 therefore-were out-of the (G)pharisees some-of the most influential, “Yonder person there is-for certain not accredited-from God, because he-is-His (G)sabbath not keeping.” Others-of their own body were-saying, “How possibly-can a-sinner miracle-tokens of-such-a-calibre-as-THIS be-working?” And-so a-division-of-opinion there-was amongst THEM-even.—They-say-to-the 17 blind-person now-again, “Thou-now! anything-to the point art-thou-saying about him as-to-that he-got-to-open those thine eyes?” But he got-to-say, “A-(G)prophet he is-certainly.” Got-to-trust-him therefore¶-did not 18 the Jews-get to in-connection-with this-case, that blind he-used-to-be,

* The word implies effort and strain, as that they were picking up the heaviest stones they could find,—of those lying about in abundance for Church restoration.

† The “special” belongs to the “who.”

‡ The “specially” is in the Aorist.

§ (G) “Apostolic.”

¶ There is a quaint humour in the east of the Greek—it takes the form of would-be accuracy, as proving legally that he is really himself.

¶ So full of guile and manœuvres were they themselves, that they credited any successful person with their own unscrupulous ‘unjust steward’ cleverness in adapting means to ends.—They instantly from the man’s answer suspected that he was an accomplice who had feigned blindness, and a miraculous cure had been manufactured to be ‘officially reported’ to them.

- and-then got-to-see,—up-to-the-time-at-least-of-their-having-got-to-call the parents of-him who got-to-recover-
 19 power-to-see. And they-went-and-questioned them, saying, "THIS-person, here, is-he your son,—that one-of-whom ye-say that blind he-got-to-be-generated?—How-in the world,* then,
 20 just-lately, is-he-seeing?" Got-to-break-out-in-answer-to them—*did* the parents of-him, and-to-say, "We-do-know-for certain that THIS is OUR son;—and-too that blind he-got-to-be-generated.—But how-in the world he
 21 can-now see, we-do not know!—or what-divine Being-it was that-got-to-open for-him his eyes, WE do not know.—He-himself is of-full-age,† so-HIM have-gone-and-examined;—he about his-own-case will-be-speaking."
 22 —All-this saying-were the parents of-him, because they-were-in-terror-of the Jews; for now-for-some-time settling-it-had-been the Jews, that in-the-event-of haply any-the most influential-person's having got-Him publicly-to-acknowledge-as Christ he-should-have-got-to-be as a heretic-un-(G)synagogued.—For THIS-reason-then his parents got-to-say, "He is of-full-age, so-HIM have-gone-and-
 23 examined."—They-got-to-call-up, therefore, yet-once-again the person-himself,—as-one-now-who really-was blind,—and-to-say-to-him, "Have-gone-and-given-all the-glory-to-God;—WE know-for certain that the person in-question a-sinful-heretic himself
 24 undoubtedly-is."—Got-to-break-out-in-reply therefore—*did* that-original and-to-say, "About his-BEING a-sinful-heretic, I do-not know;—one-thing I-do-know, that blind being-as-I-used-to-be now-I-can-see!" They-
 25 went-on-saying, however, to-him,—all-over-again.—"WHAT-surgical operation was it he-got-to-perform on-thee-now.—In-what-way did-he-get-to-
 open-for-thee *thine* eyes?" He-got-to-break-out-in-reply-to-them, "I did-go-and-tell you once-already, and ye-never got-to-care-to-listen;—what-is your motive-for-wishing-to-be-hearing-it all-over-again?—it is—not-that even ye are-now-anxious His disciples to-have-got-to-become-is it?" Oppro-
 28 brious-names therefore—*did* they get-to call him, and-to-say, "THOU art disciple of-THAT-impostor;—WE however of-God's MOSES† are disciples.—We do-know-for certain that to-Moses
 29 been-speaking-has our God;—but-as for-this-impostor we-do-not-even know§ the origin-whence he-is." Got-to-
 30 break-out-in-answer—*did* the man, and-to-say-to-them, "In this-your finding therefore there is a-wonderful-inconsistency namely-that 'YE do not know the origin-whence He-is!'—and-yet, here He-went-and-opened-for-me mine eyes!—Now we-do-KNOW-for certain that
 31 'sinful heretics' God does-not listen-to-ever;—BUT when a-certain-Person truly-godlike|| happens-to-be, and His will is-doing, to-such-as-THIS He-DOES-listen:—why-never from eternity
 32 got-it-ever-to-be-heard-of that went-and-opened—*did* any-one—the divinest man the-eyes-of-a-person that-has-been-generated blind.—Unless-then this-
 33 Person was-really accredited-from God, He could-not possibly be-doing anything-like this." They-got-to-break-
 34 out-in-answer, and-to-say-to-him, "In sinful-wrong-doings thou didst-get-to-be-conceived-and-born,—the-whole-of-thee,—and art-thou-forsooth TEACHING US?"—And-then they-went-and-cast him-out outside-the synagogue-as a heretic. It-got-to-come-to-the-
 35 ears-of Jesus how—that they-went-and-cast him-out outside-excommunicate; and-so having-got-to-find him-as He did, He-got-to-say-to-him, "Thou-now doest-thou-put-thy-trust-in The Son of-God ward?" Got-to- 36

* Blustering bullying manner, to frighten the parents into ambiguous answers which could be used cleverly for throwing doubts on the man's identity—the wise were taken in their own craftiness, for it issued in proving his identity to demonstration.

† So he must have been a very young man.

† The rhythmical emphasis in the Greek was for more important ears than the young man himself.

§ 'The people at Nazareth say he was not born there, and the people of Bethlehem repudiate his having been born there.'

|| All this is only a somewhat politic periphrasis for 'The Christ' (verse 22).

break-out-in-reply-did that-*original**
and to-say, "And what-*Divine Being-*
now is-He, Lord, in-order-that I-may-
for-the-future-*BE*-putting-my-trust-
37 in HIM ward?" Got-to-say to-him-
did Jesus, "Both seeing HIM-hast
thou been and -*moreover* He-is-now-
talking so *condescendingly*-with thee,
38 —That-*Divine Being* it-is." But he-
went-and-solemnly-affirmed, "I-do-
repose-my-trust-in-*Thee*, Lord!"—and-
then he-went-and-kneeled-and-wor-
shipped HIM.

39 And-then got-to-say-did Jesus, "For
penal-retribution-did I-go-and-come
such-a-world ward as-THIS, that *those*
powerless to-see may-be-Seeing, and
those seeing might-have-got-come-

40 to-be *judicially-Blind*." And got-to-
listen-to *all-this did some-of* the (G)
pharisees, some-who were there *ac-*
cidentally along-with HIM, and-so-
they-got-to-say-to-HIM, "Not even
we are-actually 'BLIND'-are we?"

41 Got-to-say to-them-did Jesus, "If-
merely blind-now ye-really-were, ye-
were not as *now ye* are-guilty;—now,
however, that ye-are-saying, "We-
See," *this*-your sinful-wrong-doing-un-
1 forgiven still-remains. X. Verily,

verily, I-do-assure you, he-that will-
not Enter-in through The Door-way
The Fold-of-The Sheep ward, BUT-
prefers Climbing from-some-different-
quarter, HE a-Thief is and a-Robber.

2 But he that-Enters-himself first of
all right-through The Door-way a-
Shepherd is-normally of-The Flock:

3 —to-this-pastor now The Door-keeper
Opens-out the truth ever;—and The
Sheep to his voice listen;—and his-
own-closely following Sheep he-calls
each-by-their name,† and-thus leads

4 them-forth;—and when his-own-
closely following Sheep he-expastures
right-in-front-of-them he-always-goes;
—and The Sheep follow him, because

5 they-are-familiar-with his voice;—an-
alien however not-only will they-not
have-gone-and-followed, BUT-so far
from that will-be-fleeing scared away-

* Consistently self-possessed still, neither fear
of the tyranny of the hierarchy, nor gratitude to
his benefactor, could hurry him into a position

from him,—because they-are not
familiar-with-of-*Satan's* aliens the
voice." This-particular (G) parable 6
then-got-to-speak-did Jesus to-them;
but they never-got-to-recognize what-
for *spirituality and depth* were the-
truths-which He-was-speaking-to-them.
Got-to-say therefore again to-them- 7
did Jesus, "Verily, verily, I-assure
you, that I AM The Door-way of-
The Sheep.—All whosoever *that-as-a-* 8
substitute-for ME shall-have-got-to
come Thieves are and Robbers; BUT
never will-The Sheep have-got-to-
listen-to-them. I AM The Door-way, 9
through ME if a-covenant person shall-
have-got-to-enter-in, he-shall-be-
being-saved,—and there he-shall-be-
going-in, and going-out, and shall-be-
finding Pasture. The Thief never 10
comes except in-order-that he-may-
have-got-to-thieve, and to-ravage, and
to-work-destruction;—I went-and-
came in-order-that Life they-may-
be-possessing,—and ever-more-and-
more possess-ing. I AM The Shep-;11
herd, The absolutely-unselfishly-bene-
volent-shepherd;—The Shepherd, The
absolutely-unselfishly-benevolent-Shep-
herd, His life lays-down on-behalf
of-The Sheep. The Hiringling-pastor 12
however,—who-is no Shepherd at-all,
—whose very-own The Sheep are not,
—catches-sight-of The Wolf coming,
and leaves The Sheep-to themselves,
and takes-to-flight;—and-so The
Wolf makes-a-prey-of-them, and
scatters The Sheep.—Well, The Hire- 13
ling-pastor takes-to-flight just-because
hiringling he-is-essentially,—and what
most-dearly-interests HIM is-not The
SHEEP. I AM The Shepherd, The 14
absolutely-unselfishly-benevolent-shep-
herd, and know-discriminatingly MY
own-individually; and am-known-as
a Personality too by MY own-in-return:
—just-as knows ME does-The Father, 15
and-I-in return-know The Father.
And this MY life I-am-going-to-be-
laying-down on-behalf-of-The Sheep.
And other Sheep-too of the same 16

which he could not intelligently and conscien-
tiously hold.

† For this characteristic of a model Bishop or
Curate see Romans xvi. ; 1 Timothy i. 2, &c.

spirit I-possess,—some-which are not sprung-from THIS Fold-here;* and-them-too I-must have-got-to-lead, and MY Voice they-shall-be-obeying:—and there-shall-come-to-be-being-for
 17 ever one Flock, one Shepherd. For this-reason it is that The Father is-divinely-LOVING ME, because I am-going to be-laying-down the life of-
 18 ME,—in-order-that again I-may-have-gone-and-taken it.—NO-BEING is-taking it away-from ME; BUT-on the contrary I am-laying-down it of My-own-free-will;—lawful-power I-possess of-having-gone-and-laid-down it, and lawful-power I-possess-of again having-gone-and-taken it:—the legal-permission-to be doing this I-got-to-receive straight-from MY
 19 Father." A-division-of-opinion again got-to-ensue amongst the Jews on these discourses:—but a-great-many were-saying from-amongst them, "He-is-possessed-of a-(G)dæmon, and is-raving-mad;† why-ever are ye-
 21 listening-to him?"—others were-saying, "THESE-beautiful and connected reasonings are not the utterances of a-(G)dæmon-energized-person;—a-(G)dæmon-too can-not possibly-be blind-people's eyes opening at any rate-can it?"
 22 But-then-it-got-to-be the temple-dedication-festivities in Jerusalem; and it-was the winter-time.—And
 23 there was as He often used to Jesus walking-up-and-down whilst going on teaching-in‡ the temple, in-Royal here-

* Our Lord is speaking in Jerusalem, and in the temple, so that the Fold of the Jewish Church was vividly present.

† This not the remark of our Lord's enemies, but of Festus-like opaque soulless people: when Pilate tried to get Him off, for this reason the scribes and pharisees scornfully repudiated any such idea—they also could say, "We know Thee who thou art," hence their "greater guilt" (Matt. xii. 31).

‡ Not peculiar to our Lord; those who thus taught Greek philosophy were called 'peripatetics.'

§ For some reason Solomon had appropriated a cloister for his own Royal use, and not at all unlikely for teaching philosophy there; and, inasmuch as the Greek word all through the Epistles for 'transacting-daily-life-matters' really means 'walking-about,' therefore most likely our Lord followed Solomon in teaching cosmic æsthetic and daily life matters in the significant and freer method of 'walking-up-and-down.' In the Acts,

ditary oneness with the portico of Solomon. § There-fore-did the 24 Jews get-to-form-a-circle-round Him, and were-saying-to-Him, "Up-to-how-much-longer the-very heart-of-us art-thou-killing?—If THOU ART The Christ, have-gone-and-told us with-honest-candour." Got-to-break-out- 25 in-reply-to-them-did Jesus, "I-did-go-and-tell you, and-yet ye-are not trusting-in-Me.—The works which I am-doing in-organic oneness with the Name of-MY Father, THESE are-bearing-witness about ME. BUT-however ye are- 26 not trusting-in-Me,—for ye-are not of-the number of 'The Sheep,' those of-MINE, as-if ye remember I-got-to-tell you:—The Sheep, those of-MINE, to- 27 MY Voice Listen, and-I know-discriminatingly them, and they-follow ME;—and-I life eternal give-to- 28 them, and they-shall be-kept-from ever-having-got-to-perish, for-My eternity ward;—and a-certain-Wolf shall never be ravishing-them-as-spoil out-of MY hand.—The Father of- 29 ME,—He-who-has-given-them-as-a-gift to-ME,—greater-than every-being is-essentially; and-so no-creature can-possibly take them-as-a-spoil out-of The Hand-of-The Father-of-ME.—I AND THE FATHER ONE ARE- 30 essentially."—Got-to-snatch-up stones 31 therefore again-did the Jews that they-might-have-got-to-stone Him.—Got-to-challenge them-did Jesus, 32 "Many patriotic|| workings did-I-get-to-exhibit to-you out-from MY

be it remarked, when James took so very pronouncedly our Lord's place as head of the Jewish Theocracy, we find the hereditary practice jealously guarded (Acts iii. 11), for that 'porch' was evidently the centre of Reformed Israel, and the citadel of Messianic Judaism.

|| Such is the meaning of the adjective (which is an open one) in this connection. Our Lord's virtues, piety and powerful works exasperated the magnates as much as His unselfishness, obedient-spiritedness and Godliness aroused the hatred of their proud hearts;—for such convenient stock in trade for Him to have started in business as Messiah,—wrenching the temporal power out of the hands of the Romans, establishing Imperial monarchy, endowing richly pharisaism, and making themselves cosmopolitan statesmen, dignitaries and merchant-princes, to be all worse than wasted was too much for practical men's endurance. The Jew's translation of our Lord's adjective (in verse 32) was not 'patriotic'—for they really cared

Father ;—for - the - sake - of WHICH working of-them-all are-ye-now-stoning ME?"—Went-and-broke-out-in-answer-to Him-did the Jews, saying, "On-account-of any-'splendidly-miraculous' working' we - are - certainly not for-stoning thee ; BUT for-just the reverse, — (c)BLASPHEMY ;— and because thou a-mere-human-being as-evidently-thou-art, art-always-making thyself-out to be God !" Got-to-break-out-in-reply did Jesus to-them, "*Has it-not been-written in-as a promise of God in your Law, 'I got-to-say-even gods* ye-are'?*"—If those-creatures He went-and-called 'gods,'-then, unto-to assimilate them to Himself whom The Truth-message of God got-to-come,—and it-is-not possible for the-passage of-Scripture to - have-got-to-be-explained away,—to-HIM-whom The Father-Himself went-and-consecrated and got-to-send-as-(c)Apostle† the world ward do-YE-His covenant people say, 'Thou-art-(c)blaspheming,'—because I-went - and - legitimately - said, 37 'Son of-God I-AM'?‡—If I am-not doing the works of-MY Father, do-keep-from reposing - your - trust-in 38 ME ; but if I-am-doing-them, even-though ME ye may-keep-from trusting-in, yet-in the Divine system of the works-themselves have-got-to-trust ;—in-order-that ye-may-have-got-to-know and then-got-to-go on-to-trust-fully-believe how-that in-organic oneness with ME-is The Father, and-I in- 39 organic oneness with HIM"—They-were-making-the - attempt therefore again to have got to take-Him into-custody ;—and-yet He-got-to-go-forth slipping through Invisible-out-of their 40 hands ; and got-to-depart once-again beyond the Jordan, the spot ward where John used-to-be at-first, baptizing-when he was ;—and He-got-to-make-His-abode there. And many- 41 people got-to-come for instruction-unto Him, and were-saying, "John, it-is-true, in the way of-miracle-tokens went-and - did - absolutely - nothing ;—but

everything whatsoever-which got-to-say-did John about THIS-man was-really true." And got-to-trust-did many-persons there-in Him ward. 42

XI. 1. There was, however, a-certain-well known man, lying-sick, (c)Lazarus of Bethany, from the hamlet of-(c)Maria and Martha her sister.—But it-was Maria who went-and-anointed The Lord with-(c)myrrh-oil, and-then went-and-wiped His feet with-her hair, whose brother Lazarus-was-lying-sick.—Got-to-send-off-a messenger therefore-did his sisters for aid-unto Him, saying, "Lord, lo, he-whom thou lovest is-lying-sick." But upon-having-got-to-hear Jesus got-to-say, "This attack-of-sickness is not-now death ward-as its final end, BUT-so far from that for-the-sake of the glory of-God, in-order-that glorified-may-have-got-to-be The Son of-God, through-means of-it."—Divinely-LOVING, however,-used to be Jesus both-Martha and her sister, and Lazarus.—Well-as therefore He-got-to-hear how-that he-is-lying-sick then indeed He-went-and-remained-still in-busy Ministering at the same place where He-was, two days. Then, after this, He-says to His disciples, "Let-us-be-getting back Judæa ward again." Say to-Him-do His disciples, "Rabbi ! but-just-now there were-the Jews trying to-have-gone-and-stoned thee ; and again art-thou-going THERE ?" Got-to-break-out-in-reply-did Jesus, "Are-there not twelve hours in the day ?—supposing some-traveller be-journeying in-organic oneness with the day-light, he does-not stumble-over-anything.§ because the light of-this material-world he-sees ;—but suppose some-traveller be-journeying in the night, he-does-stumble-over-things, because the light is not in-organic oneness with him." These-remarks He-got-to-make, and-then after them says to-them, "Lazarus our friend has-been-going-to-sleep ;—BUT-never mind that I-am-going-there, that-so I-may-have-got-to-wake him-up out

little for anyone but themselves, but—"Splendidly miraculous workings."

* It is only creatures capable of being recreated into GOD'S image and HIS likeness who could understand GOD.

† Heb. iii. 1.

‡ Rom. viii. 29.

§ Our Lord knew what He was about : He was not walking on in the night of sin, but in the full sunshine of the Father's light and love.

12 of his sleep." Got-to-say therefore *did* His disciples, "Lord! if he-has-been-getting-into-a-sleep, he-will-be-*safe* to
 13 be-recovering!" Speaking-*all the time*, however, *had-Jesus-been* about his death; they, however, got-to-think that-*of* the refreshment of-sleep He-
 14 is-speaking. Then, therefore, got-to-say to-them-*did* Jesus plainly, "Lazarus got-to-die; and I-rejoice, for your sakes,—that-so ye-may-have-got-to-trust-in-*Me*,—that-*I was* not happening-to-be there;—*BUT-now* at any
 16 rate let-us-be-off to-help him." Got-to-say therefore-*did* Thomas, who is-called "Didymus," to-his co-disciples, "Let-us also be-off, so-that we-may-have-gone-and-died bravely along with
 17 Him-if *go He will!*" Come, therefore, as-Jesus-got to be, He-got-to-find that-he by-this-time four days was-passing in-as a tenant of the tomb.—
 18 Now *this* Bethany used-to-be close-to Jerusalem, about fifteen (g)stadia off.
 19 —And many of-the Jews had-been-coming unto-to help the domestic circle-round Martha and Maria, in-order-that they-might have-gone-and-consoled with them for-the loss of their
 20 brother. Martha for her part, then,—as she got-to-be busy about and so-to-hear-it said 'Jesus is-coming!'—went-and-made-off-to-meet Him; but Maria was-sitting in-engaged about
 21 work for the house. Got-to-say therefore-*did* Martha reproachfully-unto Jesus, "Lord!—if-only thou-hadst-been-being here, that MY brother had*
 22 but†-still it is not too late even now-at this stage. I-know-well that whatever-favours perchance thou-shalt-have-got-to-ask-of our Covenant God, giving-it to-*THEE-will* be our Covenant
 23 God." Says to-her-*does* Jesus, "Rising-again-shall-be thy brother." Says to-Him-*does* Martha, "That he-shall-

be-rising-again I-know—in the resurrection in the last day." Got-to-say 25 to-her-*did* Jesus, "I AM Myself-essentially The Resurrection, and The Life; he-that is-trusting-in ME ward, even-though he-got-to-die, he-still-will-be-Living:—and every-one that is-now living and trusting-in ME ward shall-escape having-got-to-Die God's eternity ward.—*Is it-trusts-now* thou-art-trustfully-believing?" Says-she 27 to-Him, "Yes, lord, I have-*all* along†-been-trusting that thou art 'the Christ,' §—'the son of-God,'—*who* our world ward is-to-be-coming." And 28 upon-having-gone-and said-off-*all*-this, she-went-and-impulsively-left, and-called Maria her sister, secretly, saying, "Our Teacher is-with-us, and he-is-calling-for thee." She, as-soon-as 29 ever she-got-to-hear rises-up quickly, and is-on-her-way for help-unto Him. Not-yet, however, coming-had Jesus- 30 been the hamlet ward, BUT-on purpose was-still there at the spot where got-to-meet Him *did* Martha.—The Jews, 31 therefore,—those that-were along-with her as visitors-in the house, and condoling-with her,—having-got-to-catch-sight-of Maria, how-that quickly she-went-and-rose-up and went-out got-to-follow her-up, saying-as they were, "She-is-off the sepulchre ward, in-order-that she-may-have-gone-and-had-a-good-weep THERE." Maria for 32 her part, then, as-soon-as-ever she-got-to-come where there-was Jesus, upon-having-got-to-see Him went-and-dropt at His feet, saying to-Him-as she was, "Lord! if-only Thou-hadst-been-being here, never perhaps had got-to-die-away-from me the-dear brother of-me!" Jesus therefore when He-got- 33 to-see her weeping-as she kept on, and the Jews that-got-to-come-with her weeping-as they kept on too, He-went-and-groaned in-*His* spirit-with mingled

* Martha puts 'die' in the pluperfect, Mary strengthens it with a preposition and puts it in the aorist tense. Martha's challenge might be paraphrased: "If thou hadst only stopped near us the prop of our house had not died, and thus left me bereaved and inconvenienced with all the responsibility upon my shoulders;" Mary's: "If Thou hadst still been near, Lazarus, Thy friend, my brother had not got now to pay the penalty of sin in the world, and so left me without my dearest friend with whom to talk of Thee."

† Something in our Lord's face altered her intended finish.

‡ The power of this Perfect tense brings out the fact that Martha was as orthodox as her favourite prophet could possibly wish her to be—let him only sketch her Creed and she was willing to subscribe it, without reading the articles in it.

§ She is parroting all these Titles as heard from Jesus, Lazarus and Mary.

indignation and sorrow, and then got-
 34 dreadfully-to-agitate Himself, and to-
 say, "Where have ye-been-putting
 him?" They-say-to-Him, "Lord, be-
 coming and have-got-to-see-for Thy-
 35 self." Went-and-wept-did Jesus.
 36 Saying therefore-were the Jews,
 "Only just-have-got-to-see-now how
 37 deeply-attached-he-was-to him!" But
 certain-of the more influential of-them
 were-saying, "Could not this-person-
 possibly,—having-gone-and-opened-as-
 he did the eyes-of-the blind-man,—
 have-got-to-effect even that this-man
 should be-kept-from having got-to-
 38 die?" Jesus, therefore, again going-
 on-groaning-just as before within His-
 own-self comes the sepulchre ward;—
 it-was however a-cave-tomb cut in the
 face of the rock and-so a-stone was-
 39 lying-there against it. Says Jesus,
 "Have-got-to-take-away the stone."
 —Says to-Him-does the sister of-him-
 that-had-been-dying, Martha, "Lord!
 —why-he-is-smelling-badly by-this-
 time,—for a-four-day-old-corpse he-
 40 is!"—Says to-her-does Jesus, "Did I-
 not go-and-say-to-thee, that if-only
 thou-wouldst-have-got-to-repose-thy-
 trust-in-Me thou shouldst-have-got-to-
 witness-an illustration of the glory of-
 41 our covenant God?"—They-got-to-re-
 move, therefore, the stone.—But Jesus
 went-and-raised His eyes upward, and
 proceeded-to-say, "Father!—I-thank
 THEE, because Thou-didst-got-to-
 42 hear ME;—I-myself however had-
 been-knowing-all along that always
 ME Thou-art-listening-to,—BUT-for
 all that for-the-sake-of the people,
 those that-have-been-standing-round,
 I-got-to-use-the words; in-order-that
 they-might-have-got-to-trustfully-be-
 lieve that THOU ME didst-go-and-
 43 send-forth-(G)Apostle!" And-then
 having-got-to-say all-this, with-a-tre-
 mendous voice He-went-and-cried,
 "Lazarus!—hither!—outside-here!"
 44 —And out-got-stumblingly-to-come he
 that-had-been-dead;—all-swathed-as
 he had been, feet and hands, with-ban-
 dages, and his face in-a-(G)sudarium*

* Sweat-handkerchief.

† Jesus as a revolutionist would have sufficient influence over the populace to rouse the whole power of Rome against them, when his plans were ripe for rising against Rome; and give the

had-been-swathed.—Says to-them-
 does Jesus, Up!—don't stand there
 aghast, but-have-gone-and-unswathed
 him!—and have-got-to-set-him-free
 to-be-going-his own way." Many there- 45
 fore of the Jews who-got-to-come unto-
 to help Maria, and-so got-to-be-specta-
 tors-of what He-went-and-did, got-to-
 trust-in Him ward. But certain-of 46
 the more influential of their-number
 went-and-departed unto-to abet the
 (G)pharisees, and got-to-tell them
 what Jesus got-to-achieve. Went-and- 47
 convened therefore-did the chief-
 priests and the (G)pharisees a meeting
 of the-Council, and there-were-saying,
 "What-counter-policy are-we advanc-
 ing?—because this man here many
 miracle-tokens is-achieving.—If we- 48
 shall-have-gone-on much longer-letting
 him-alone in-this-way the-whole-of-the
 people will-be-reposing-their-trust-in
 him ward; and-then coming-will-be
 the Romans and taking-away from-us
 both our position, and our nation-
 ality!"† A-certain-important-person, 49
 however, one-individual of their-num-
 ber, Kaiaphas,—being-as he was the act-
 ing-High-priest THAT-eventful year,—
 got-to-say to-them, "Ye-yourselves
 know nothing-at all-about-it;—nor 50
 are-ye-reasoning-it-out-logically how-
 that it-is-of-Theocratic-importance to-
 us, not to 'let him alone,' but-that just-
 one-single mere-human being-though
 innocent shall-have-got-to-die-sacrificed-
 to-save The People of Israel and-thus
 to have-kept the-whole-of our nation
 from-having-got-to-be-destroyed!"—
 All-this however from-out-of his-own- 51
 mind he-never got-to-say, BUT-inas-
 much as God's High-priest he-was-still
 for THAT-Redemption Year, he-got-
 to-(G)prophecy that on-the-cve-was
 Jesus of-dying as Sacrifice-to-Save
 God's nation;—and not to-Save the- 52
 Jewish-nation only, BUT-so far from
 that in-order-that the human-children
 of-God's-family those that-have-been-
 dispersed-in Babel orphanage He-
 might-have-got-to-gather-together
 one-Fold ward.—From THAT, there- 53
 emperor just the good excuse he wanted for
 making them a homogeneous part of the Roman
 empire and compelling them to pay 'census' as a
 tax instead of a tribute.

fore, *God's time fore-ordained they got-to take-them-definite counsel so-as-that they-might-have-got-to-judicially-murder-Him.**

54 Jesus, therefore, no-longer-*was as a free citizen-at-liberty transacting-daily-life-matters amongst the Jews, BUT-outlawed†* went-and-departed thence the district ward on-the-confines-of-the desert, (G) Ephraim ward, a-*'city' but only-in-name,—and there He-was-passing-the-time in-the-company of-those His-own disciples.*

55 But The Pass-over‡ of-the Jews was close-at-hand.—And got-to-go-up-did crowds Jerusalem ward, out-of-the country-district, previous-to The Pass-over; in-order-that they-might-be-ceremonially-purifying themselves.—

56 There-they-were-looking-about, therefore-for Jesus; and-saying amongst themselves, in-*Service-time at the temple as there-they-had-been-standing,* “What-really now do-ye-think;—that he will be afraid-and-keep-from having-got-to-come The Feast ward?”

57 —But putting-out-had-been both the chief-priests-and-also the (G) pharisees public-notice, to the effect-that if any-of the faithful should-have-got-to-know where he-is, he-should-have-gone-and-made-it-known, so-that they-might-have-got-to-take-him-into custody.

XII. 1 Jesus, therefore, previous-to The Pass-over, six days, got-to-go Bethany ward, where there-was Lazarus *he who had-been-dying, whom He-went-and-raised from-amongst the dead.* They-went-and-dared in holy trust in Him to-make-a-feast, therefore, in-His-honour THERE;—and Martha was-acting-as-a-servant,§ but Lazarus was one of-those honoured to be-reclining-at table as an equal-with 2 HIM.¶ MARIA, therefore,¶ having-gone-and-taken-as she did-a-pound of-

* The Lamb of God—God's great antitypical Sacrifice for sin—was sacrificed by God's own consecrated High-priest—and then the work of the Aaronic priesthood was done.

† Not yet excommunicated.

‡ The climax—reality—and last.

§ So completely had the raising of her brother humbled and sanctified her.

¶ Of course, by the express command of his Sovereign Lord.

¶ The force of the “therefore,” and the emphasis upon ‘Maria,’ is that she, in the most

(G) myrrh (G) nard-ointment,—pure, of-very-great-value,—went-and-anointed the feet of-Jesus, and wiped with-her-hair His feet;—but the-very house-itself got-to-be-pervaded-reeking with the perfume-of-the (G) myrrh. Says, 4 therefore, *does-one of-His-disciples, Judas son-of-Simon, the-Isariote,—who was-now-on-the-very-eye-of-be-traying Him,—“From-what-ade- 5 quate motive did-not (G) myrrh such as this get-to-be-sold for-three-hundred (G) denarii,—and-then have-got-to-be-given-to-the poor?”—But he-got-to- 6 say this,—not because it-mattered- 7 ever-to-HIM about the poor, BUT-rather,—because a-thief he-was, and the-treasurer's-box he-used-to-keep-as-treasurer,—and the-contributions that-used-to-be-put-into it he-was-in the-habit of-appropriating.—Got-to-say 7 therefore-did Jesus, “Have-gone-and-left HER-alone;—with-an-eye-to the-day of MY-own** entombment has-she-been††-reserving THIS:—As-for- 8 the poor ye-possess them always amongst yourselves,—but ME not 9 always are-ye-possessing.” Got-to-know therefore-did a-considerable number-of-the Jews that THERE He-really-is; and-so they-got-to-go—not purely-on-Jesus's account, BUT-too that they-might-have-got-to-have-a-look-at Lazarus—the-man whom He-got-to-raise from-amongst the-dead. But- 10 now got-to-be-revenged for this feast-to-plot-did the chief-priests how they-might-have-gone-and-been-revenged-by-destroying Lazarus, too;—because 11 many through his-influential and bold patronage of Jesus were-being-induced even-of-the Jews†† to-be-trustingly-believing-in Jesus ward.*

Upon-the morrow a-great crowd,— 12 which got-to-come The Feast ward,—having-got-to-hear-tell-as they did that

solemn and public manner, anointed Him as “The Resurrection and The Life,” “The Christ” (xi. 25, 26).

** As well as Lazarus's.

†† From that used for Lazarus?—‘She does not do it impulsively because of the revival of her brother, but from fixed Christian principles, since when embalming Lazarus she put this on one side to pre-embalm Me, for she trusted simply to what I said about My own death.’

†† That is of the higher classes, where thus used.

13 Jesus is-coming Jerusalem ward, went-
and-took the sprays-of-the palm-trees,
and got-to-go-out a-meeting ward
with-Him. And-then there-they-kept-on-
shouting, "(G)Hosanna! Blessed-
is He that is-coming in The Name of-
The Lord,—The King of-The Israel-
14 of God!" But having-got-to-find-as
Jesus-did a-young-ass, He-went-and-
sat upon it;—just-as it-has-been-
15 written, "Keep-from fearing, Daugh-
ter of-Zion, behold! thy King is-
coming, sitting-upon a-male-foal of-an-
ass."—All-this, however, get-to-know-
16 did not His disciples at the first;—
BUT-after the dispensation of The Spirit
when glorified Jesus got-to-be, then
they-went-and-called-to-mind that all-
this had-been-written upon Him; and-
that all-this they-actually-went-and-
17 did to-Him. Bearing-their-testimony,
therefore, were the throng-of-people
which were along-with Him when
Lazarus He-went-and-summoned from
the tomb, and raised him from-among
18 the-dead.—For this-reason, too, it was
that-went-and-arranged-a-meeting-
with Him-did the crowds,—because
they-got-to-hear-tell-of His having-
been-achieving-a-miracle-token of such
19 calibre as-this. There were-the (G)pha-
risees, therefore, saying with an eye-
unto themselves, "Do ye-not perceive-
already that ye are-not affecting any-
thing?—Just-look-at-that now!—the
world-itself* went-and-apostatized-off
20 behind HIM-as disciples!" But-they
said this because there-there-were-pre-
sent some Greeks-Jewish proselytes,
from-amongst those that-were-coming-
up that they-might-have-gone-and-

worshipped in-as-circumcised-at-The
Feast;—these-persons therefore got- 21
to-come-specially for guidance-unto-
Philip,†—him-of-Bethsaida-of-Galilee,
—and were-asking him, saying, "Sir,
how-we-should-like the-famous 'Jesus'
to-have-got-to-have-an-interview-
with!" Goes-does Philip and tells 22
Andrew; and-then again Andrew and
Philip tell Jesus Himself.—But Jesus 23
went-and-made-His-reply-to-their-
complimentary Address in-these-words,
"Yes-come-HAS-as you say the hour
that The Son of-Man shall-have-got-
to-be 'glorified'!"—Verily, verily, I-do 24
assure you, supposing The Corn-grain
will-not have-got-to-fall the earth
ward, and-so-to-die why then-it
single-as a phenomenon§ remains:—
but supposing it-shall-have-gone-and-
willed-to-die, why then-MUCH Fruitage
it-goes on in an infinitely multiplied
ratio-bearing!—He that-has real-love- 25
for his life will-be-apparently-throw-
ing-it-away; and he that-thus-hates
his life in-the ambitions and gettings of
this-present world, life eternal ward
will-be-guarding-it-safely.—Supposing 26
some-ambitious man be-serving ME,
ME let-him-BE-following;—and-then
WHEREVER I am, why-THERE too that
servant of-Mine will-BE necessarily.
—And supposing some-one-particular-
faithful servant be-serving ME, honour-
ing him will-be My-Father.—Now- 27
already MY soul has-been-becoming-
stirred-to its lowest depths;—and Oh!
what-selfish thing shall-I-be-saying?—
'Father! have-got-to-save Me from
such-an-hour as-THIS!'—BUT-then just-
for THIS it was that-I-went-and-

* (e)Cosmos, the Greek word for 'world,' and
'Greeks' suggested its use by Jews.

† Domestic distinctions cannot, we ourselves
know, easily be explained to heathen converts, so
that the pharisees had to leave these Greeks to
believe that our Lord's public entry, under such
impressive auspices, was a Theocratic matter!—
As with so much that more than our carnal
curiosity craves to know, so with this episode, we
seem to agonize to know the cruel result of the
imminent horrors of the crucifixion (the 'where-
ever' of verse 28) of their new-found Messiah and
God upon these double converts. Let our Lord's
pregnant and suggestive preparing of them for
this be studied in His reply.

‡ Perhaps because he was in some way con-
nected with foreign parts,—his name is Greek.

Verse 22 shows how this new and courtier-like
duty flustered the humble Galilaeans.

§ Merely the one wonder—Man in the New
Creation, Jesus. The translation of the text, as the
student sees by the capital letters, is Antitypical
not typical—and it cannot be both at once—
the typical parallel would be this—"supposing
the-first corn-grain-God ever made had-refused
to-have-got-to-fall the soil ward, and-so-to-die,
why then-it remains-for ever single-as a vegetable
phenomenon."—That is to say, on its being
explained to mankind they would admire it, but
not be blessed by its future harvests. And so
would the universe of God's intelligent creatures
if Jesus had selfishly refused to die and produce
the harvest of glorified Man in the New Creation.

- came this the-very hour ward ;"—
 28 "Father! have-got-to-glorify Thy Name!"—Went-and-came therefore-then-did a-voice out-from Heaven,—
 "Both glorify-it-did-I-get-to—and yet-
 29 again will-I-be-glorifying-it!"—As for-the populace, therefore, which had-been-standing-by-during the late interview with the Greeks and-thus got-to-hear-it, they-were-saying, "That-it-has-been a-thunder-clap!" Others were-saying, "An-(G)angel to-him
 30 has-been-speaking!" Got-to-break-out-in-answer-did Jesus and to-say. "Not as-a-help-to ME has-this Voice been-coming-to-be, BUT-rather as-a
 31 help-to YOU.—Now the penal-(G)crisis is of-this-present world ;—now being*-cast-out-shall the ruler of-this-present world-be, outside-outlawed and excommunicate.—And I,—even though I
 32 shall-have-got-to-be-impaled-up-aloft out-of the earth,—everybody will-afterwards-be-drawing-in LOVE-off
 33 for salvation-unto MYSELF!"—But this He-was-saying in-allusion-to-the-manner-of death there-He-was-then-
 34 on-the-very-eve of-dying.—Got-to-break-out-in-reply to-Him-did the populace, "We got-to-hear-it-read† out-of The Law how-that The Christ is-to-be-abiding for the eternity ward!—
 and-if so how-ever art-thou saying that impaled-up-aloft must-have got to be the son of man?—what-mysterious
 35 being is this-person thou art always speaking of, 'the son of-man'?" Got-to-say therefore-to-them-did Jesus, "Still a-little while longer The Light is along with-you ;—be-journeying-life's journey whilst The Light ye-possess, so-as-to *keep The Darkness from-having-got-to-take-possession-of you ;—and he that-is-journeying in-organic oneness with The Darkness does-not know whither he-is-bound.
 36 Whilst-then The Light ye-do-possess, be-trusting-in The Light ward, in-order-that children of-Light ye-may-have-got-to-be." All-this got-to-speak-did Jesus-as Divine utterances ;

and-then having-got-to-depart-as He did He-got-to-be-in-hiding away-from them.†—But such-and-so-many miracle-tokens although He-had-been-achieving right-in-their-very-sight, yet-they were-not trustfully-believing-in HIM ward,—that the saying-of-Esaïas 38 the (G)prophet might-have-got-to-be fulfilled,—the-one-in-which he-got-to-say, "Lord! what-great man got-to-trustfully-believe our message?—and the Arm-of-The Lord-to-what-great man did-it-get-to-be-uncovered?" For this reason-too they were-not able 39 to-be-trustfully-believing, because again got-to-say-did Esaïas,—“He-40 has-blinded their eyes, and hardened their heart ;—so-that-they will-not have-got-to-see with-their eyes,§ and-then have-got-to-understand with-their Heart, and have-got-to-be-converted, and-so let-me-have-got-to-Heal them.” All-this Esaïas got-to-say when he-41 got-privileged-to-see the glory of HIM, and-to-make-Divine-utterances concerning HIM. Nevertheless, for-all-42 that, even-of-the magistrates many did-get-to-trustfully-believe-in HIM ward ; BUT-cowardly on-account-of the (G)pharisees they were-not making-any-confession, so-as-to *keep themselves from having-got-to-be (G)unsynagogued-as heretics.—For idola-43 trously-did-they-go-and-LOVE having-the glory from-their fellow-men, far-more-so-than having-the glory from-their GOD. But Jesus went-and-44 cried-aloud and said, “He that-is-trusting-in ME ward, does-not be-trusting-as a terminus-in ME ward, BUT-in-reality-in-HIM ward that-went-and-sent ME :—and he that-is-gazing-45 upon ME, is-gazing-in-reality[-]upon HIM that-went-and-sent ME. I, 46 Light, the world ward have-been-coming, in-order-that every-one who is-trusting-in ME ward in-organic oneness with The Darkness may-*keep-47 from having-got-to-continue. And supposing-even-that some-great man shall-have-got-to-listen-to these over-

* As the Gospel gradually spreads over the world and eliminates barbarism, cruelty, vice, ignorance and ungodliness, in the Pentecostal Dispensation then already practically inaugurated.

† In Synagogue.

‡ The Jews.

§ The pictorial shapes of eternal truths sacramentally delineated before the very physical eye—wherever it can possibly fall—and then by God's help have gone on to learn with the affections sanctified the lessons they are meant to teach.

|| xiv. 7—11.

flowings of-MINE, and-yet-will-not have-got-to-trust, I-Myself-personally am-not condemning him;—for I did not go-and-come that I-might-be-condemning the world, but that I-might-
 48 have-got-to-Save the world. He that is setting-ME aside, and wilfully rejecting these overflowings of-MINE, has one that is condemning him;—the truth which I-got-to-speak-in Divine utterance it will-be-condemning him, in-the economy of the close of the Dispensation-day.
 49 —Because I out-from MYSELF merely did-not get-to-speak, BUT-so far from that The Father that-went-and-sent ME, HE to-ME Inspired-instruction went-and-gave, what-in doctrine I-should-have-got-to-discourse-of and-again what-in mystery I-should-have-got-to-speak-as-utterances.—And I know that the Inspired-instruction of-HIM life eternal is-essentially.—What, therefore, I am-uttering-Divinely, exactly-as The Father has-been-telling ME, even-so I-am-uttering-it."

XIII. 1 But before The Feast of The Pass-over having-been-knowing as-Jesus-had that-coming-has-been His 'hour' for having-got-to-be-received-up out-of the world this-one as The Peace-offering-unto The Father, having-gone-and-persisted all through in-Divinely-LOVING* His own,—those that were in the economy of this world,†—up-to-His end ward He-went-and-so-divinely-LOVED them.—And-so as an illustration of it supper-time having-got-to-come;—the devil having-already been-sowing-as he had the heart ward of Judas son-of-Simon, the Iscariote, the-intention-of having-gone-and-betrayed Him;—having-

* This love is not mere natural amiability, nor impregnable animal attachment to our own young, nor omnivorous reciprocity of flattering homage, but the absolute perfection of the Love of God Himself as illustrated for our example in a human personality. The more intelligently and analytically we meditate upon what for semi-barbarism, coarseness, vulgar selfishness, bigotry, and what is repulsive, in close contact, the Apostolic fishermen and craftsmen of Galilee were; and, then, unutterably WHAT, for the absolute contrast of all this, and infinitely more, our Lord was, in refinement of tastes, far beyond what eighteen hundred years of His own refining influence in a ripening Christianity have enabled us even to imagine; the more adequately we shall appreciate the force of the tense, and the power of the word

got-to-know-as Jesus-did that everything-has The Father been-giving-over-to-Him His hands ward;—and that as-from God He-got-to-come, so-now back-as The Peace-offering-unto God He-is-bound;—He-rises-up|| from His place at the head of-the supper-table, and-then He-takes-off-and-puts-folded-up neatly-on-one-side His garments; and having-gone-and-taken-a-bath-towel, He-got-to-gird Himself-with it;—then He pours water the foot-bath ward, and went-and-skilfully-addressed-Himself-to-be-washing the feet of-His disciples, and-then-to-be-wiping-them-with-the-bath-towel-with-which He-had-been-girded. He-comes-therefore-in-his turn right up-to Simon Peter;—says-to-Him does that-penetrating disciple, "Lord!—dost-THOU of-ME wash the FEET?" Got-to-break-out-in-answer-did Jesus, and-to-say-to-him, "The meaning of-what I am-doing-now THOU knowest not as-yet, but thou-shalt-be-knowing subsequent-to all-THIS." Says to-Him-does Peter, "Thou shalt-never be-allowed-to-have-gone-and-washed the feet of-such as me the eternity ward!" Got-to-break-out-in-reply-to-him-did Jesus, "Supposing I am-not-allowed-to-have-got-to-Wash thee, thou art-not possessed-of part-and-lot in common-with ME." Says-to-Him-does Simon Peter, "Lord-I see now—well then—NOR the feet of-such as-me only, BUT-infinitely more both the hands, and the head!" Says-to-Him-does Jesus, "He that-has-been-Bathed has no longer-any-necessity save his Feet-to-have-got-to-Wash; BUT-so far from that is clean the-whole-of-him.¶

in [this verse. Our Lord is, here, especially, emphatically, and most practically, our example of what Christianity is, and is meant to be, especially whilst in gestation. We, each of us individually, are more or less in His place; and in nothing is the quantity, quality, and calibre of our orthodoxy of Christianity shown more than in our intelligent, discriminating, and persistent, LOVE of all around us, in trite, trying, testing, and moulding, daily life.

† Hint at the beloved 'elect angels,' introduced to us in Apoc. iv. † Not the Pass-over (v. 29).

§ The Cross The Burnt Offering.

¶ Thus emphasizing two things: (1) that it was their 'lord and master' who did it; (2) unnecessary ceremonially to wash before meals.

¶ The person fresh from the public baths needs

- And YE ARE *thus essentially* clean,
 11 —BUT*—no, oh! not all-of-you!"—For
 He-had-been-knowing *who* was—*even*
then-betraying HIM;—for this-reason
 He-got-to-say, "Not all-of-you clean-
 12 are-essentially." When therefore He-
 had-got-to-wash their feet, and to-
 resume His-own-clothes, after-having-
 got-to-recline again, He-got-*in the*
course of His remarks-to-say to-them,
 "Do-ye-detect WHAT—*sacramentally*
significant thing I-have-been-doing to-
 13 you?—Ye style ME 'The Teacher-
 of us,' and, 'The Lord of us,'—and
 justly are-ye-speaking-so, for I-am-
 14 indeed so. If then I went-and-washed
 your feet,—THE LORD,' and
 'The Teacher,'—surely YE are-bound
 to-be-washing the feet one-of-the-
 15 other!—For a-pattern- precedent I-
 went-and-presented to-you, so-that
 just-as I went-and-acted towards-you,
 16 YE may-be-acting too. Verily, verily,
 I-assure you, a-home-slave is not
 greater-than his lord, nor a-messenger
 greater-than He-who-got-to-despatch
 17 him.—If ye-know *all-this-in theory*,
 blessedly-happy are-ye only if-ye-are-
daily, hourly-carrying-into-practice
 18 the same! Not about-all of-you am-
 I-speaking;—I know whom I-went-
 and-personally-selected:—BUT-*it is as*
it is in-order-that the-text-of-Scrip-
 ture may-have-got-to-be-fulfilled,—
 'He whilst-he-is-going-on-chewing†
 my bread as *guest*-with me, went-and-
 19 lifted-up against me the Heel of-him.'
 —Already in-time I-am-telling you
 before *its* having-got-to-take-place, in-
 order-that when it-shall-have-got-to-
 become-a-historic-fact, ye-may-have-
 got-to-trustingly-believe-that I AM;
 20 —verily, verily, I-do-assure you, *he*

only to wash the dust off his feet—contracted in going home—when he reaches his own house.—He that has been bathed organically "whiter than snow" in the Blood of Christ, The Laver of Regeneration, "open for sin and for uncleanness," after the 'quickening' of Conversion, which is the Assisted act of the human will and corresponds to the act in marriage by which a woman begins to be organically one with another until death, passes into actual physiological oneness with Christ 'until (no death) doth each part' from the other. This is "Bathing." "Washing" is the daily, and often hourly, prayer of each to The Divine Spouse of the whole Church for pardon for sin committed through infirmity—and even wilfully.

that-is-receiving any-one, *whatever he may be* that I-am-futurely-sending, is-receiving ME-Myself;—he however that-is-receiving ME, receives-*neces-*
sarily HIM that-went-and-sent ME." Having-gone-and-said *all*-this-as 21
 Jesus-did, He-got-to-be-racked-with-anguish-of-spirit, and went-and-bore-plain-testimony, and said, "Verily, verily, I-do-assure you, that one out-of your-own dear number will-be-the agent-in-betraying ME!" There-look- 22
 ing one another wards, therefore, *were* His disciples,—perfectly-puzzled about what-species of miscreant He-is-speaking.—But there-had-been-reclin- 23
 ing one of His disciples in-as the most organically one with the tastes and refinement of the bosom—innermost character of—the-man Jesus, whom Jesus used-to-divinely-LOVE;—goes- 24
 on-nodding therefore to-thus-disciple-*does* Simon Peter, *privately*, to-have-got-to-ascertain which-one villain enough it-might-be respecting whom possibly He-is-speaking. But having- 25
 got-to-fall-back-as did THAT-disciple† right-upon the breast of-Jesus, he-says to Him, "Lord, what-possible villain-is-this?" Breaks-out-softly-in 26
 reply-*does* his Jesus, "THAT-greedy man there it-is to-whom I after-having-got-to-dip the soppet-delicate morsel§ shall-be-presenting-it."—And-then having-got-in due time-to-dip-in-as He did the soppet-into the dish He-gives-it-
 Judicially-unto Judas son-of-Simon, the-Isariote. And-then,—simulta- 27
 neously-with the soppet,—then-went-and-entered-in-now-unimpeded by Christ's Intercession that-villain ward Satan himself|| personally.—Says therefore to-him-*does* Jesus,|| "The-

* The strong "but" of mental anguish (verse 21).

† Strictly, here, "munching,"—as Judas was, in disgustingly undisguised enjoyment of the food,—"chewing" My bread out of which he is extracting animal life organically imparted to it out of Myself, 'The Life of the world,' whilst ruminating all the time complacently upon My death.

‡ John is always so modestly anonymous.

§ Upon which he has (I see) been long feasting his eyes." It was the most delicate and delicious morsel of the whole dish (Acts i. 18).

|| The masculine Article before each name strongly emphasises their personality, so that if Satan is not a masculine person Jesus is not—nor

business which thou-art-transacting,—
 28 have-got - to -transact-it as -expedi-
 tiously-as-possible."—But this-general
 order not-a-soul could-get-to-conceive
 of-those reclining-at-table to help-for-
 ward what-possible benevolent enterprise
 He-went-and-said - it -to-him-in par-
 29 ticular.—For some-of those likely to be
 best informed were-imagining-that*—
 since of-the treasury-box Judas him-
 self was-keeper-always,—that Jesus
 means-to-say to-him, "Have-got-to-
 purchase the things of-which we-have
 need The Feast ward ;"—"or, to-the
 30 poor that he - should - have - gone -
 and - given a - donation."—Having -
 gone-and-taken therefore the-proffered
 soppet,—trust-HIM-for that†,—out-
 he - went - and - made - off straight ;
 31 —but it - was NIGHT - TIME. But-
 when he did-get-to-go-out, says Jesus,
 "Now glorified-shall The Son of-
 Man -have got to be, and God shall-
 have-got-to-be-glorified in-organic on-
 32 ness with HIM. If God shall-have-
 got-to-be-glorified in -organic oneness
 with HIM, God too shall-be-glorifying
 HIM in-organic oneness with His-own-
 self,—and now-forthwith will-He-be-
 33 glorifying HIM.—My own, dear, little-
 children !—yet a-little-while-longer as
 a companion-with you am-I ;—ye-shall-
 be-searching-for ME, and-yet,—just-as
 I-went-and-told the Jews,—There-
 where I-am-bound, YE-even are not
 able-possibly to-have-gone-and-come ;
 —yes, to-you-even I-am-saying-it, from-
 34 now. — A - commandment, a - NEW-
 one, I-am-now-giving to-YOU—That
 ye-be-divinely-LOVING one-another,
 —exactly - as I - went - and - divinely-
 LOVED you that - so also ye-be-
 35 divinely-LOVING one-another.—In-
 the strength of THIS-characteristic re-
 cognizing-shall-be all-men that to-ME
 disciples ye - really - ARE provided

any of the hosts of persons who (in the Greek) are
 thus (by the Article before the name) vividly and
 subtly individualized—almost always. What
 abundant materials are supplied for building up,
 inferentially especially, Iscariot's character !

* On being consulted. † 1 Cor. xiii.

‡ Not that night.

§ Although feeble, and only 'little children'
 (xiii. 33), they were Regenerate.

|| xiii. 20. ¶ Heb. iii. 6. ** Of 'The Bride.'

†† Earthly marriage for life in the flesh is a type-
 sacramental of the heavenly reality for Life in the
 spirit for ever—those whom The Holy Spirit now

divine-LOVE ye-are-possessing in-or-
 ganic oneness one-with-another.††—
 Says to-Him-does Simon Peter, "Lord! 36
 —WHERE art - thou - bound -away ?"
 Got-to-brenk-out-in -reply to-him-did
 Jesus, "'Where I-am-bound-away,'
 not possibly-canst - thou ME NOW
 have-got-to-follow ;—at length, how-
 ever, thou -shalt-be-following ME,"
 Says to-Him-does Peter, "Lord! from- 37
 what-root reason 'not possibly-can -I
 'Thee have-gone-and-followed' even-
 from-now ?—the life of-me on Thy
 behalf I-will-be-laying-down!" Got- 38
 to - break-out - in - reply to - him - did
 Jesus,—"'The life of-thee on-MY be-
 half thou-will-be-laying down!'—why-
 verily, verily, I-do-assure thee, cock†
 shall be-kept-from setting-to-crowing
 until when thou-shalt-have-got-to-re-
 pudiate ME, aye, deliberately-thrice-
 over.—XIV. "Keep-from letting your
 hearts be-anguish-stricken ;—ye-do-
 trust-in-GOD ward, and - so in-ME
 ward-also ye-are-trusting||—necessarily. 2
 —In-the economy of The House¶ of
 The Father of-ME the-homes-are-in-
 deed many ;—but supposing-it were
 possible to be-the-^mreverse, I-doubtless
 should-have-gone-and-told you, going-
 as-I-am-now to-have-got-to-get-ready
 a-position for-you.**—And suppose I- 3
 shall-have-got-to-go-on-my-way thus
 to-have-gone-and-made - ready a -posi-
 tion for-you, again am-I-coming, and
 shall-be-welcoming you for good-unto
 MY - OWN - SELF ;—so - that there-
 where am I, YE also there-may-ever††-
 be :—and - then there - where I am- 4
 bound-away ye - know-so well,—and
 the Road-there ye-know-too." Says 5
 to-Him-does Thomas, "Lord! we-do-
 NOT know there-where thou-art-bound,
 and how-ever possibly-can-we the
 road-there be-knowing?" Says to 6
 him-does Jesus, "I AM The Road,

makes to be Christ-like up to new-Birth are being
 then completely conformed to Him in all essentials
 of character ;—they will form a Corporation to the
 individuals of which He will be for ever able to
 turn in essential correlation of tastes, affection,
 and love of The Father in a relationship as unique
 in the antitype as correspondingly in the type,
 with no other creatures can He from the nature
 of the case ever have become so one.—These
 chapters are an elaborate exposition of the relation-
 ship between The Father, The Son, and The Son's
 Wife reciprocally.

- and The Truth, and The Life :—no-one ever-comes in *real converse*-unto The Father, if-he *will-not-come* through ME-as the *one only Mediator*.
- 7 Since ye-had-been-knowing ME, The Father of Me had-ye-been-knowing too perhaps ;—and now-for-some-time-past ye-are-knowing HIM, and have-been-*actually-gazing-upon*
- 8 HIM.—Says to-Him-*does* Philip, "Lord! *only just*-have-gone-and-shown to-us 'The Father,' and-then we* shall-be-perfectly-satisfied!"
- 9 Says to-him-*does* Jesus, "How-much longer am-I-to-be-in *company*-with you, and-yet-for-you-to-have-continued-not-to-know ME, Philip?—he-who has-been-gazing-on ME I tell you-has-already-been-gazing-on The Father :—and-so how-ever canst-thou-keep-on-saying, 'Have-gone-and-show us The
- 10 Father'?"—Do ye-not-trust-Me that I in-*organic oneness* am with The Father, and The Father in-*organic oneness* with ME is-essentially?—the overflowings which I am-at this moment-uttering to-you, from-as the source Myself I am-not uttering, but The Father, Who is in-*organic oneness* with ME residing-ever, HE is-the-Author-of the acts.
- 11 Do-be-believing ME, that I am in-*organic oneness* with The Father, and The Father in-*organic oneness* with ME ;—but if *quite-incapable-of* that on-account-of My acts themselves-in their character and power do-be-trusting-in ME.—Verily, verily, I-do-assure you, he that-is-trusting-in ME ward, the acts which I am-achieving shall-NE-too-be-achieving,—aye-and-greater-still† than these-of Mine, even, shall-he-be-achieving,—just for the very reason-that I for gifts for you-unto MY
- 12 Father am-on-My-way ;—and-so whatever-thing ye-shall-have-got-to-ask, in-*organic oneness* with MY Name, this will-I-be-performing, in-order-that glorified-may The Father-have-got-to-be in-*organic oneness* with The Son :—
- 14 supposing some-boundless petition ye-shall-have-gone-and-asked, in-*organic*

* viii. 19.

† In ripening Christian civilization, with all its achieved and imminent wonder-working under the fast-increasing miracles in every branch of 'knowledge increased' and 'running to and fro.'

‡ "(e) Paraclete,"—explained elsewhere.

oneness with MY Name, I-myself will-be-realizing-it-for you. Supposing ye-
divinely-LOVE ME, those precepts
which are characteristically-MINE
have-got-to-keep-obedient-spiritedly,
and-then I-myself will-be-asking The
Father, and yet-another Guiding-
friend† will-He-be-Giving-as-a-Gift to-
you, that It-may-be-remaining in *com-
panionship*-with you on-on-for-ever-
and-ever.—The Spirit-of-The Truth ;
—Which The World cannot-possibly
have-got-to-receive, because it does-
not perceive IT,§ nor know IT ; YE,
however, do-know IT, because-(g)pa-
rallel-in-aid-with you It-is-to-be-re-
maining and in-*organic oneness* with
you It-shall-be-essentially.—No!-I
am-not-going-to-be-leaving you (g)or-
phans, coming in *substantive relation-
ship*-unto YOU it is that-I-am. A-little
while-hence and The World then-is-
seeing ME no-longer-at all,—but YE
then-are-still-Seeing ME ;—for-the-
same-reason-that I then-am-Alive,
YE too shall-be-Living. In *organic*
oneness-with THAT—the Dispensation-
of The Spirit—knowing-shall YE-then
be how-that I-am in-*organic oneness*
with MY Father,—and ye in-*organic*
oneness with ME,—and I in-*organic on-
eness* with you. He that both-has-as-a
possession these-precepts of-Mine,
and-moreover-that-is-keeping them-obe-
diently THAT is the-person that-is-
divinely-LOVING ME ;—but he that-
is-divinely-LOVING ME, shall-be-di-
vinely-LOVED-of The Father-of-
ME ; and I-myself will be LOVING
him-divinely, and I-will-be-revealing
to-HIM MY-OWN-SELF."—Says to
Him-now does Judas, NOT the Isca-
riote-of course,—“Lord, and now has-
it-been-managed that to-us Thou-art-
going-to-be-always-revealing Thy-
self, and-yet, at the same time not to-the
world?”|| Jesus got-to-break-out-in
answer and to-say-to-him, “Well now-
supposing some-faithful-one-is-di-
vinely-LOVING ME, MY truth he-
will-be-keeping-obediently ;—and MY

§ Neuter always—but our arbitrary grammar idea of “neuter” is utterly inadequate to do more than suggest the kind of Being the Holy Spirit is.

|| Verso 19. Our Lord meant one World (with a capital letter Satan's), they meant another (the whole world of man).

Father will-be-divinely-LOVING him; and-then *We shall in substantive relationship-unto him be-coming, and a-home companionably along-with him* making. The-person that-^mwill-not be-divinely-LOVING ME, these-principles of-Mine does- not keep-obediently;—and the truth to-which ye-are-listening is not Mine, BUT-that of-The Father that-went-and-sont ME.

25 —All-this have-I-been-saying to-you whilst-stopping (G)parallel-as fellow-
26 with you. But The Guiding-friend, — The Spirit, The Holy - spirit, — Whom sending-shall The Father-be in-organic oneness with MY Name, That-Being you will-be-teaching EVERY-THING - in semine; *—and He-will-be-bringing-back-fresh to-your recollection everything that I-got-to-tell you-

27 Myself. PEACEFUL-TRANQUILITY† I-am-bequeathing to-you,—this My-own peaceful- tranquillity I-am-making-a-present-of to-you;—not by-the-standard-of The World's giving do-I give to-you !—^mKeep - from letting - your heart be-anguish-stricken, ^mor letting-
28 it-be-apprehensive; ;—ye - got - to-hear how I got-to-say to-you, 'I-am-bound-away, and-yet I-am-in reality-coming in substantive relationship-unto you';—if ye-are-divinely-LOVING ME, why ye-would-have-got-to-rejoice that I-AM-on-my-way as The Peace-offering-unto The Father, because The Father is-essentially a-greater-Being-than I.

29 —And-so now I-have-been-telling you before its- having- got-to-take-place; in-order-that when it-shall-have-got-to-take-place, ye-may-have-got-to-
30 trust-in-Me. I shall-not have the opportunity-of-saying much-more as companion-with you; for coming-now-is he-the of-this World ruler,—and-yet

* 1 John ii. 20, 27, everything in an elementary way.

† The Epistles, *passim*.

‡ The whole evangelistic and pastoral organization and work of this Dispensation are in the 'got' of this Aorist.

§ The "shall we" is the delicate Imperative Mood of exquisitely compounded majesty of sweet and commanding precedence, and, in the strict grammar, belongs to the "going away." Why was this, one of the *obiter dicta* of Him Who 'spake as never man spake' in private, as well as a public speaker, recorded, but to give us one of those delicate touches of character which are to bring the Awfully August Host of the future when

in-organic oneness with ME-personally he-possesses absolutely - NOTHING;— BUT-it is as it is in-order-that the 31 world-itself may-have-gott- to-know that-I-divinely- LOVE The Father, and - so that just - as went - and - gave - His - instructions to - ME - did The Father, so-precisely I-am-acting.—Be-getting-up-from table, shall we § now, and - going - away from - here."

XV. 1. "I AM The Vine, the archetypal-one, and The Father of-ME The Grower antitypallyis.—Every Branch in-organic oneness with ME that-^mwill-not be-bearing Fruit — He-removes that;—and every-one that its Fruit is-bearing — He - prunes - out - of - unhealthiness that, in-order-that still-more Fruit it-may-be-bearing.—Already ye pruned-persons are-in essentials;—through-the-agency-of the truth|| which I-have-been-teaching you have-got-to-stop in-organic oneness with ME, and-I-will-in-organic oneness with you. Just-as the branch cannot-possibly fruit be-bearing from-as the root its-own-self supposing it-^mwill-not have-got-to-stop in-organic oneness with the vine, so-too neither-can ye if ye-^mwill-not have-got-to-stop in-organic oneness with ME. I AM The Vine,—ye are-The Branches;—he that-does-stop in-organic oneness with ME, and-I in-organic oneness with-him, he is-bearing Fruit, plentifully.—Because separate-from ME not-possibly-can ye-be-successful-in anything.—Supposing-now that-~~ye-refused shall~~ some-apostate¶ to-have-got-to-stop in-organic oneness with ME,—well then-cast-forth-shall-he-have-got-to-be, outside-The Vineyard,—like a-Branch; **—and-so dried-up-shall-he-have-got-to-be, and we drink of the (actual) 'wine new in The Father's Kingdom' vividly and entrancing before the ravished senses of those whose faculties are sufficiently spiritualized and refined to sensitively appreciate the Heavenly tones which actually come to us in the Greek of this clause 'Englified.'

|| The Sap—the Nature of God actually and always flowing into the regenerate.

¶ Judas in the mind of the Speaker—his case needed explanation.

** The exact companion symbol to this in the animal kingdom of Sacramental Theology is given in John iii. 2, etc., in the alternative of a regenerate person's not proceeding to new-Birth, but, instead of that, dying in the Womb of the

there-they-are-gathering it, and The Fire ward they-cast-it, and it-is-in-a Burning-state. — Supposing ye-shall have-got-to-stop in-organic oneness with ME, and-moreover the flowing sap of the utterances of ME working organically-in you shall-have-got-to-stop -unimpeded in their circulation, whatever ye-like ye-shall-be-asking, and to-you actually realized-shall-it-be-Fruit-making ward. — Just-in-organic oneness with THIS-large hearted praying glorified-shall MY Father-have got to be,—that Fruit plentifully ye-be-bearing; and-so shall-ye-be-essentially to-ME disciples;—just-as went-and-divinely LOVED ME The Father just-so-did I go-and divinely-LOVE you,—Oh I-do*-have-gone-and-stopped in-organic oneness with this divine-LOVE this of-Mine! If-only-now MY Sap-precepts ye-shall-have-got-to-keep-obediently ye-shall-then-be-stopping in-organic oneness with this divine-LOVE of-Mine;—just-as I the precepts of-MY Father have-been-keeping-obediently, and-thus am-stopping in-organic oneness with HIS divine-LOVE. All-THIS have-I-been-saying to-you, in-order-that MY-own joy might-have-got-to-stop in-organic oneness with you, and-so your-own joy might-have-got-to-be-perfectly-developed. This is the 'precept' the-one characteristically Mine,—THAT YE-BE-DIVINELY-LOVING ONE-AN-OTHER, PRECISELY-AS I-WENT-AND-DIVINELY-LOVED YOU:—a-greater-kind of LOVE than THIS no-one possesses that some-unselfish hero the-very life of-him shall-have-gone-and-laid-down-to-save-that of-his friends;—ye MY 'friends' are-essentially, if-only-now ye-be-doing whatever I enjoin-on you. No-longer YOU do-I-ever-style home-slaves.†—because the 'home-slave' is not privy-to what his lord-and-master is-about,

Mother-Church, when the Spiritual fetus is 'still-born,'—as this, a 'Branch,' made out of the Sap-truth of The Vine, died to God, though alive indeed unto sin, and Satan, and sinners, and selfishness. As to the comfortable side of Christian fatalism, the large definition of which is 'once in Christ, in Christ for ever,' this Sacramental Revelation is of it the absolute and irrefragable contradictory.

—but YOU I-have-addressed-as-FRIENDS, — because every-essential which I-got-to-hear from-as the source MY Father I-went-and-confided-to-you.—Not YE ME went-and-(G)selected, BUT-just the reverse I went-and-(G)selected-ME YOU, and-then went-and-Ordained you,—in-order-that ye may-be-aiming-at Fruit bearing, and-that your fruit may-be-permanent;—in-order-that whatever ye-shall-have-got-to-ask The Father,—in-organic oneness with The Name of-Me,—He-may-have-got-to-grant-it to-you.—In all-THIS enjoining-upon you-I am only in reality‡ that ye-be-divinely-LOVING one-another.—If-your experience gets to be that The World hates you, ye-know-well enough that ME, before you, it-has-been-hating-always.—If 19 still only generated-of The World ye-were, The World might-perchance-after its own fashion its own-offspring be-regarding; because, however, still only generated-of The World ye-are not, BUT-instead of that I went-and-(G)selected-ME you out-from The World, on-this-account hates you-does The World. Be-calling-to mind the 20 truth which I-got-to-mention-to-you.—'Not greater is the home-slave than his lord-and-master,'—since ME they-shall-have-gone-and-hunted-down, you also will-they-be-hunting-down;—if MY message they-got-to-sedulously-obey,§ that-of-yours they-will-be sedulously-obeying. BUT-mind 21 THIS, the-whole-of-it they-will-be-doing-to-you through-your connection with MY Name; — because-they have not known HIM that-went-and-sent ME. If I had-refused-to-have-22 gone-and-come and to-have-got-to-communicate-with-them, sinful-wrong-doing they were-not incurring;—but, as-it-is, excuse they-have-not-as-a-cloke for such-sinful-wrong-doing as-theirs. He that-hates ME, The Fa-23

* Not spoil rich Vineyard promise, and dis-appoint My hopes¶

† The word must be divested of our idea of "slaves"—the sacred writers always persist in pointedly styling themselves "home-slaves of Jesus Christ." (Ex. xxi. 6, 6).

‡ Rom. xiii. 8.

§ Irony.

- 24 ther too of-ME hates-necessarily.* If normal acts I had-^mrefused to-have-gone-and-illustrated in-as a member of the polity of them, such-as no-human creature even ever-has-been-doing the responsibility of-sinful-wrong-doing they were-not incurring;—but NOW they have-been-both seeing, and hating, both ME, and The Father of-ME.
- 25 BUT-it all is in-order-that perfectly-fulfilled-might-have-got-to-be the indictment which has-been-written in their-own Law,—namely, ‘They-got-to-hate ME—GRATUITOUSLY.’—But
- 26 when come-shall-have-got-to The Guiding-friend, Whom I shall-be-sending to-you from-as His Source The Father—THE SPIRIT of-The Truth,—He-who from-as His Source THE FATHER is-proceeding-forth, —HE shall-be bearing-testimony, re-
- 27 specting ME;†—but and YE-too I do not forget, are-bearing-testimony, because from the very-beginning-of My Ministry along-with ME ye-are.—
- 1 XVI. All-this have-I-been-saying to-you so-as-to ^mkeep you-from-having-got-to-be-puzzled-into-apostasy;—
- 2 ‘(e)unsynagogued-heretics’ shall-they-be-making YOU;‡ BUT-far more than that coming-is the time that every-one that-shall-have-gone-and-judicially-murdered you will-have-got-to-fancy that-divine-Service he-is-offering-in-sacrifice-unto God Himself. And all-this will-they-be-perpetrating, because they-got-to know not-either The Father or ME. BUT-mind these facts have-I-been-saying to-you, so-that when the persecution-time shall-have-got-to-come, ye-may-be-calling them-all-to-mind because I went-and-told you. All-this, however, to-you from the-first I did-not go-and-tell, because there as companion along-with you I-was;—now, however, I-am-bound-off as The Peace-offering-onto Him that-went-and-sent ME, and not-one from-amongst you is-asking ME ‘Where art-thou-bound-away?’ BUT-instead of doing that because these-blessed things§ I-have-told you, misery has-filled-to-overflowing your heart!—BUT-for all that I the truth am-revealing to-you,—that-it-is-to-entail-benefit-upon YOU that I have-gone-and-left;—for supposing I ^mkept-from having-gone-and-left then-The Guiding-friend will not be-coming with aid-unto you; but supposing I-shall-have-got-to-go-My-way, I-will-send HIM to help-unto you.—And when-come-as He shall have got to, That-the right Agent will-be-convincing the world about SINFUL-WRONG-DOING,—and about RIGHTEOUSNESS,—and about PENAL-CONDEMNATION:—about SINFUL-WRONG-DOING,||—just-because

* God's controversy is not with those who reject certain systems of dogma on the flimsy plea that pious people are hypocrites—for those persons have no more right to make pious people the incarnations of certain dogmas and hate Christianity accordingly, than pious people have to make them the incarnations of certain theories and dream they are Godly and eternity life insured because they hate ‘Infidelity’ accordingly—so much because they are not, as they should be, Divine, but because they are not human;—for Christians, as human-beings, ought to have as good reason to look up to them for guidance into practical truth of normal human living as they to make Christians standards of the human, since it does not require much subtle logic or profound scientific knowledge to detect that just this tacit assumption of the essential superiority of pious people and their traditional Christianity is the non-believer's *ex animo* Creed of belief in that which he assumes to be thus responsible. To judge of a system by its accidental adherents eighteen hundred years ago had been folly, but to make them the standards of belief now is one huge unscientific illogical monstrosity. Christianity stands or falls with THE CHARACTER of its

Founder. Was it not all that is absolutely perfect in man's whole deepest and truest nature, multiplied to the *n*th, in one human Man, the awful normality of Whose ideal HUMANITY only deepens, broadens, and soars into being positively ever a larger and larger mould of nothing short of the Infinitely Perfect. The more a growing Civilization endows, inspires, develops, refines and multiplies artistic and scientific analysis and synthesis to toil—and revel in toiling—upon as a model this Federal Man,—Who has been for eighteen centuries the character-father of myriads of man-blessing unselfish children,—the grander is and will be the result.

† The three Persons in The Holy Trinity are presented in this verse formally in their respective relationships in Redemption to the assimilation of the human to the Divine.

‡ As well as Myself.

§ So intimately connected with the ‘where’ just before.

|| It is completely useless to attempt to ‘convince of righteousness’ and ‘of judgment’ unless you always first ‘convince of sin,’ everywhere that success follows such Ministry it is merely the success of leading men to build a more or less

they are-not trusting-in ME ward ;*—
 10 about RIGHTEOUSNESS, however-for all
that,—just-because unto-as *The Peace-*
offering The Father I-am-bound-
 away, and no-longer ye-are-gazing-
 11 upon ME ;—but about PENAL-CON-
 DEMNATION,—just-because [the ruler
 of-this-present World has-now-been-
 12 penally- condemned.† — A-great-
 many more-things still I-have-to-say
 to-you,—BUT ye-are-quite-unequal to-
 be-bearing them now-*whilst I am with*
 13 *you*. When, however, come *That-*
mysterious Being shall have got to be,—
 The Spirit-of-The Truth He-will-
 be-guiding you The Truth ward IN-
 ITS-organic-ENTIRETY ;—for He-shall
 not be-speaking of His-own-motion-
 14 merely, BUT-on the contrary whatsoever
 He-shall-have-got-to-hear He-will-be-
 speaking, and what is-coming will-be-
 accurately - informing you. — *That-*
Being ME will-be-glorifying,—just-
 because from-out-of My-own shall He-
 be-receiving, and-then accurately-in-
 15 forming you. Everything whatsoever
 the Father is-possessed-of is-essen-
 tially My-own ;—for THIS-reason I-got-
 to-say that 'From-out-of My-own
 shall He-be-receiving, and-then accu-
 16 rately-informing you.' For-a-short-
 interval and ye are-not gazing-upon
 ME ; and then-again for-a-short-in-
 terval and ye-shall-be-just having a-
 look-at ME, because I-am-then to be-
 bound-away as *The Peace-offering*-unto
 17 The Father." Got-to-say therefore
did-some-from-among His disciples
for their own interest-onto one-another,
"What-ever is-the meaning of this
which He-is-saying to-us, 'For-a-
short-interval and ye are-not gazing-
upon Me ;—and then-again for-a-

imposing superstructure 'upon the sand.' Why
 is 'earnest' Ministration of all schools and parties
 so marked by the absence of searching conviction
 of sin ? Because unapostolic preaching leaves men
 comparatively where they were whilst safe in the
 delusion that they are—ministers and people—"the
 very elect."—Because there is nothing the sensitive
 pride of fallen man hates more to be 'convinced'
 of than that the nature inherited from Adam is
 absolutely incapable of renovation and that he
 'must be new-Born.'—And because there is
 nothing which inevitably stirs up the deepest and
 most malignant spiritual animosity against the
 man and the minister more than when as the faith-
 ful physician he will tell the truth, namely that
 the disease (in all its foulnesses) is mortal.—The

short-interval and ye-shall-be-just
 having a-look-at Me' ?—and 'I am-
 bound-away unto The Father' ?"—
 They-kept-on-saying, therefore, 18
 "This-now what-is-it which He-is-say-
 ing 'the short-interval,'—we do-not
 know about-what-in the world He-is-
 talking !" Got-to-know therefore 19
 did Jesus that there-all-impatient-
 they-were to-be-asking Him, and He-
 got-to-say to-them, "About this are-
 ye-curious one-with-another, about-
 what I-got-to-say, 'For-a-short-interval
 and ye are-not gazing-upon ME ;
 —and then-again for-a-short-interval
 and ye-shall-be-just having a-look-at
 ME' ?—Verily, verily, I-assure you 20
 that weeping and wailing-shall-be ye,
 but The WORLD will-be-jubilant :—
 ye, it-is-true, shall-be-sorrowing, BUT-
 what of that ? your sorrow joy ward
 shall-be-changing.—The woman whilst 21
 she-is-actually-in-labour has sorrow,
 because come-has-got-to-be her hour ;
 when however got-to-be-born has the
 babe, she no-longer remembers her
 anguish, through-stress of her joy, in-
 that got-to-be-born-has-a-human-being
 the world ward.—AND-so, YE, THERE- 22
 FORE, SORROW, TRULY, NOW, HAVE,
 but again I-shall-be-seeing you, and
 rejoicing shall-be your heart,—and
 (that joy of-YOURS no-one ever-takes
 from you. And in-the economy of THAT 23
 —your Dispensation‡—ME-personally
 ye-shall-not be-asking-anything at all ;
 —verily, verily, I-do-assure you, that
 anything-whatsoever that ye-may-
 have-got-to-beg-of The Father, in-
 organic oneness with The Name-of-ME,
 He-will-be-giving-it to-you.—Hither- 24
 to, up-to-this-time, ye-never got-to-
 beg anything — at least - in-organic-
 very few only dare to be faithful, love Christ's
 sheep more than their own interests, and sacrifice
 to that martyr love their own ease, hopes, and
 talents. Bruising merely the poisonous fruits of
 sin—especially those only of the poor and of the
 irreligious—is not by itself 'conviction of sin'
 which is a 'laying of the axe at the root of the
 tree,'—'not TRUSTING' in GOD-in-Christ, the
 organic 'SIN' of man, and the secret of all his
 misery because the source of all his sins.

* As The Christ.

† xii. 31.

‡ The present, the Apostolic, inaugurated at
 Pentecost, ending at the Personal Advent of
 Christ—the characteristic of this one is not
 Apostolic Churches and corporations but Apostolic
 individuals (xvii. 3, 18, 20, 21, 24).

oneness with The Name of-ME ;—do-be-begging, and-so receiving ; in-order that the joy of-you may-have-been-filled-to-overflowing.—*All-this sacramentally* - in symbolic - resemblances have-I-been-in the habit-of-saying-to-you ;—there-is-coming-is a-time when no-longer *sacramentally*-in-symbolic-resemblances-merely I-shall-be-speaking-to-you,* BUT-so far from that in-plain-terms about The Father explaining-to-you. In-the economy of that the day-of your Dispensation ye-shall-be-in the habit-of-begging-in-organic oneness with the Name of-ME ; and I am-not now-assuring you that I will-be-interceding-with The Father on-your be-
 27 half—for The Father Himself loves you-as friends, because ye-have-been-loving ME-as a friend, and trustfully-believing that I from-as My Source
 28 God went-and-came-forth ;—I-did-go-and-come-forth from-as My Source The Father ;—and have-been-coming the world ward ;—again I-am-quitting the world, and proceeding-on-My-way as The Peace-offering-unto The Father.”
 29 Saying-to-Him-are His disciples, “There! now-already really-plainly† thou-art-actually-speaking!—and-actually-not-a-single symbolic-resemblance using! — Now we-know-for-certain that Thou-dost-know EVERYTHING,‡ and hast-no need for any-one to-be-obliged to be-asking Thee-for a favour, in this-token we-are-trustfully-believing-now how-that from God Thou-
 31 really- didst-get-to-come!” Got-to break-out-in-reply to-them did-Jesus, “Just-from-now are-ye-trustfully-be-
 32 lieving?—Now-mark Me!—coming-is the time,—aye-and has-already-come, that ye-shall-have-got-to-be-scattered-in-all-directions,—each-one-of you his own-former-pursuits wards,—and ME all-by-Myself ye-shall-have-gone-and-left-deserted ;—and-yet I-am not all-by-Myself, because The Father along-
 33 with ME is-essentially. All-this have-

* The Christian Church.

† The Prophet of Nazareth, like Moses, enveloped Himself in the veil of ambiguity whenever the topic of life and immortality through the Gospel was reached, and for the same reason, namely that in His finished work alone it is that life and immortality are brought to light. Great confusion results from making Jesus a Christian minister.

I-been-revealing to-you, in-order-that in-organic oneness with ME peaceful-tranquillity ye-may-be-enjoying ;—in-organic oneness with the world ye-are-to-be-having-it is true anguish, BUT-never mind that, Oh-/be-keeping-a-good-heart, I have-been-getting-victorious-over The World!”

XVII. 1 All-this thus far-did Jesus get-to-say in the form of discourse, and-then He-went-and-lifted-up His eyes the Heaven ward, and got-to-continue in the form of prayer-and-to-say—

“Father!—the ‘hour’ has-now-come!—Have-got-to-glorify Thy Son, so-also as-that Thy Son may-have-got-to-glorify Thee!—

Inasmuch-as Thou-didst-go-and-
 make-over-to-Him legal-authority-over all flesh, so-that with-everything with-which Thou-hast-been-endowing HIM He-might-have-got-to-endow them—a-life eternal!—But THIS is-
 the essence of that life eternal—that they-may-be-getting-personally-acquainted-with THEE The ONE-only, genuine, GOD, and-so too HIM-Whom Thou-didst-go-and-send-forth-as-(G) Apostle,—JESUS, CHRIST.

I THEE got-to-glorify upon the earth ; the business I-shall-have-got-to-finish § which Thou-didst-go-and-entrust-to-ME,—that-so I-shall-be-transacting-it.

And, now, have-got-to-glorify ME THOU, Father! (G)parallel-with Thine-Own-Self, with-that-same glory which I-used-always-to-possess,—then, before ever there-was the world-at all,—(G)parallel-with THEE.

I-got-to-reveal-of-THEE || The Nature to-human-beings,—those-now first whom THOU-hast-been-giving-to-ME out-from The World,—for-THEE they-were, and to-ME them Thou-hast-been-making-a-present ;—and THY truth they-have-been-keeping ; ¶—now they-have-been-knowing how-that everything whatsoever Thou-

† iv. 25.

§ Last word on the Cross—so often used by our Lord (Luko xii. 50, &c.), as the one goal of the Saviour's thoughts.

|| Exodus vi. 2, 3.

¶ We often have a superstitious hazy idea of what The Lord doth require of us, as though when we turn from honestly loving and serving our fellow men, what we have to present in acceptable

8 hast-been-making-a-present-to ME from-as its Source THEE is-originally;—how-that the instructions which Thou-hast-been-giving-to-ME, I-have-been-giving-to-them;—and-moreover they got-to-receive them, aye-and got-to-be-truly-conscious that from THEE-originally they-got-to-issue, and trustingly-believe-did-they-get-to that THOU ME didst-go-and-send-forth-as-(G)Apostle.—

9 I on-behalf-of THEM am-now*-interceding;—not on-behalf-of the world just now-am-I-interceding, BUT-just now specially on-behalf-of those-whom Thou-hast-been-making-a-Bridal Church-present-as-a-Keepsake-to-ME,—
10 because it is-to-THEE that-they-essentially-belong,—and all that-is-essentially-MINE is essentially-THINE, and-conversely THINE, MINE,—and I-have-been-glorified in-as The Master
11 of these-as disciples. And no-longer now-am-I in-the economy of the (G)cosmos, and-yet these are in-the economy of the (G)cosmos, and I home-
unto THEE am-coming:—Holy Father!—have-got-to-keep them-safe munitioned-within Thy Nature, whom Thou-hast-been-making-a-present-of-to-ME, so-that they-may-be ONE,—

'Service' to our God must be mysteriously different in kind and degree. Now here we fix the service concretely. What the service was of those of whom The Son here speaks, in the most awful and carefully worded of legal terms as Mediator, we know, in essentials, as well as we know our own lives, and how far below any ideal form of pietism was the Christianity of these Galilæan peasants. But they were honest men, and 'honesty' does not suddenly change into being something else just because a God of truth is the subject of it. If we daily serve God as honestly as we really know how, and do not secretly 'regard iniquity in our heart' in some lust or other, what our Lord says here applies to us, and we know—as clearly as we shall ever know—what The Lord doth require of us. This pious moral bazziness is often very suspicious.

* How the inductive filling out of the legitimate time of this current tense removes the awful error suggested by the Authorised Version translation, and destroys basis for charging 'Calvinistic' favouritism upon God, and correlatively actually proves another pleading (verse 18—23).

† The Great High Priest is lost in thought, and already "about" our "business" now in this Prayer at the right hand of The Father; the life which He lived in His fleshly nature seems to die already into the relative perspective in His great panoramic vision which it occupies now (John iii. 13).

exactly-in-kind-as WE-are when I-12 used-to-be† Companion along-with them in-the economy of the (G)cosmos, I-personally was-keeping them-safe munitioned-in THY Nature;—those-whom Thou-hast-been-making-a-present-of-to-ME I-went-and-guarded-safely, and not-a-single-one of them got-to-be-ruined,—the son of-ruin only-*excepted*,—and that too-in-order-that The Scripture-prophecies about-Me might-have-got-to-be-fulfilled.—

Now, however, home-onto THEE I-13 am-coming, and all-THIS I-am-only-uttering down-in the economy of the (G)cosmos† so-that they-may-be-possessing the Joy which is characteristically-MINE, realized-to-overflowing, in-organic oneness with themselves!—

I have-been-giving them THY mes-14 sage, and-so of course The World will-have-got-to-hate them.—Because they-are-essentially in the New Creation not sprung-from the World, just-as I-The Head of it† am-essentially not sprung-from the world.—I am-not craving-of 15 Thee that Thou-shouldst-have-gone-and-taken them-away monastically out-from the world,—BUT-so far from that§ Oh!-that Thou-shouldst-have-got-to-keep them-safe from-*whilst* in-

† 'The last Adam.'

§ The force of the strong 'but' here is profoundly worthy of notice. It simply draws the knife across the throat of that subtle form of convenient worldliness which—in every age, and every Church on earth—likes to imagine that matter is essentially evil, and that unless you shall have been enabled by God's providence to escape from it into some cloistered or Sectarian monasticism He cannot judge you very hardly for having been assimilated by it. Pietists benefit by it one way, impietists another; the former class (in addition to the credit of being 'saints' and 'the religious') dream that they have left 'the world' outside their 'Popish' or Puritan retreat when they have carried 'the flesh' and 'the devil' into the Sect and Convent. Now, this clause especially contemplates such an atmosphere as morally mephitic, such isolation as leaving the poor victim at the mercy naked of the flesh and the devil, and such artificial state as the very fulcrum for successful temptation of 'the lust of the flesh, the lust of the eye, and the pride of life, which are not of The Father but are of The World.' 'Matter'—if that means the Cosmos—is not essentially evil, but, still, even, in essentials, 'very good,' and men, women, dear little children, our relative, our friend, our country, our business, our recreations, God's land and sea, His flowers and stars, His sun and moon, and clear pellucid sky of blue, and all things else in Nature,

- about daily life pursuits the midst of its
- 16 moral-corruption. — Sprung-from The World essentially-are they not, just-as I sprung-from The World essentially-am not! —
- 17 (g) Have got to make them holy* in-organic oneness with The Truth, — THE (g) LOGOS-WISDOM Thine-Own IS essentially TRUTH. —
- 18 Just-as ME Thou-didst-go-and-send-an-(g)Apostle the world ward, I also shall have got to send - THEM (g)apostles the world-of man ward.
- 19 And on-behalf-of them I am-Consecrating MYSELF in-order-that THEY may - have - been - consecrated in-organic oneness with Truth.
- 20 Not on-behalf-of-~~THESE~~-My first-fruits, however, am-I-now going on to be-pleading only, BUT-so far from that also on-behalf-of those-who shall *futurely*† be-trusting,—through-the-direct, or the future indirect-instrumentality-of-their oral and written-message,
- 21 ME ward, pleading-that the-whole-of-them ONE-homogeneously may-be,‡—just-as THOU, Father, in-organic oneness with ME-art, and-I in-organic oneness with THEE, that they also in-organic oneness with US ONE-homogeneously may-be ;—that-so the world-of man may-have-got-to-trust that THOU ME didst-go-and-send-forth-as-(g)Apostle. And-so I the glory which Thou - hast - been - making - a-present to-ME have-been-making-a-present-to-THEM ; in-order-that they-may-be homogeneously-one, exactly-as
- 23 WE ONE are,—I in-organic oneness
- with them,—and THOU in-organic oneness with ME,—that they-may-have-been-absolutely-blended homogeneous-oneness ward :—and-thus that got-to-be-knowing-may the world that THOU ME didst-go-and-send-forth-(g)Apostle, and-that Thou-didst-get-to-divinely-LOVE THEM, with-the-same-kind of love - with - which ME Thou-didst-go-and-divinely-LOVE. —
- Father ! all-those-whom Thou-hast- 24 been-making-a-present-of-as-first-fruits to-ME My-wish-is that where-ever I am-always *futurely* for ever, there-they-too may-be as friends along-with MY-SELF ;—in order-that they-may-be-always *futurely* for ever-gazing-upon that transcendent - dignity§ which is essentially MINE,—that-which Thou didst go and make-ME a-present-of ;—because Thou-didst-go-and-divinely-LOVE ME before-ever the establishment of-the-(g)eosmos.—
- Righteous Father !—and-yet the 25 world-of man THEE never got-to-know !|| — I however went - and-Knew THEE, and THESE-here-too got-to-know that THOU ME (g)Apostle-didst-go-and-send-forth.—And I-got- 26 to-initiate them-into the nature-and-character-of-THEE, and shall-be-carrying-on-the-initiation ;—in-order-that the DIVINE-LOVE that-where-with Thou-didst-go-and-DIVINELY-LOVE ME in-organic oneness with THEM may-be-essentially, and-so-I-too in-organic oneness with them.”
- XVIII. 1 Having - gone - and - said all-this-as did Jesus, He-got¶-to-go-

Art, and Converse, are Gospel-paralected aids to faith, nurses of human trustingsness, physicians of moral sores, stimulants to unselfish ambition, helps to obedient-spiritedness, furnaces for refinement of spirit, educators of intellect, tonics for bracing the will, furnishers for the many-mansioned soul, rectifiers of the moral faculty, consolidators of the human family into one colossal Man-copy of God, and the scaffolding by the Great Architect Himself skeletoned for building the Body-temple of The Christ.

* I.e., wholly (v. 19); 1 Thess. v. 23)—full-orbed—as realizing the ideal of man, as designed (Gen. i. 26) to find his completion and reach the creature zenith spiritually only in “the last Adam.”

† Our Lord graciously rehearses here, for our comfort and sense of responsibility, His Current Pleading at the Right Hand of The Father for each one of us now, in the present circumstances of our own temptations and witness for Him and for Truth.

‡ Not nominally merely, or in mere outward uniformity, but at the root, by all being by one and the self-same Divine Sap Regenerate and New-born ; and thus gradually that by the assimilating power of His own Resurrection The Christ may objectively mould, through His Church, Humanity in its entirety into the image and likeness of GOD, and thus realize the will-and-plan of GOD in making man. (Gen. i. 26.) § ‘Glory.’

|| Mankind for four thousand years had been in daily hourly experience of God’s stern sanctions of Law, beneficent order in Nature, personal shaping in providence, wrath on nations, ecclesiastical systems of worship of Him, and a good deal of boasting about successful rival favouritism with Him, and yet only climbed up to knowing Him as the ‘unknown God.’

¶ Not necessarily directly after the High-priestly Prayer, but when He did go over the Kedron—the sewer of the temple sacrifices—He went to

out-of the City, in Ministerial association-with those His disciples, across-beyond the now-swollen-brook,—Kedron,—to-a-place-where there-used-to-be a-shady-garden;* which ward He-got-to-enter,—He, and His disciples.

2 Familiar, however, had-Judas, who was-then-betraying Him,always been, too, with the spot; because frequently got-to-make-a meeting-did Jesus there

3 socially-with His disciples.—Judas, therefore, having-got-to-assume-as he did the guidance of the military-guard, and some constables, from the chief-priests and (g)pharisees, comes there, with torches, and lanterns, and arms.

4 Jesus, therefore, having-been-knowing-perfectly-as He had everything that-was-coming upon Himself, got-to-go-forth and to-say to-them, “For what-criminal are-ye-searching?” They-got-to-break-out-in-reply to-Him, “For-JESUS—the Nazorene-one.” Says to-them-does Jesus, “I AM†-He.”—But-there had Judas also been-standing-all the time—he who was-betraying

6 Him,—along-with them.—When,therefore, He-went-and-said to-them, “I AM-He,”they-went-and-recoiled-horried-back ward, and got-to-fall upon-the-ground‡. Again therefore He got to ask-them the-question, “For-what-criminal are-ye-searching?” But they-got-to-say, “For-Jesus, the Nazorene-one.” Got-to-reply-did Jesus, “I-was-telling you that I am-He;—if therefore for-ME ye-are-searching, have-gone-and-allowed these-persons here

9 to-be-going-frec.”—In-order-that fulfilled-might-have-got-to-be the§ truth to-which He-got-to-make-reference, “Of-those-whom Thou-hast-been-making-a-present to-ME, I did-not go-and-be-the-ruin-of a-single-one of them.”—

supply the Sacrifice upon the Altar of the cross for which He had ‘consecrated’ (xvii. 19) Himself The One only Priest-[proper] there is in the universe.

* We should call it a ‘park’; in the Bible it is generally called a ‘paradise,’ the Greek word for the same thing.

† The tones are in the Capitals. To the Gentile it was merely saying more emphatically “I am he,” but to the Jew it was saying “I am God.” Was it said, for one great reason at least, in connection with the Jew in the sentence which follows the conscience-startling utterance? That this was the case the sequence proves, for they—Jews nearly all of them—did not understand it as a

Simon Peter therefore, armed-as he 10 always used to be with a-sword, went-and-drew it, and made-a-cut-at a-home-slave-of the high-priest, and got-to-strike-off his ear, the right;—the home-slave’s name was (g)Malchus.||—Got-to-say therefore-did Jesus to- 11 Peter, “Have-gone-and-sheathed thy sword!—The Cup which entrusting to-ME-has been My Father, I must-not

“refuse-to-have-gone-and-Drunk it-must I?” So-then the military-guard, 12 at the instance of-the commanding-officer,¶ and of-the constables-of-the Jews, went-and-legally-apprehended Jesus, and-then got-to-bind Him.—And-then they went and hurried-Him 13 away, for examination-unto Annas, first-of-all, for he-was father-in-law of-Kaiaphas—who was the acting-high-priest during THAT-eventful year; but 14 it-was Kaiaphas who went-and-gave-it-as his-judicial-decision-to-the Jews how-that “It-is-of-vital-Theocratic-importance that just-one-single man should-have-gone-and-perished for-to save The People-of God.” There-follow- 15 ing however Jesus-was Simon Peter, and another disciple;—but that-particular disciple used-in olden times-to-be an-acquaintance-of-the high-priest, and-so got-to-accompany Jesus-in the court ward-of-the high-priest;—but 16 there-had Peter been-left-standing wanting to enter-at the gate, outside; out-got-to-go therefore the disciple, the other-one, who was an-acquaintance-of-the high-priest, and got-just-to-say-a-word-to-the portress, and-so got to get-Peter inside-too.—Says therefore- 17 does the girl, the portress, to-Peter-himself, “Thou art-sure, now, that THOU** too art “not”of-the-number-of-the disciples-of-that person-there-art

categorical reply to a common-sense question, but a sudden, loud, perfectly unexpected assumption of being God on the part of some woid, but powerful-charactered person out of the darkness. And our Lord had to ask them the question again, when it was answered differently.

‡ Tumbled hither and thither. § xvii. 12.

¶ How came John to be so well acquainted with the domestic economy of the palace?—verse 16.

¶ A (g)Chiliarch, corresponding to our Colonel—why so high an officer for a mere ‘sergeant’s guard’? It was secret and delicate duty.

** John had whispered to her that he himself was a disciple(?).

- thou?"—that-hot tempered man says,*
- 18 "I-AM NOT!"—But there-had-been-standing the home-slaves and the constables-*there, having been making-an-* (a) *anthracite-fire*-as they had,—for the weather - was cold, — and there-they-were-warming-themselves:—but there-was Peter right-amongst-as a friend of them,—having-been-taking-up-his-position-as he had,—and warm-*
- 19 *ing-himself. So-then the high-priest†-Annas got-to-question Jesus respecting His disciples, and respecting the nature-*
- 20 *of His teaching.—Got-to-break-out-in-reply to-him-did Jesus, "I publicly went-and-spake to-the world:—I at-all-times went-and-did-My-teaching-in-connection with some-(G)synagogue, and in-connection with the temple, places-where the Jews congregate-always for such purposes publicly; and occultly-in-secret I-went-and-spake NOTHING-*
- 21 *different from what you know.—WHY‡-ever art thou-Me interrogating,—have gone-and-interrogated as witnesses-those that-have-been-accustomed-to-hear-Me-the-particular-doctrines which I-went-and-spake to-THEM!—lo, THEY know-well-enough what got-to-say-to-them from time to time did*
- 22 *I."—But whilst-He-was-saying this, one of the constables that-had-been-standing-there went-and-officiously-gave Jesus a-blow, having-gone-and-said, "Is that-the-way thou-answerst God's High Priest?"*
- 23 *Got-to-break-out-in-reply to-him-did Jesus, "If I went and made a-bad reply, have-got-to-show-Me where-it-was bad,—but since it was an-excellent-one, WHY-ever§ art thou treating-*
- 24 *Me so-cruelly?"—Got-to-send Him-off then-did Annas, having-been-binding-Him first for trial-unto Kaiaphas,*
- 25 *the-acting High-priest. But there-was Simon Peter still-standing-as he had been and warming-himself. They-kept-on-saying therefore to-him, "THOU, too, art not of-the number of*
- THIS-disciples-art thou?" Went-and-denied-him-any-knowledge-of-Him-did that-hot tempered man, and said, "I-AM NOT!" Says one-of-the home-* 26 *slaves-of-the high-priest,—being a-kinsman¶of-the-one-from-whom Peter went-and-struck-off the ear,—“Did-not I-myself go-and-see thee in the garden along-with him?” Again* 27 *therefore-did Peter go-and-deny-him-any-knowledge-of-Him;—and immediately a-cock got-to-set-to-crowing. They-lead Jesus, therefore, away-* 28 *from**—after examination by Kaiaphas, the (G) Prætorium ward;—but it-was just-dawn;—and they-themselves did-not go-and-enter the (G) Prætorium ward, so-as-to keep themselves-from-* 29 *having-got-to-be-ceremonially-unclean, BUT that they-might-be-clean-to-have-got-to-eat The Pass-over. Got-* 30 *to-go-out therefore-did Pilate concessively-unto THEM, and got-to-say, “WHAT-awfully villainous†† accusation are-ye-bringing against the man—THIS-wicked person-here?” They-got-* 31 *to-break-out-in-answer and to-say to-him, “If this-fellow was-all along many-thing-but a-regular-rascal,‡‡ depend-upon-it not to-THEE had-we-gone-and-delivered HIM-over!” Got-* 32 *to-say therefore to-them-did Pilate, “Have-gone-and-taken him yourselves-now, and by your-own Law have-got-to-judge him.” Got-to-say therefore to-him-did the Jews, “For-us it-is-not deemed-right-forsooth-to-have-got-to-put-into-execution-the-penalty-of-death-upon anyone:”—in-order-that* 33 *the fact mentioned-by Jesus might-have-got-to-be-fulfilled, which He-got-to-speak pointing-out-as He used to the-KIND-of death-by-which He-was-on-the-eve-of-dying.—In-got-to-go,* 34 *therefore, the (G) Prætorium ward again-did Pilate, and to-call Jesus, and-then he-got-to-say-to-Him, “THOU! art-thou ‘the king-of-the Jews’?” Got-to-break-out-in-reply*

* v. 24.

† St. Luke iii. 2.

‡ So shamelessly illegal according to the Jewish (inspired) system of Jurisprudence.

§ To convict him of the true motive for a characteristic act arising from the wish of such quick-eyed, forward underlings by bullying to sneak into a tyrant's favour.

¶ Annas.

¶ How natural for one to say this who was intimate thereto! (v. 16.)

** Matt. xxvi. 57–75.

†† Sardonic railery, "because he knew that for envy" the Jewish magnates had come to try and use him as a tool to get "that just man" out of their way.

‡‡ Like thyself.—True.

- to-him-*did* Jesus, "Of thine-own-*mind-now*, art thou saying this, or-*did* others go-and-tell-it thee about Me?"
- 35 Got-to-break-out-in-reply-*did* Pilate, "I am ^mnot-*bad* though I be, fallen so low as to be* a-Jew-am I?—that-thine-own† nation and its chief-priests went-and-delivered thee-over to-me,—What-awful villainy now didst-thou-go-and-
- 36 perpetrate?" Got-to-break-out-in-reply-*did* Jesus, "The Kingdom, that of MINE, is not in its origin-from the world—this-one;—if from the world this-one were -being The Kingdom, that of-MINE, there were-My followers doubtless struggling-there that-so they might-have-got-to-keep Me from being-delivered-over to-the Jews:—so-now-settle it therefore-then that-The Kingdom, that of-MINE, is-certainly not-in its origin-from-hence." Got-to-say
- 37 therefore to-Him-*did* Pilate, "So-then THOU ART a-king-of some sort art thou-not?" Got-to-break-out-in-reply-*did* Jesus, "THOU art-saying-what is so indeed, because a-KING essentially-am I!—I THIS-estate ward have-been-born, and this ward have-been-coming the world ward,—in-order-that I-might-have-got-to-bear-testimony to-*THE TRUTH*;—EVERY-ONE‡ that-is born native-OF The Truth listens-ever
- 38 to-MY Voice." Says to-Him-*does* Pilate, "Aye, that is the point-WHAT is 'TRUTH'?"—And having-gone-and-said this again he-got-to-go-forth with his decision-unto the Jews, and says to-them, "I nothing criminal find in
- 39 him. But ye-have a-regular-practice that one-person I-should-have-gone-and-set-free at Pass-over-tide;—

* This sense is given by the strong negative itself intensified by a particle, and Pilate's emphasis on it. It was his return shot for the compliment in verse 30. But the sting of his railery was that it was a cosmopolitan axiom. (Is. lx. 2.)

† Pilate's heart feels the tones of the loving Saviour who was pitying and trying to save him—it is evidently entangled in the meshes of love. In a chaffing, vulgar, patronizing way he goes on to hide his feelings.

‡ Whether of 'mine own nation,' or not,—this sentence said with the most significant emphasis.

§ To save Him, and so also with this fooling of the soldiers,—for he was as set upon doing so as Herod on John,—hoping that their spite would exhaust itself by a little brutal ill-usage—he knew nothing of the 'depths of Satan.'

|| This was a ruse of Pilate's, by a bold stroke

would-ye-not-like, now, that for-you I-should-have-gone-and-set-free 'The king-of-the Jews'?" Got-to-cry-out 40 therefore in-reply-*did* the-whole-of-them, saying-as they kept on, "^mAny-one-but this-fellow,—why-rather Barabbas!"—But it actually-was the-notorious Barabbas the-robber! XIX. 1

Then therefore went-and-took-*did* Pilate Jesus, and-went-and-gave-Him-a-good-scourging;§ and the soldiers 2 having-got-to-weave a-crown out-of thorns, went-and-placed-it-upon His head; and a-robe, purple, they-went-and-threw-round Him; and then-kept- 3 on-saying, "Health - to - thee !—'king-of-the Jews'!"—and they-kept-on-giving Him slaps. Out- therefore 4 again outside got-to-go-*did* Pilate, and says to-them, "Now-look-here, I-am-bringing Him to-you outside, so-that ye-may-have-got-to-know how-that in his-case nothing criminal am-I-finding."—Out-therefore got-to-go- 5 Jesus outside, wearing-still as there He-was the thorny crown, and the purple robe.—And-so he-says to-them, "Just-look! I have brought you out-the man." 6

When therefore got-to-see Him-*did* the chief-priests, and their constables, they - went - and - raised - the - cry of "Have - gone - and - crucified - him!" Have-gone-and-crucified-him!" Says to-them-*does* Pilate, "Have-gone-and-taken him yourselves and gone-and-crucified him;¶ for I do-not find in his-case anything criminal." Got-to- 7 break-out-in-reply to him *did* the Jews, "We a-code-of-law still have-in full activity, as such and according-to-the sentence of that code-of-ours he-

to assume—partly in affected humour, and partly in earnest—that they had finally made their selection between Jesus and Barabbas in favour of the former, or would do so by a little condescending, coarse, good-natured coaxing; which stratagem under different circumstances would most likely have succeeded.

¶ Which was tantamount to saying, 'I have the power, and I mean to discharge Him,' for they had no legal power to put any man to death, at least as to the actual executive. So that by their next cry they wrenched from Pilate this last forlorn hope of a time-serving judge, for they told him that the Sanhedrin had already condemned him for blasphemy, so he had no choice but to give the regular legal effect to it by a Roman penal death (crucifixion) instead of a Jewish (stoning).

MUST DIE because himself-to be Son of-God he-went-and-made!" When therefore got-to-hear-did Pilate THIS* statement he got to be-even-more
 9 superstitiously-frightened-still; and got-to-go-in the (G)Prætorium ward again, and says to-Jesus, "WHENCE ART THOU?" But Jesus went-and-gave him no reply.† Says therefore
 10 to-Him-does Pilate, "To-ME wilt thou-not condescend to-make-a-divine-utterance?—dost thou-not know-well enough that-of-the-power I-am-at this moment-possessed to-have-gone-and-crucified thee, and that of-the-power I-am-possessed to-have-got-to-discharge
 11 thee?" Got-to-break-out-in-reply-did Jesus, "Thou art-NOT possessed-of power, of-any-kind-or-sort, against ME, unless it-had-been-made-over to thee from-above-there:—for THIS-reason it is that-be† that-is-handing ME-over to-THREE responsibility-for-all-the-greater sinful-wrong-doing is-in-
 12 curring."—Out-of THIS it arose that§-making-every-possible-effort-was Pilate-to-have-got-to-discharge Him.—But the JEWS kept-on-crying-out saying, "Supposing thou-shalt-have-gone-and-discharged such a case as-THIS, no friend art-thou-really" of-the

* Matt. xxvii. 19.

† Because he left his legitimate ground as governor, and as an expediency-monger was trying to sneak into our Lord's confidence as a possible demi-god. Pilate was evidently a very superstitious person, and his wife knew it, and used it.

‡ Matt. xxvii. 2; xxvi. 62—66.

§ Acts iii. 13, 14; Matt. xxvii. 19.

|| But secretly disaffected—a terrible suspicion to be sent to Rome from them!

¶ Their meaning plain!

How the coincidence of the types and of The Antitype lays hold of the imagination!—there, in the very midst of the slaughtering all over Jerusalem of multitudinous lambs, stood—at last, in 'the fulness of time'—THE PASS-OVER LAMB, being sacrificed for us, and the Divinely appointed agent in giving effect to the sacerdotal action of the Aaronic priest (xi. 61) as a species of Gentile Levite, Pilate, at the very time (most likely) when it was the custom to kill the typical lambs in Jerusalem, calls the solemn attention of the nation—officially represented by its rulers—to The Antitype, 'Behold!—your king!'

†† Slang for 'crucify.'

††† If Pilate had been told, that, by diplomacy almost miraculous, he would, one day, succeed, where every Roman agent in Judæa had failed, in bringing the clever, learned, statesman-like and

(G)Kaisar;—EVERY-ONE¶ who-for-a KING sets-himself up-as he is doing acts-treason-against the Kaisar!" So-then
 13 Pilate, having-as he got-his-attention-fairly-arrested by the-pertinency of THIS their shrewd-reply, went-and-led Jesus outside; and took-his-seat upon a-raised-dais, a-court ward called the-'Stonepaved,'—in Hebrew, however, 'Gabbatha.'—But-awful fact
 14 there-there-was-going on all over Jerusalem all this time active-preparation for-The Pass-over** it-was about the third hour.—And he-says to-the Jews, "Behold!—your king!" But they 15 got-to-yell, "Hoist!†† Hoist-him-have-got-to!—have-gone-and-crucified him!" Says to-them-does Pilate, "Your king shall-I-have-gone-and-crucified?" Got-to-break-out-in-reply-did the chief-priests, "We-have not any-king at all,—if the-(G)Kaisar will-not-have us!" †† THEN, THEREFORE,§§ he-
 16 did-get-to-deliver HIM-over to-them, in-order-that He-might-have-got-to-be-crucified.—But-then they-went-and-made-a-rush-and-seized Jesus, and-then they-got-to-drag-Him-off.—And
 17 so carrying-as there He was His-own cross, He-got-to-go-forth-out-outside the City, the-usual place called 'skull-

Machiavellian, but Rome hating and despising Jewish aristocracy and people to publicly acknowledge Cæsar THUS, he would have laughed the idea to scorn. But, just when he never expected it, and, too, as the upshot of what was threatening to be the most politically compromising episode of his career, there dropped at his feet the enormous luck which was to make his fortune at Rome with the Emperor, and to render government in Judæa henceforth comparatively easy. To throw away such a chance for a mere abstract principle, in setting free an innocent inspired peasant prophet, would be simply madness of ethical Quixotry! This was the temptation of Satan prepared for Pilate. For the Pharisees and Jewish people his serpentine subtlety had prepared another species of temptation.—In the dialectic game of chess which was going on between themselves and Pilate, his move in verse 14 simply gave them the game, if they only dared boldly to seize it by publicly and officially pledging the nation to allegiance to Cæsar in terms sufficiently compromising:—the Emperor himself could not have framed a more humiliating oath of allegiance. They knew that Pilate dare not, for a thousand reasons, refuse them the favour of destroying their Messiah after that. They succeeded in framing their stringent formula with the aid of the subjunctive, or strong, negative. §§ Gen. xlix. 10.

- place' ward,—which is-called in-He-
 18 brew 'Golgotha';—where Him they-
 got-to-crucify, and together-as co-
 jectons-with Him some-others,—two,
 one on each side, but in-the-middle
 19 Jesus.—But, besides*-this went-and-
 wrote-out a-placard-did Pilate and
 put-it-at-the-top of-His cross;—but
 there-it-had been-written, "Jesus the
 (c)Nazorene, the king of-the Jews."—
 20 This-novelty therefore-His placard,—as
 he intended, did-numbers of-the Jews
 get-to-read; because the place-itself
 was close-outside the City, where
 Jesus got-to-be-crucified;—and-too†
 it-had-been-written-in Hebrew, Greek,
 21 and Latin. Remonstrating, therefore,
 were-the chief-priests with-Pilate,
 "Pray-^ukeep-from writing 'The king
 of-the Jews';—BUT-a very different
 thing that that-lying impostor went-
 and-said, 'King am-I of-the Jews.'"
 22 † Got-to-break-out-in-reply-did Pilate,
 "What I-have-been-WRITING, I-HAVE-
 23 been-writing."§ The soldiers there-
 fore,|| when they-got-to-finish-crucify-
 ing Jesus, did-get-to-take those gar-
 ments of-His;—and they-went-and-
 tore them-into four parts,—to-each
 soldier a-part;—and the inner-gar-
 ment; but there-was the inner-gar-
 ment seamless, woven from up-above-
 24 ward throughout its-entirety.¶—Say-
 ing, therefore,—were they with an eye-
 unto themselves, "Let us-^uabstain-
 from having-gone-and-torn IT, BUT-
 instead let-us-have-got-to-cast-lots over
 it, which lucky fellow-shall-have-it."

* 'Besides' Pilate's acted irony of putting 'that just man' between two notorious villains, for all to read the suggestive and eloquent contrast.

† The three living languages of the civilized world of that day.

‡ I.e., take it down, and substitute this Title.

§ In Greek 'gegrapha gegrapha'—the letters in italics show how Pilate with pungent scorn emphasized differently one and the same word so as to produce the idea as translated.

|| Ps. xxii. 18.

¶ The Divine nature, not crucially torn.

** The use of this "Now-mark-Me" rings all through the Apocalypse of this very disciple.

†† Mark iii. 19—21, 31. Why this unexpected bequest to the beloved disciple? There must be some adequate reason for leaving a mother away from her own eldest son—and that son (James) now The king of the Jews. The reason is a composite one: (1) Mary's own comfort and safety were insured in consigning her to John, whose Apostolic

All—that-so the-passage-of-Scripture might-have-got-to-be-fulfilled which says, "They-got-to-tear-up-and-share MY garments amongst themselves, and upon My inner-garment they-got-to-cast-lots." The soldiers therefore the whole of this actually-did-get-to-do. But there-had-been-standing-all 25 through by-the-side of the cross of Jesus His mother,—and the sister of-His mother,—(c)Maria the wife of-(c)Klopas,—and (c)Maria the (c)Magdalené. Jesus, therefore, having-got- 26 to-esp-y-as He did His mother and the disciple that-had-been-standing-there-all through,—the one-whom He-was-divinely-LOVING,—says to His mother, "Madam!—now-mark-Me, there-is-thy son."—Then-directly He- 27 says-to-the-disciple, "Now-mark-Me!—there-is-thy mother."—And-so from THAT-sacred instant went-and-took her-did His disciple that his-own-domestic-circle ward.†† After-THIS-duty, 28 having-been-knowing-as had Jesus how-that the-whole-programme now has-been-completely-finished,—that the passage-of-Scripture might-have-got-to-be-fulfilled—says, "I-am-so-thirsty!"—A-jar, therefore-all ready†† 29 was-lying-there full of-sour-wine;—but they having-got-to-fill-as they did manage to a-(c)sponge with-sour-wine, and-then-to-put-it-round a-(c)hyssop-stalk,§§-got-to-get-it-to His mouth.—When, therefore, gone-and-taken the 30 sour-wine-had Jesus, He-went-¶¶and-said, "It-has-now-been-all-completely-

commission became operative after the death of his charge, and whose character was best adapted to manifesting something of the tender love of her Offspring, 'the Seed of the woman'; (2) James himself was thus left free to exercise his perilous supremacy; (3) The least amount of danger accrued to the Church from the presence in it of one whose relationship to its Lord was so perilously open to idolatrous honour by her being consigned to the least superstitious because the most enlightened of the Apostles; (4) And last, because in domestic intimacy with John she would be perfected best in that loving trust in God which was John's title to the peculiar Love of The Son of God.

†† To fulfil the prophecy.

§§ Heb. ix. 10.

¶¶ Was not the object in asking for the sour-wine (the soldiers' rations) through the alleviation of the thirst in the sacred mouth, now so dry that the accomplishment of the last item upon the

finished!"—and having-gone-and-bowed *His* head, He-went-and-resigned *His* spirit. The Jews, therefore, so-as-to-^mkeep-from having-got-to-remain upon the cross the bodies in-as *defiling with most detestable associations* the sabbath, since 'Preparation-day' there-it-was *why-for-it-used-to-be* the great day THAT of-the-whole week went-and-asked Pilate that their legs might-have-got-to-be-broken-to-pieces* and-then that *themselves* might-have-got-to-be-removed.—There-got-to-come, therefore, the soldiers, and of-the-first-one indeed they-got-to-break-to-pieces *his* legs-and *flung him down on the ground*—and *those-of-the* other-one that-got-to-be-crucified-with him-the same:—But upon-the case of Jesus having-got-to-come, when they-got-to-see-that He has-been-dying now-some time back they *did-not* go-and-break-to-pieces *His* legs; BUT-to-have made death certain one of the soldiers with-his spear went-and-pierced *His* side and instantaneously out-there-went-and-spurred blood and water.—And *he* who-has-been-actually-SEEING-it *it is that-has-now* here-been-bearing-testimony-to it as a fact;†—and trustworthy is *His* testimony, and that-eye-witness-himself knows that the truth he-is-speaking, in-order-that YE too may-have-got-to-trustfully-believe. For got-to-take-place-did the whole of-this in-order-that the Scripture-prophecy might-have-got-to-be-fulfilled, "A-bone-of-it shall not-be-broken;"—and, again, another-passage-of Scripture says, "They-shall-be-gazing-upon Him-whom they-got-to-pierce." But subsequently-to *all*-this‡ went-and-asked-permission-of Pilate-did Joseph,—he from Arimathea, being a-disciple of

Scripture-revealed programme was an impossibility—that of crying with 'a loud voice.' The prophecy of this would be implicit in the 'I thirst.'

* Diabolical, cruel expediency that, being unable to escape, they might die the lingering death upon the ground which they would have expiated upon the cross itself—and no doubt the same Satanic agency which had been intelligently using "the hands of wicked men," is here presented as attempting to consummate the work, apprehensive of possible failure until The Victim was mangled and dead.

Jesus but a-hidden-one-as-he-always hitherto-had-been on-account-of his fear-of-the Jews, to-let him-have-got-to-take-away the Corpse-of-Jesus; and Pilate got-to-grant-him-permission. He-got-to-come, therefore, and to-take-away the Corpse-of-Jesus. But there-got-to-come too (g)Nikodemus,—he-who got-to-come for instruction unto Jesus by-NIGHT in former-times, bringing a-compound made of-(g)myrrh and (g)aloes, about a-hundred pounds-of it.—They-went-and-took, therefore, the Corpse-of-Jesus and bound it-up in linen-bandages together-with the (g)aromatics, as the custom is with-the Jews to-entomb-the dead. But there-was in-connection with the spot where He-got-to-be-crucified a-shady-garden,§ and in-cut out of rocks in the shady-garden a-sepulchre, a-new-one in-as buried in which never-at-any-time-had anybody got-to-be-interred. There, therefore,—on-account-of-its-being the Preparation-day because the sepulchre was-there handy,—they-went-and-regularly-buried Jesus.

XX. 1 But on-the first-day of-the week Maria the Magdalene comes early-in-the morning, whilst-it-was still dark, *His* sepulchre ward;—and-she-sees the stone taken-away-as it had been out-from the sepulchre-door-way.—She runs, therefore, and comes for help-unto Simon Peter, and for help-unto the other disciple to-whom Jesus used-to-be-so-attached, and says to-them, "There now-they||-did-go-and-take the Lord-away out-of the sepulchre!—and we-know not where¶ they-got-to-bury Him." Out-therefore went-and-made-off-did Peter and the other disciple, and were-on-their-way *His* sepulchre ward.—But there-they-were-running the two-of-them at-the-

† A shaft aimed at the heresy of the Docetæ (see note on 1 John ii. 26).

‡ That is immediately after the breaking of the two robbers' legs, and just in time to 'take away' (verse 31) the Sacred Body, before unfriendly hands desecrated it.

§ A park. Thus the 'garden' of The Fall was the same as the 'garden' of Rescue.

|| The Jews.

¶ Safely hidden for ever—and especially from us His disciples.

same-time, and the other disciple went-and-ran-on-before more-quickly-
 5 than* Peter, and-so got-to-arrive first His sepulchre ward;—and-then having-
 6 got-to-stoop he-sees lying-as there they were His linen-bandages.—He did-not
 for-all-that go-and-enter-in. Then there-comes, therefore,† Simon Peter following him and went-and-entered-
 straight in the sepulchre ward, and has-a-good-look-at the linen-bandages,
 7 lying-there; and at-the (G)sudarium‡ too, the-one-which was over His head,—not placed along-with the linen-bandages, BUT - instead of that quite-apart, rolled-up-as it had been
 8 a-place ward by itself. Then, therefore, got-to-go-in also-did the other disciple, that-went-and-came first the sepulchre ward,—and-then he-got-to-see, and to-trust-the Magdalené.—
 9 For not-yet-even had they-been-realizing-the-meaning-of the Scripture-prophesies how-that it-is-necessary-for HIM from-amongst the-dead to-have-
 10 gone-and-Risen. They-got-to-depart, therefore, again-back with some little comfort-unto§ their own-people did-
 11 the disciples.—Maria,|| however, had-been-standing-all the time with all her hope of relief-at the sepulchre, weeping-as there she was, outside.—As, therefore, she-was-going on-weeping she-got-to-stoop-in anguish the sepul-
 12 chre ward,—and-then she-sees two (G)angels, in-their usual dress of white,

* Exquisitely delicate,—but yet we see the real reason beneath the thick drapery of charity—he loved most, not that Peter loved less, but that John loved more.

† This 'therefore' is unexpected—what is the force of it? Does it not imply something in Peter's brusque, matter-of-fact way of dashing into the sacred precincts which John, with characteristic delicacy and charity, would fain explain, to himself, and to us?—Peter was obliged to be firm about going in, and not remaining content with looking in from the outside, because I would not. What is the force of the next 'therefore' in verse 8? That for him to stop outside was want of love for the relics of his Lord—so he must not go on comparatively despising dead clothes because they were not his living Lord.

‡ Sweat handkerchief—of superfine Scinde linen—'cambric.'

§ From the orderly disposition of the tomb.

|| Who had followed Peter and John doubtless almost as quick as themselves.

¶ The emphases of her reply are the impatient,

sitting-as there they were,—one on duty-towards the head, and one on duty-towards the feet,—on-the-site-where there-was-recently-lying the Corpse of-Jesus. And say to-her-do those-
 13 angelic beings "Madam!—why-ever art-thou-weeping?" Says-she to-them, "Why, BECAUSE¶ they-did-go-and-take-away my Lord!—and I-know not where they-went-and-buried Him."—Whilst-saying all-this-as she
 14 was, she-got-to-happen-to-turn-round the opposite-direction ward, and-then she-sees Jesus, standing-there as He had been,—and she-had-not had-the-least-idea that Jesus it-really-is!—
 15 Says to-her-does Jesus, "Madam!—Why-ever art-thou-weeping?—for-what-dear friend art-thou-searching?" That-devoted woman,—under-the-impression-as she was that "Oh, the park-keeper it-is,"—says to-Him, 'Sir! if THOU it is who-didst-get-occasion-to-remove Him, do-tell me where it was that-thou-didst-go-and-bury Him, and I will take-Him off-out of thy way.' Says to-her-does Jesus, "MARIA!"
 16 Having-gone-and-turned-sharp-round that-dearest of His female disciples says to-Him, "(G)RABBOUNI!"—which means 'Teacher-dear.' Says to-her-does-
 17 Jesus, "Keep-from TOUCHING ME:—for not-as-yet have-I-Ascended** as a Peace-offering-unto MY Father††:—but be-going-now-thy-way with the good news-unto MY Brethren, and be-

spasmodical emphases of feminine grief and choking hysteria.

** At The Ascension—until then our Lord was only in the created heavens—'paradise'—the heaven of the angelic intelligences; at The Ascension Christ ascended far above all heavens.

†† In typical marriage the law is, 'For this cause (being one flesh organically) shall a man leave his father, and shall be joined to his wife.' But this is only the symbol of a far more mysterious attraction. And the fact preserved alone by the beloved disciple—who was the representative to the personal Christ of the Wife of the mystical Christ—is part of this 'leaving' of His Father of The anti-typical Husband, actually lingering about on earth for one more interview with the creature-Spouse before consummating Redemption above. 'This is (indeed) a great mystery, but I speak concerning Christ and His Church';—which, be it remembered, was far more than Jesus lingering to see some disciples;—and that was why a beloved woman was though not to 'touch' yet to appropriate, now.

saying to-THEM, 'I-am-now on the eve of-Ascending unto MY Father, and-so YOUR Father,—and MY God, and-so
 18 YOUR God!' There-comes Maria the Magdalené bringing-the-news to the disciples,—how-that she-has-been-seeing The Sovereign-Lord-with her own eyes, and-that all-this He-went-and-told her!

19 Being-now evening,—of the day—that-eventful day—the first of-the week,—and all-the doors having-been-fastened-up-close, where there-were the disciples collected-as they had been-together on-account-of their terror-of-the Jews-more than from loyalty to Him, got-to-come-did Jesus and to-stand their midst ward,—and says-He to-them, "PEACEFUL-TRANQUILITY to-

20 you!" And having-gone-and-said-this He-went-and-exhibited for-them the hands, and the side, of-Him.—Rejoice therefore-did the disciples-get to upon-

21 having-got-to-see their Lord!—Went-and-said therefore-to-them-did Jesus again, "PEACEFUL-TRANQUILITY to-you!—just as-(*g*)Apostle ME The Father has-been-sending-forth, even-

22 so-also am I now-sending YOU."—And upon-having-gone-and-said this, He-went-and-breathed-out-into-them-His-breath,* and-then-says-to-them, "Have-gone-and-received The Holy Spirit.—

23 Of-whomsoever haply ye-shall-have-got-to-forgive the sinful-wrong-doings—forgiven-to-them-they are; of-whomsoever haply ye-are-retaining-them,—being-retained-they-have-been.†

24 Thomas, however, one of-'The Twelve,' he called-as he used to be 'Didymus,' was-not there along-with them when got-to-come-did Jesus.

25 Saying therefore-to-him-were the other disciples, "We-have-been-gazing-upon the Lord!" But he went-and-deliberately-said to-them, "Supposing I cannot-when I look have-got-to-see in

* Breath (wind), the sacramental symbol of the Christian Dispensation, as contrasted with the transitional one of John (and the prophets) the baptizer, which was water. A child 'comes by water and blood' before it comes by breath and speech,—i.e., Regeneration precedes New-birth.
 (1) Moses=Blood, (2) John and the prophets=Water, (3) Christ=Breath (Acts i. 5). It is remarkable that John alone records this element of

† So completely should they be in will under

the hands of-him the wound-print-left by-the nails,—aye-and gone-and-felt-with this finger of-mine the wound-print ward-of-the nails-if they are nail-marks or chalked on;—and gone-and-felt-with this hand of-mine the side of-him ward,—I shall be—
 26 "withholding-decidedly my-belief-in it all."—And-so,—eight days after-this, again there-were within His disciples, and Thomas along-with them,—there-cometh Jesus,—the doors having-been-fastened-up-close,—and got-to-stand their midst ward, and to say, "PEACEFUL-TRANQUILITY to-you!"—Then
 27 He-says to-Thomas, "Bring that finger of-thine here, and 'have-got-to-examine' the hands of-ME;—and bring that hand of thine here, and 'have-got-to-feel-with-it' the side of-ME ward;—and-so "escape becoming infidel, BUT-so far from that a-humble truster-in-ME!" And-then went-and-
 28 broke-out-in-reply-did Thomas, and got†-to-say to-Him, "The Lord of-me!—and The God of-me!" Says to-
 29 him-does Jesus, "Because thou-hast-been-actually-seeing ME-visibly, thou-hast had no alternative but to be-trustfully-believing-in-ME; blessedly-happy they-who "denied-necessarily the-having-gone-and-seen-ME, yet-still shall-have-gone-and-trustfully-believed-ME!"—

Many truly other-similar miracle-
 30 credentials got-to-work-did Jesus in-the-presence of-His disciples, which have-not been-recorded in THIS-my Book; these, however, have-been-
 31 recorded in-order-that ye the readers of it-may-have-got-to-trustfully-believe 's that Jesus is The Christ, The Son of-God; and that trustfully-believing Life ye-may-be-possessioning in-organic oneness with The Name of-Him.

XXI.|| 1 Subsequently-to all-this

the obedient guidance, that is to say, of The Guiding-Friend in all things.

† Of the apology, that is to say, John only was Guided to preserve the ascription at the end.

§ Verse 29.

|| This chapter not a mere appendix, but essential to the symmetry of the plan of the Gospel—the great contrasted character to Thomas, Peter, is there dealt with; and moreover, the Fishing complementary in its allegorical meaning to the other is preserved and depicted.

went-and-*rouched*-a-manifestation-of Himself-*did* Jesus again-to-His disciples upon-*the shore* of the sea of the (G)Tiberiad:—but He-got-to-manifest-Himself-in-the-following-
 2 *suggestively allegorical-way*.—*There*-all-together were Simon Peter, and Thomas *who* is-called Didymus, and Nathanael *he* from (G)Kana of-Galilee, and the-*sons* of-Zebedee, and some-
 3 others of His disciples, two. Says to-them-*does* Simon Peter, “I-am-on-my-way to-be-fishing.” They-say to-him, “Coming also-*are* we as-*partners*-with thee.”—Out-they-got-to-go, and on-board the ship-*they got to get* straight-off;—and in that-*eventful* night they-
 4 got-to-take nothing-whatever. But *when*-now-already the dawn got-to-break got-to-take-His-stand-*did* Jesus upon the beach; nevertheless not-the-slightest-idea-were the disciples-*having* that Jesus it-*really*-is.—Says therefore to-them-*does* Jesus, “*Well-mates!*” *—
 5 *ye have*-*not*-managed-to-get-hold-of anything-*very special* to-eat-*have ye?*” They-got-to-break-out-in-reply to-
 6 Him, “No.” But He-got-to-say to-them, “Have-gone-and-cast the right-hand side ward of-the ship the net, and-*then* ye-shall-be-getting-a find.” So they-did-go-and-cast, and now-no-longer to-have-got-to-draw it-
 7 *along* did-they-get-to-be strong-enough,

* A craft-phrase between mates, such as is common with us—“lads,” “boys,” etc.—when spoken even of grown-up men. It was our Lord’s plan not to startle them with any suggestive challenge, but gradually to loom out of the fog of their ignorance.

† Toiling so hard with the struggling mass.

‡ xviii. 18.

§ Evidently by himself—we have here then a valuable suggestive hint as to his size, weight, vigour, and temperament, for his ardent soul was evidently incandescent with enthusiasm, and it is expressly here chronicled as an athletic feat of almost miraculous strength that he by himself dragged the enormous weight of a hundred and fifty-three fine fish, writhing and jerking, which it had taken the united strength of the whole party in cold blood to manipulate just before.

Why was it that the net was not broken? Because doubtless it was a new one. How came they to have a new net? In the protracted waiting, which, evidently by this fishing episode, so strained their trust and patience, what more probable than for fishermen—with daily increasing prospect of wanting it to get their living—to pass idle time in making a net, since they had long

from the number of the fishes.—Says 7 therefore-*does* His disciple,—that-*favoured one* whom Jesus used-to-divinely-LOVE,—to-Peter, “THE LORD it-IS!” Simon Peter therefore, having-got-to-hear how-that ‘The Lord it-is,’ went-and-slipped-on his shirt,—for there-he-was stark-naked,† —and went-and-threw himself the sea ward. But-however the other 8 disciples, in the ship’s-boat, got-to-come,—for they-were not far from the shore, BUT-*only* about two hundred cubits-off,—dragging-along-as *there they were painfully* the net *with-its* fishes. As-soon therefore as they-got- 9 to-step-off-upon the shore ward, they-see-*there* an-(G)anthracite-fire,‡ made-on-it-as it *had been*, and a-nice-meal-of-fish lying-ready-npon-it-as it *had been* and some-bread-loaf. Says to- 10 them-*does* Jesus, “Have-gone-and-brought some of-the fish-provision which ye got-to-take just-now.” Got-to-go-on-board-the ship’s-boat did Simon Peter, and went§-and-actually-dragged-along the net up-upon the shore, full-of-fishes, immense-*ones*, a-hundred-and-fifty-three;—and-*yet* although they-were so-many-and-so-large the net|| *did*-not-get-to-be-rent-with-(G)schisms. Says to-them-*does* 12 Jesus, “Come-along-and-have-got-to-have-some-breakfast.”¶—But nobody

given up fishing, as a trade. What is symbolized by this new net? A new, because a scientific Theology especially woven for the Gospel fishing of the last days of this Dispensation, when the largest fish of Christian Civilization are to be caught, men and women of genius, intellect, large-souledness, and mark, who will be imprisoned by the new net—because their intellect will be too great to be able to break away from truth. And a scientific Theology can only be generated from a scientific Inductive translation of the text of Inspiration.

¶ It was a dawn meal; on a sacred shore; fresh from the toils and encouragements of a transitional period of dark failure, on the wrong side of the ship, and of sudden, bright success on ‘the right side,’ of trusting obedience; the fishing was in purposed contrast to a dispensation of breaking nets and sinking ships; The Director was not in the ship but on the shore; the zeal, strength, and skill of one of the fishers, at this, their last casting of the net, at the supreme moment, did as much as the whole corporation of fishers united; they contributed the quota of their recent magnificent haul to the dawn meal; and that meal itself was an unexpected gentle rebuke for their having been a little too anxious for a meal.

- was - venturing of the disciples to have - gone - and - questioned Him, — “Thou ! — what - *patronising stranger pray art-thou ?*” — having - been - knowing - well - enough - as they had that The
- 13 *Sovereign-Lord it really is.* Comes as a matter of course - therefore - does Jesus, and takes-up the - already - blessed bread, and - then - there - He - goes - on - helping them, and the fish - meat similarly, —
- 14 This already - *was* the - third - one of the times that - Jesus - got - to - be - manifested to - His - disciples, after - His - having - got - to - be - raised - from - amongst - the - dead. —
- 15 When, therefore, they - got - to - finish - breakfast, says to - Simon Peter - *does* Jesus, — “Simon, *old creation son-of-Jonas** ! — doest-thou - divinely - LOVE ME more - *even* - than these - *do* ?” He says to - Him, “Yes, Lord, Thou knowest that I - do - love Thee.” He says unto him, “Be - Pasturing - *ministerially*
- 16 MY Lambs !” — He says to - him again the second - time, “Simon, *son-of-Jonas* ! — dost - thou - divinely - LOVE ME ?” He says to - Him, “Yes, Lord, Thou knowest that I - do - love Thee.” He says to - him, “Be - *Shepherding-*
- 17 *ecclesiastically* MY Sheep !” — He says to - him the third - time, “Simon, *son-of-Jonas* ! — dost - thou - *even* - love ME ?” — In - mingled - passion - and - grief Peter - *got to be* because He - went - and - said - to - him the third - time, and *merely, too* — “Dost thou *even* - love ME ?” — and he - went - and - said to - Him, “Lord ! Thou knowest everything - *perfectly* ; — Thou dost - perceive that I - do - love Thee !” — Says to - him - *does* Jesus, “Be - Pasturing - *ministerially* MY Sheep ! —

Verily, verily, I - *must persist in* - assuring thee, — when thou - used - to - be younger, thou - usedst - to - gird - up - thine - own - self, and to - go - about - daily - life - concerns in - whatever - direction thou - wast - having - a - mind - to ; but when thou - shalt - have - got - to - be old, thou - shalt - be - stretching - forth - *those* thy hands, and another shall - be - girding thee - up, — and leading thee - *along* where thou - hast - no - mind - to !” — *THIS*, however, 19 He - went - and - said indicating the kind - of death by - which he - will - be - bringing - glory - to God. — And when He - got - to - say this, He enjoins - upon him “Be - following - behind - *as a copyist of ME*.” — But having - got - to - turn - round - as Peter - *did*, he - catches - sight - of the disciple whom Jesus - used - to - divinely - LOVE, following - behind - *as there he was*, † — the one - who - went - and - fell - back - upon His breast at the supper, and said, “Lord, which - *possible* villain is the one - that - is - betraying Thee ?” — him 21 having - got - to - see Peter says to - Jesus, “Lord ! — but - whatever - *wonderful future* - then - about - *THIS* - man ?” — Says 22 to - him - *does* Jesus, “Supposing - that it - were - My - good - pleasure - that I - *is* - to - be - remaining up - to - the - time - of My second - Advent, — what - business is THAT of any practical avail - to THEE ? — *do* - THOU - also - keep - following - modestly - behind ME !” — Out - therefore - went - and - spread the report, this - *one* the brethren 23 wards, namely - that *His* disciple, that - *favoured one*, is - not - to - be - dying - at - all ! — And - yet Jesus never - got - to - say to him that he - is - not - to - be - dying, BUT - merely, “Supposing - that it - were - My -

* Son of Jonas the son of . . . the son of Adam. † Three denials.

‡ The same word exactly as the last in verse 19. How affectingly beautiful is the fact ! How is this another — of the myriad examples, to the deepening student — evidence that of this, and all the other Books which together make up the symmetrical Canon of the New Testament Scriptures, God Himself alone is THE AUTHOR. To the attentive reader of the Greek of it there is something startling in unexpectedly coming upon the very word in which our Lord propounds Himself as Peter's model in connection with John — as though John had suddenly interposed himself, and, in effect, said, ‘Follow The Master as I do.’ — Now, this is exactly the true meaning, not because John was the author of the Book, but because he was not. Peter's vagrant fancy (fol-

lowing His eye, possibly) was permitted by the Omniscient Master to settle upon just the very man whom Peter needed especially to be like, in refinement, modesty, humility, sweetness and equality of temper, and especially in divize LOVE. Now, if the subsequent history of these two men be studied in the few but suggestive hints of the Acts, it will be found that John is especially made the companion of Peter ; and, most likely, John's modest lack of biographical glory in ‘The Acts of The Apostles’ was just because he was the likeliest of all to his Lord in being ‘amongst them as he that served,’ devoting the earlier part of his own Apostolic ministry to privately strengthening and regulating the witness of Peter, who was the best qualified for being the pioneer of the Jewish Christian Church in the earlier and rougher days.

good-pleasure-that HE-is-to-be-remain-
ing until I-am-coming,—what-business
is - that of any practical avail to
THEE ?”*

- 24 This-same is the disciple *who is here-*
bearing-testimony respecting all these-
things, and got-to-write all this :—and
we-know-well that reliable is this wit-

ness of his. But there-are numberless 25
other-things which Jesus went-and-
did such-that, supposing they-are-to-
be-chronicled in detail, I do-not think
that-the world itself would-have-
been-big-enough-to-have-got-to-hold the
books!

THE ACTS OF THE APOSTLES.

- I. 1 In-my previous narrative† I
got-to-treat about everything, (G)O
(G)Theophilus, which got-to-initiate
in His Religion-did Jesus in-conduct
2 as-well-as teaching, up-to-the-very day-
on which,—after-having-gone-and-
charged The (G)Apostles through-the-
agency of-the-Holy Spirit, those-whom
He-got-to-(G)select-Him,—He-got-to-
3 be-received-up-on high. To-whom also
He-got-to-present Himself,—all living,
subsequent-to that His (G)passion,‡—
in-the vouchsafing of adequate proof by
numerous irrefragable-proofs; through-
out forty days-at intervals being-gazed-
upon-as He was by-them, and speak-
ing-of the interests of-The Kingdom
4 of-God. And whilst-thus-in-converse§
with them He went and gave-them
strict injunctions “to-refrain-from
severing-connection with Jerusalem,
EUT-instead-to-be-awaiting the cove-
nanted-promise of-The Father, all
about-which ye-got-to-hear from-ME ;
5 —because JOHN indeed got-to-(G)bap-
tize with-water, YE however shall-be-
(G)baptized in-organic oneness with The

Holy Spirit-Breath,|| not many days
hence.” So then they being-assembled- 6
as they got to be were-questioning Him
saying, “Lord ! is it-that at this epoch
Thou-art-now in the act-of-restoring¶
the kingdom to Israel ?” He-got-to- 7
say however Majestically-unto them,
“It is not your-place to-have-got-to-
know epochs or times, matters-which
The Father got-ever-to-reserve-as His-
own special prerogative ; — BUT-ye 8
may the fact that ye-shall-be-receiving
power,—coming-in such-upon you-as
The Holy Spirit-shall have got to,—
and-then ye-shall-be-being to-ME wit-
nesses ministerially-in both Jerusalem,
and ministerially-in the whole-of
Judæa, and Samaria, aye-and even-to 9
the-ends of-the earth.”—And-then
having-gone-and-said all-this-as He
did, they-themselves being-eye-wit-
nesses-as they were, He-got-to-be-lifted-
up-buoyantly** and-then a-cloud went-
and-came-underneath-and-took Him
away-from THEIR eyes. And as there- 10
they-were, straining-their-eyes the
heaven ward,—He proceeding-on-His-

Here the Gospel of St. John ends.

† The same graceful pen which was selected as
the agent in the biography of the personal, is here
retained to chronicle for us the only inspired
history of the mystical, Christ—the beloved
physician, Luke.

‡ Lit., “that His having-got-to-suffer the
Death-agonies of the Atonement.”

§ St. Luke xxiv. 43. || John xx. 22.

* Which might satisfactorily account for His
long intervals of absence from them, leaving them
so miserably alone and unsettled.

** “And we shall be like him.” Birds have

wings, because angels have, of whom as they fly
about in the blue sky they are symbols, but men
will be too perfect in bodily structure to be trans-
ported from planet to planet, and star to star, by
an apparatus. What is called ‘specific gravity’
helps us to understand how our Lord ascended
from a grosser to a more rarified air, and doubtless
by some very simple method, under the instinctive
control of the volition, we shall change places by
simple alteration of our perfect Resurrection body
to suit the several specific gravities of the places
to be visited.

way-as there He was,—even behold there had-men, two, been-standing-by them dressed as usual-in white clothing, who also got-to-say, “Men! Galileans!—to-what-practical end ever have-ye-been-standing-gazing-there the heaven ward?—This-same Jesus, received-up-as He got-to be away-from you the heaven ward, thus-exactly shall-bo-coming-in-precisely*—the-same-way-as ye-got-to-gaze-at-the-spectacle-of His proceeding-on-His-way the heaven ward.” Then they-got-to-return Jerusalem ward away-from the-mountain, that-one called “of-olives,” which is close-to Jerusalem,—being-as it is a-sabbath-day’s journey.† And when they-got-to-get-in they-got-to-go-upstairs the upper-chamber ward where there-were lodging both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son-of-Alpheus, and Simon the (G)Zealot, and Judas brother-of-James. These the-whole-of them were-then henceforward devoting-themselves by-common-consent to-their devotions and prayers, on a family basis-with the-women, and (G)Maria the mother-of-Jesus, and the half-brothers-of-Him.‡—And in-the economy of those days having-gone-and-stood-up-as did Peter in the-midst of the disciples he-got-to-say,—there-were too a-good-number of-persons together at-the-same-place, about a-hundred and-twenty,—“Men, brethren, it-was-absolutely-necessary that-have-got-to-be-fulfilled-should that Scripture-prophecy which went-and-præ-uttered-did The Spirit, the Holy-one, through-the agency of the mouth of-David, respecting Joudas, he who-got-to-be guide to-those that went and

* That is to say, privately to His Church ‘The Bride’ at ‘The First Resurrection.’

† Seven-eighths of a mile.

‡ The family of which Jesus had been the head here becomes the umbilicum of the Christian Church—Christianity is a family magnified and glorified. And the fact is not to be disregarded—any more than superstitiously pressed—that as we are most emphatically told that Mary and the disciples of Jesus were at the marriage-inauguration of the Personal Christ when so much wine was there, so here we are significantly by the same Holy Spirit told that amongst the Pentecostal host were the mother of Jesus and the disciples of Christ; not ‘full of new wine’ but soon to be of

took-Jesus into-custody.—Because he had-been-reckoned-always one with-us, and got-to-be-privileged-with-election-to the (G)clerical-office of-such a Ministry-as THIS.”—[He-himself indeed therefore got-to-make-a-purchase-of a-field out-of the wages of his wickedness, and having-got-to-be-fallen flat he went-and-burst-open at-the-middle-of him, and out-got-to-be-shed the-whole-of the bowels of-him. And so-notorious did-it-get-to-be to the inhabitants of Jerusalem that called-got-to-be that-particular field in-their-own (G)dialect ‘(G)Akeldama,’—that is, ‘field of-blood.’]—“For it has-been-written by Inspiration-in the-Book of-(G)Psalms, ‘Have-got-to-be let-his dwelling-place tenantless, and let there be-kept-from being an inhabitant in it;’ and-again, ‘The (G)episcopate of-him have-got-to-take-let a-different-person.’—It-is-absolutely-necessary therefore that-of-those that-got-to-be-in-association-with us, being-men, during the-whole time in-the economy of which got-to-go-in and got-to-go-out over us-did The Sovereign-Lord, Jesus,—having-gone-and-made-the-beginning-of His Ministry from-the date-of-the (G)Baptismal-commission of-John, up-to the day-on-which He-got-to-be-received-up-on-high, away-from us,—an-eye-witness-of-The Resurrection-of-Him shall-have-got-to-become an apostle-with us,—one-in-fact of-these-here.”—And they-got-to-decide-on two-candidates, Joseph,—him called ‘Barsabas,’ who-too got-to-be-surnamed Justus—and Matthias. And having-got-to-address-them-to prayer-for guidance as they did they-were-saying, “THOU, Sovereign-Lord Heart-discriminator of-all-men, the antitype of wine. Woman’s place is here, on the threshold of Christianity, gloriously vindicated, in contrast with her Jewish covenant status; and rendering henceforth unnecessary any special legislation for her, ‘in Christ Jesus there is neither male nor female’ (ii. 18).

§ The parenthesis is Luke’s.

|| Not only the thirty pieces of silver (see Matt. xxvii. 5 for them), but all that he had been pilfering for years from the Fund (John xii. 6) and elsewhere.

¶ John xiii. 26.

** The emphasis marks the fervour, and strangeness to their minds, of thus praying for the first time publicly to Jesus.

have-gone-and-clearly-shown which-
 one Thou-didst-(G)go-and-select out-of
 25 these our two-persons to be the-one-to-
 have-got-to-be-appointed-to the office
 of-this Ministry and (G)Apostleship,
 out-of which got-to-apostatize-did
 Judas, so-as-to-have-got-to-proceed
 on-his-way the place ward,—his own-
 26 proper-one." And-then they-got-to-
 cast their lots; and the lot* got-to-
 fall upon Matthias; and-so he-got-to-
 be-incorporated along-with The Eleven
 (G)Apostles.

II. 1 And whilst being-celebrated-
 was the day-of-the (G)Pentecost,
 there-they-were the-whole-of *those above*
mentioned by-common-consent together
 2 at-one-place. And there-got-to-be all-
 on-a-sudden out-from the heaven a-
 growing-confused-roar as-if of-an-on-
 travelling strong-high breath-wind,†
 and it-got-to-fill the-entire house
 where there-they-had-been-seated.
 3 And there-got-to-appear-to-them each
 individually-being-severally-divided‡
 and-split-up-radiating into tongues as-
 if out of One great Tongue-of-fire; It
 went-and-took-up-its-seat-enthroned,
 as-well-as-they,§ up-over each-one of
 4 them individually.|| And they-got-to-
 be-filled the-whole-of-them-full-of-the
 Holy Spirit, and-to-set-to-be-talk-
 ing-with-diverse-human tongues, as
 The Spirit was-giving them-to-be-
 5 uttering. But there-were in Jerusa-
 lem, sojourning, Jews, religious-men,
present as delegate representatives-from
every race-nation-of-those-of-the human

family under the heaven.¶ But this 6
 thundering-sound having-got-to-super-
 vene, got-to-come-together-did the
 crowd, and-then to-be-thrown-into-
 amazement, because there-they-were-
 listening each individual-person-to his-
 own home-idiom, whilst-they-went-on-
 talking.—But they-were-astounded, 7
 and there-they-were-wondering-away
 saying-as they were with an eye to
 benefit-unto one-another, "See-now!
 are not all-these who-are-talking Gali-
 læans?—and now-ever-is it that we
 are-listening-here each-of us to-our-
 own home-idiom-in-which we-got-to-
 be-born?—Parthians, and Medes, 9
 and Elamites, and those dwelling-in Mes-
 opotamia, in-Judæa too and Kappado-
 cia, Pontus and Asia, Phrygia too and 10
 Pamphylia, Egypt and the districts
 of-Libya towards Cyrené, and Roman
 visitors both Jews and (G)proselytes,
 Cretes and Arabians,—here-we-are 11
 actually-listening-to them talking-as
 there they are-in-our-very-own tongues-
 about the grand-dealings of our Cove-
 nant God!"—But they were as- 12
 tounded, the-whole-of-them, and in-a-
 state-of-bewilderment, one to get at
 the practical benefit-unto another say-
 ing, "What-great-adequate-practical
 end, now, is-all-this to-be-serving?"—
 But-a-different-class of persons turn- 13
 ing-it-all-into-ridicule-as they were
 were-saying "Well-filled-with the-
 sweet-new-wine they-have-been-get-
 ting!"—But having-got-to-stand-up 14
 as did Peter, in Ministerial association-

* (G)"Cleron," hence "clergy," "clerical," etc.

† Here we have one of the most august and suggestive of illustrations of sacramental "mysteries" of Redemption as exhibited in the phenomena of physical Nature. "Wind" (Breath, i. 5, John xx. 22) is only the atmosphere in motion, as it is wind at rest. The forty miles deep of atmosphere—an ocean of æther—which envelops our earth, receives and dispenses the beams of the sun, which in itself is more than ninety millions of miles away from us. God pre-moulded it thus to be a symbol of the relation and functions of His Holy Spirit to the Church and to the new-Born Soul, by and through which the life of God in Christ is brought from Jesus Christ "The Sun of Righteousness" to be assimilated into Christ-likeness by the new-Born Soul—although Jesus (like the orb of the sun) is a man at the right hand of The Father. ‡ 1 Cor. xii. 4—11. § Rev. iv. 4.

|| Over them all the sublime portent appeared of one colossal Tongue of fire which split down-

wards radiating into (connected) fiery tongues forming a splendid organic canopy of glory, rich with self-evident Spiritual meaning, there over the collected band of men and women;—symbolizing The Civilization of heaven, then, through the gifts of the Holy Spirit of God to be derived upon earth over, through the agency of the ministrations of, the Christian Church. It is a pernicious error to imprison the Pentecostal Spirit of an Infinito God in the ecclesiastical dungeon of an artificial system of religionism, and to ignore the boundless endowments of the Holy Spirit in all and every of the crafts, trades, professions, and Institutions of Covenant Christian Civilization. Upon men and women (verse 18), clergy and laity, descended from The Divine Mind through the (symbol of) The Tongue of God the manifold gifts-to-dispense of Reason in unselfish benevolence which in our day need no prophet to prophecy of, since here they are.

¶ I.e., descendants of Shem, Ham, and Japheth.

with The Eleven, he went-and-lifted-up his voice-so as to be heard above the din and made-a-polyglot*-utterance to them, "Men, Jews, and-more especially dwellers-in Jerusalem the-whole-of-you, let-THIS to-you be-known-as-a-fact,—and have-got-to-lend-your-ears-to these my Inspired-explanations,—
 15 for NOT† as ye are-pleased-to-imagine are-these-persons drunk, for it-is the
 16 third hour-of-the day,—no, no-BUT‡-so far from that THIS is that prophesied-
 17 of through the prophet Joel, 'And it-shall-be-that in the last Dispensations, saith God, I-am-making-an-out-pouring straight-from My Spirit upon all flesh; and uttering-spiritual-truths-shall-be your sons and your daughters, and your young-men visions shall-be-seeing, and your elder-men in-dreams
 18 shall-be-dreaming:—aye-and upon My male-home-slaves aye-and upon My female-home-slaves in-the economy of those-highly favoured days am-I-making-an-outpouring straight-from That My Spirit, and they-shall-be-uttering-spiritual- truths.§ And I shall-
 19 futurely-be-vochsafting portents in-the economy of-the heaven-of Divine Truth above, and signs upon the earth-of truth in Nature, Art and Providence beneath-it,—blood, and fire,
 20 and clouds of smoke; the sun-of monarchical authority shall-be-changing-about darkness ward, and the moon-of ecclesiastical witness to Christ
 21 ward blood,|| before-that there-shall-have-got-to-come-to-be The-millennial Dispensation-day of-The Sovereign-Lord,—the great and glorious¶-out-shining-one. And it-shall-then-be-that everyone whosoever that shall-be-calling-upon The Name** of-The Sovereign-Lord shall-be-being-Saved.' Men, (G)Israelites, have-got-to-be-listening-to THESE my words;—Jesus,—the Nazōrene—one—a Man straight-from God duly-Accredited-as-He has been you

wards by-manifestations-of-power, by portents,††and by-signs which wrought-did God-get to through Him ecclesiastically-in the-midst of-you, as also yourselves know-well enough. This- 23 Being by-the exactly-determined counsel and fore-knowledge of-our Covenant God resigned, having-gone-and-taken-as ye did through-the instrumentality of-the-hands of-the-law-less ye-got-to-nail-to-a cross and-'hoist'‡‡-on-high; Whom God went- 24 and-raised-again, having-gone-and-dissolved His-endurance-of-the pangs of death, because-that it-was not a-possibility-for HIM to-be-remaining-vanquished under IT. For David 25 says with reference-to HIM, "I||-was-seeing-always in the types of The Law and in the Symbolism of Nature-foreshadowed The Lord in them-before Me continually, because upon My right-hand He is, in-order-that I may-escape having-got-to-be-moved-from-my-steadfastness-of trust in Him. On-account-of THIS-went-and-rejoiced- 26 did My heart, and My tongue trolled-praises,—bnt even the flesh of-Me shall-be-tabernacled upon-grounds of hope,—because Thou wilt-not abandon My soul to-the exile of-(G)hades, nor wilt-Thou be-giving-over Thy In- 27 corruptible-One to-be-experiencing the-dissolution-of corruption. Thou- 28 didst-go-and-reveal to-Me ways of Life, Thou-shalt-be-filling Me-full of-joyousness with-a sense of-The Presence of-THY-SELF." Men, brethren, 29 my-way-is-open to-be-speaking without-the-least-hesitation for enlighten-ment-unto you about the (G)patriarch David, that he-both got-to-make-a-complete-finish-in death and to-be-permanently-entombed, and that his monumental-tomb is amongst us up-to-the-present day. All-(G)prophet 30 therefore being-as he was, and-so knowing-as he always had been how-

* See verse 4, same word.

† Turning for a moment to the Satirists.

‡ The strong 'but' here emphasizes the difference in kind in Peter's mind and mouth between the sacramental typical spirit (of wine—without which it is not wine at all)—and the Holy Spirit the antitype of wine (Eph. v. 18). "Unfermented wine" is a contradiction in essence, and the Lord's Supper at which it is used (virtually) denies the

Cup not only to the laity but to the clergy as well.

§ Conversing, discoursing, lecturing, printing, preaching, etc., about all truth.

|| Persecution.

¶ Lit. (g) "Epiphany."

** CHRIST-ianity. †† Verse 19.

‡‡ John xix. 15, the same slang word.

|| This is our Lord's trust in His Father.

that by-oath went-and-swore to-him-
did God that out-of the-fruit-of-his
 loins* He-would-have-got-to-seat a
 31 king-upon that throne-of-his, fore-see-
 as he got to he-got-to-speak-there about
 The Resurrection-of-The Christ, how-
 that 'not left-behind-would HIS soul-
 have got to be exiled there-(c)hades
 ward,' neither HIS flesh ever-got-to-
 experience the-dissolution-of corrup-
 32 tion. This-same Jesus raise-up-did
 God-get to, of-which the-whole-of us
 33 are-witnesses. — By - the *Omnipotent*-
 right-hand therefore-of-God exalted-
 as He got to be,—having-been-made
 too the promise-as He got to be of The
 Holy Spirit out-from The Father,—
 He-was-shedding-out this which now
 ye-yourselves are-witnessing and hear-
 34 ing. For never-did David ever-get-to-
 go-up the heavens wards, but says-
 does he - himself, 'Said-did THE
 LORD-get to to-my Sovereign-Lord,
 35 'Be-sitting at MY right hand, until I-
 shall-have-got-to-place Thy enemies
 36 as-a-foot-stool for Thy feet.' For-
 certain therefore let the-whole-of-the
 House of-Israel be-knowing, that as
 'Sovereign - Lord' so -also *Messiah*-
 Christ Himself *did our covenant* GOD-
 go-and-make this-same Jesus Whom
 37 YE went-and-crucified."—But having-
 got-to-listen-as they did they-got-to-be-
 pierced right-to-the heart; — saying
 too-kept† on did they for guidance-unto
 Peter, and the rest-of the-(c)Apostles,
 "WHAT-dreadful penance are-we-to-be-
 38 doing, men, brethren?"—But Peter
 was-replying towards-reassuring them,
 "Have-got-to-yield‡ to-a change-of-
 heart, and-then each-of-you have-got-
 to-be-(c)Baptized-upon-the strength of
 your trust in the Name of-Jesus, The-
 Christ, forgiveness of-sinful-wrong-
 doings wards; and-then ye-shall-be-re-
 ceiving the gratuitous-gift-of-the Holy
 39 Spirit.—For to-you is the promise,

and-to-your children, and to-all-those
 that-are far-away-represented in you
 here§ wards, even-such-as call-onto-
 Himself - may - have - got-to The-Lord
 our-God."—With-other-different rea- 40
 sonings too in -abundance was-he-
 solemnly - witnessing and exhorting
 saying, "Have-got-to-be-safe rescued-
 from your generation,—one especially
 so perverse-as THIS!" Those then 41
 therefore that got-joyfully-to-welcome
 that his invitation did-get-to-be-(c)
 Baptized;—and there-got-to-be-added
 on-that-eventful-day-unto them souls to-
 about-the number of three-thousand.—
 But there-they-were continually-pa- 42
 tiently-zealous in-the systematic-teach-
 ing of-the (c)Apostles, and in-the
 communion-of them, and in-the break-
 ing of-the-Sacramental Bread, and in-
 the prayer-meetings. But there-got- 43
 to-come-over every soul an-awe;—
 many portents too, and signs -were
 there through - the agency of - The
 (c)Apostles taking-place. But the- 44
 whole-of those trusting-in-Christ were
 at the same-place, and were-possessing
 everything in-common. And their 45
 properties, and possessions, they-were-
 selling; and-then they-were-distribut-
 ing the-same to-all, in-proportion as
 each-individual-from the size of his
 family was-having need. Daily too 46
 continuing-patiently||-zealous-as they
 were in-the temple-system; at home
 breaking-as they-were Bread-Sacramen-
 tally¶ too there-they-were-partaking-of
 nourishment in-a spirit of joyousness
 and simplicity-of-heart; praising God, 47
 and held-in esteem abundantly for their
 good-by-the-entire populace.—But The
 Lord was-making-additions to-The
 Church of-the persons-being-Saved
 day-after-day.

III. 1 But upon the same-errand
Peter and John were-going-up the
 temple ward, at the hour of-The

* 'According to the flesh He would raise up Christ,' seems to be an interpolation.

† First one, and then another.

‡ Not "resist the Holy Spirit" (vii. 51) and His Covenant suasion when brooding over the heart and wooing us to the love of God, sorrow for sin, and newness of life. As Spring and Summer time is the "accepted time" and "day of salvation" for the bodily life, after the death of Winter, so now the soil of the heart of man (in

favoured lands) is moistened by the Baptismal-civilized dews and influences distilled from the atmosphere (ii. 2) of the Holy Spirit, and any Truth-'seed' from God sown is in a friendly position for germinating into first the blade, then the ear, then the full corn in the ear.

§ Verse 5.

|| In spite of taunts, threats, and persecution from the upper classes.

¶ With their Supper.

- 2 *Public-Prayer,—the ninth-hour. And a certain-well known pious-man afflicted with lameness from his mother's womb was-being-carried-along,—one-whom they-were-in the habit-of placing every day down-for his livelihood—at the gate of the temple, that-one called 'Fruitful,' for-him to-be-asking alms from those going-in the temple ward,—*
- 3 *who having-got-to-perceive-as he did—that Peter and John evidently-were-going to-be-entering-in the temple ward, was-asking alms. But having-gone-and-fastened-his-eyes-as did Peter him ward in Ministerial association-with John,* he-went-and-said, "Have-gone-and-just-looked our way!"*
- 5 *But he was-paying-attention-to-them, on-the-keen-look-out-for having-got-to-get-after that something-good from them. Said however-did Peter-get to,*
- 6 *"Silver and gold is not MY fortune,—what I-do-possess, however, THIS to-these I-am-giving.—In-the strength of trust in The Name of-Jesus, The-Christ, the Nazorene-one,† have-got-to-rise-from the mattress, and be-going about-some daily-business." And having-gone-and-taken-firm-hold of him-as he did by-his right hand he-went-and-gave-him-a-lift;—but instantaneously flushed-with-strength-got-to-be the lower-limbs and the ankle-bones; and bounding-up he-got-to-stand, and then kept-on-walking-about, and-then he-got-to-go-in as a fellow-worshipper-with them the temple ward,—walking-about-as he would keep on, and giving-leaps,‡and praising God.—And got-to-see him-did the-whole-of the people walking-about and praising God.*
- 10 *They-were-recognizing him too that he it-was who favourably-for his alms was-accustomed-to-sit over-against the 'Fruitful gate' of-the temple; and they-got-to-be-filled-full of-amazement and excitement|| over that-which had-been-taking-place in-his*
- case. But, as-there-he-was-keeping- 11 fast-hold-of Peter and John, got-to-run-together-for explanation- unto them-did the-whole-of the populace, at-where they made their centre the portico which-is called Solomon's, utterly-amazed. But having-perceived-it-as 12 got to did Peter, he-got-to-deliver an-address improving the miracle- unto the populace,—“Men, Israelites, why-ever are-ye-so-astonished over this-matter, or on-US why-ever are-ye-fastening-your-eyes, as-though by any-power or godliness inherent-in-us we-have-been-making him now-to-be-active-for-daily-life-concerns?—The God of-Abraam, 13 and of-Isaak, and of-Jacob, the God of-our forefathers, went-and-glorified thereby His Child, Jesus,—Whom YE went-and-delivered-into-custody, and repudiated Him-your Messiah right-in-the-presence of-PILATE!—having-gone-and-decided-though even-that-heathen-man did to-be-discharging-Him! But YOUR-OWN-SELVES The Holy and 14 The Just-Being went-and-repudiated, and made-the-demand-for a-notorious murderer-to-have-got-to-be-graciously-granted-to-you; but The Fountain*- lord of-The Life ye-went-and-judicially-murdered;—Whom God went-and-raised from-amongst the-dead, of-which-fact WE are-appointed witnesses. And upon-the strength-of the-man's 16 trust-in His Name, this-person, at-whom ye-are-staring-so and know-so-well, got-to-energize-did that Name-†† of-His; and that trust—which-trust-itself-is through-the agency of-Him—went-and-gave-to-him this the complete-restoration so-patent-to-the-whole-of-you.—And, now, brethren, 17 I-feel-convinced that guided-by-ignorance ye-went-and-perpetrated-it,—as-also your magistrates. But our covenant God-did—that-which He-got-to-announce through-the-mouth-of-the-whole-of-His (G)prophets that-*

* Consulted him as to whether it was a fit case, and both of them acted just as they had been accustomed to when the apostles and the Seventy were sent out to preach and practise curing two and two (John xxi. 20, note). It is evident, by the last clause of the verse, what he consulted him about,—whether the man had trust enough to be healed, for this purpose they had to attract his attention so as to read his character.

† This answers a look of surprise in the man.

†† See note on John xxi. 11.

§ Overjoyed with the ecstasy of sudden possession of a new power.

|| *Lit.*, (a) "ecstasy."

¶ This word is literally the strong word for 'man.'

** In contrast with the 'murderer.'

†† *I.e.*, Nature.

got-to-SUFFER-should-have The
Messiah-Christ—go-and-fulfil *THUS*.
 19 Have-got-to-yield-to-a-change-of-heart
 therefore and to-turn-ye-right-round
 as the-preliminary-of-the-having-got-
 to-be-absolutely-blotted-out-of your
 sinful-wrong-doings; as the-condition-
 of these-having-got-to-come seasons
 of-refreshing-coolness* arising-from
 the-Presence-of-The-Sovereign-Lord;
 20 and He-shall-have-got-to-send HIM
 who-has-been-specially-commissioned
 21 on-your-behalf Jesus, Christ,—Whom
 necessarily-must the-heaven-it-is-true
 have-got-to-retain up-to the-Dispen-
 sations-of-the-renovation-of-everything,
 of-which got-to-make-utterances-did
 God through the-mouth of His holy
 22 (G)prophets, since time-was. Moses,
 for instance, in terms- unto our fore-
 fathers got-to-say, 'A-(G)Prophet for-
 you raising-up-shall The Lord your
 God-be from-amongst your brethren,
 like me; to-Him ye-shall-be-listening
 as-to-everything whatsoever that He-
 may-have-got-to-say for your good-
 23 unto you.—It-shall-be, however that-
 every soul whatsoever that-may have-
 refused haply to get†-to-listen-to
 That (G)Prophet shall-be-irrevocably-
 destroyed-from-among The People.'
 24 Yes-and not only Moses-but the-whole-
 of the (G)prophets right away-from
 Samuel, and of those in-the-subse-
 quent-series, as-many-as ever-got-to-
 make-an-utterance also got-to-cele-
 25 brate THESE days-now present. Ye are
 the sons-of-the (G)prophets, and of-
 the Testamentary-covenant which
 went-and-ordered-did God for their
 good-unto our fore-fathers, saying for
 his good-unto Abraham, 'And semin-
 ally-in thy seed blessed-shall-be the-
 whole-of the family-circles‡ of-the
 26 earth.' To-you, first-of-all, did-God,
 after-having-got-to-raise-up that His
 Child, go-and-send Him a-blessing
 you, in the turning-away-of each-one
 of you from your-own moral-corrup-

tions."—IV. But whilst-they were- 1
 making-these-utterances for their good-
 unto the populace, down upon them-
 went and came the priests and the cap-
 tain-of the Levite guard-of-the temple
 and the Sadducees, jealously-vexed- 2
 as they were on THIS-account that
 THEY were-systematically-teaching the
 people, and-too preaching in-as illus-
 trated by that Jesus The Resurrection
 from-amongst the dead. And they- 3
 went-and-laid-upon them their hands,
 and got-to-place them under arrest
 the next-day ward, for-it-was evening
 already.—But many-of-those who-got- 4
 to-listen-to The Truth got-to-trust-in-
 Him;—and-then got-to-grow-to-be-
 did the number-of the MEN about five
 thousand. But it-got-to-be upon the 5
 next-day that-convened-got-to-be-did
 their magistrates and (G)presbyters
 and scribes, in-the Jerusalem-jurisdic-
 tion, and Annas the high-priest, and 6
 Kaiaphas, and John, and Alexander,
 and as-many-as were of-pontifical rank.
 And having-gone-and-stood them-up 7
 as criminals-in-the-midst they-were-
 investigating, "What-is-the-nature-
 now-of-the-power-in-the-Satanic strength
 of§ which, or what-conjuring secret is
 that now of 'the name'¶-in which
 wrought THIS-did YE¶-get to?" Then 8
 Peter, full-as he had got to be filled of-
 The Holy Spirit, got-to-say for enlight-
 enment-unto them, "Magistrates of-
 The People, and (G)presbyters of-
 God's-Israel, if we to-day are-being- 9
 examined-about a-kind-act-to-a-weak
 man in-the strength of WHAT-Divine-
 means this-man has-been-restored; a- 10
 known-fact let-it-be to-the-whole-of
 you, and to-the-whole-of The People
 of-Israel, that in-the strength of The
 'Name' of Jesus, *Messiah-Christ*, the
Nazorene-one,—Whom YE went-and-
 crucified, Whom God went-and-raised
 from-among the-dead,—in-the strength
 of HIM this-man has-been-standing-
 ready in-the-presence-of-you, WELL.

* It was the hot season then, in a sub-tropical land, and peculiarly hot perhaps and dry just then —no sacramental figure could better suggest and illustrate the spiritual truth.

† After exhausting all the moral suasion in the power of a God.

‡ i. 14.

§ Wheedlingly. They were quite open to conversion to Satan, but not to God.

¶ Words which the Jews heard constantly from the lips of the disciples as though they had a charm in them.

¶ As well as Jesus—they thought that He had bequeathed it to them.

- 11 THIS*-*Being is-by His essence 'The Stone' which 'got-to-be-rejected-on-test-as-worthless' on-the-part-of YOU 'the builders, which shall-have-got-to-*
- 12 *become 'Head of-the-corner.' And there-is not in-organic oneness with any other our Salvation; for neither is there any-Name-of-a-different-kind-from this beneath the heaven which has-been-given amongst men in-the strength of trust in which it-is-absolutely-necessary-for us-to-have-got-to-*
- 13 *be-Saved."* But perceiving-as they were the of-Peter bold-confidence, and of-John,†and having-got-to-gather that persons unscholarly they-are and of-peasant-birth, they-were-in-a-state-of-astonishment; — they-were-detecting-plainly too that in Ministerial association - with Jesus they - were-
- 14 *accustomed-to-be.* But seeing-as they were the person that-had-been-healed having-as he had-taken-his-stand-there with-as one of them, not-a-single-thing were-they-in-possession-of to-be-say-
- 15 *ing-against-it.* But having-got-to-issue-orders-as they did for-them to-have-gone-and-retired-outside the council, they-got-to-take counsel amongst-with an eye to themselves,
- 16 *saying, "How-ever extreme measures are-we-to-be-taking with-such-persons as-these? — because that a-patent miracle has-been-taking-place somehow-through their-instrumentality, to-everybody dwelling-in Jerusalem is-palpable, and we-are-not-in-a-position to-have-gone-and-contradicted-it.*
- 17 *BUT-for all that so-as-to "keep-it-from-having-got further-to-spread-in-the-direction-of the populace, let-us-have-gone-and-frightened-threateningly them with-terrible-threats never-again-to-be-opening-their-mouth-upon*
- 18 *this name-to-a-single-soul."* And-so having-got-to-summon them-as they did, they-went-and-gave-strict-injunctions to-them-to-be-^mabstaining altogether-from-making-an-utterance, or teaching-upon 'the name' of-'Jesus,'
- 19 —But Peter and John got-to-break-out-in-reply unto-to undeceive them and-to-say, "Whether it-is-a-righteous-

thing before God to-be-obeying you not§ GOD, have-got-to-decide-your-selves. For we cannot-possibly what- 20 as historic facts we-got-to-see and to-listen-to ^mabstain-from uttering."— But they having-got-to-threaten-them, 21 further-as they did went-and-discharged them, finding no possible-way of-having-got-to-punish them, on account-of the populace; because the-whole-of-them were-glorifying God upon what had-been-happening.— 22 For more-than forty years-old was the person upon whom had-been-supervening the miracle, that-of-the healing.

But discharged-as they got to be they 23 went-and-made-straight-off home-onto their-own-people, and got-to-recount all-that advancing the cause-onto them the chief-priests and (c)presbyters got-to-say. But they having-got-to- 24 listen, moved-by-one-common-impulse went-and-lifted-up their-voice gratefully-onto God, and said, "Absolute!-lord! Thou The God Who didst-get-to-make the heaven, and the earth, and the sea, and everything that-is in them. Who through the- 25 mouth-of-David Thy child didst-get-to-say 'Why went-and-raged-did the-heathen, and-did God's-people go-and-imagine-in self-olatri vain-things?— Went-and-stood-in-array-did the kings 26 of-the earth, and the rulers got-to-be-convened-in Solemn Council upon the same-thing against The Lord, and against His Christ.' For convened- 27 got-to-be as-a-fact, in this-very City, upon Thy holy Child, Jesus,— Whom Thou didst - go - and - anoint - as (c)Christ,—Herod as - well - as also Pontius Pilate, in apostate conspiracy-with the-beathen and the-Israelitish people, to-have-got-to-give-effect-to 28 all-that Thy Hand-of might and Thy counsel-of wisdom got-to-fore-ordain should-have-got-to-be. And as for- 29 the present-threatened dangers, Lord, have-got-to-look-down upon those threatenings of-theirs; and have-got-to-vouchsafe to-us THY home-slaves with bold-confidence of-every-kind¶

* Matt. xxi. 42—there the problem is left unsolved.

† Verse 7.

‡ John xviii. 15—17.

§ For force of the Greek adverbial phrase here see note on Luke xvii., xviii. 14.

¶ Lit., (a) "despot."

¶ Physical and moral.

to-be-uttering *This Truth of-Thine*,
 30 in the-systematic aid of *THY stretch-*
ing-out Thine Haud in-gifts of heal-
ing, and-that signs and portents be-
coming-to-be through The Name of-
 31 *The Holy Child, Thy Jesus !* And
 having-gone-and-prayed-as they-did
 the place went-and-was-shaken-rock-
 ing in which they-had-been-gathered-
 together; and filled-got-to-be the-
 whole-of-them-full of the-Holy Spirit.
 —And ‘uttering-were-they The Truth
 32 of-God with bold-confidence.’ But
 of-the mass of-those that-got-to-be-
 trusting-in-Him there-was the heart,
 and the soul, one; and neither-was
 any-one the-large-property-even of-
 which he-was-possessed reckoning-it
 to be his-own-merely, BUT-instead
 of that they-used-then*-to-be-enjoying
 33 everything in-common. And with-
 great power giving-forth their testi-
 mony-were The (G)Apostles to the
 fact-of-the Resurrection-of-The Lord,
 Jesus, God’s-free-gift-of the Holy
 Spirit too was largely upon the-whole-
 34 of-them-as well. —For neither-was
 there any-species-of poverty being-
 experienced amongst them; for as-
 many-as were-in-the-position-of pos-
 sessors-of land or-of house-property
 selling-it-as they were were-bringing
 the moneys being-realized-at-the-sales,
 35 and were-arranging-them in rows-
 along-at the feet of-The Apostles.
 But distribution-kept-on-being-regu-
 larly-made to-each-person, in-exact-
 proportion-as the-wants-of-each were-
 requiring. But Joses,—who got-to-
 be†-surnamed (G)‘Barnabas’ on-the-
 part-of The (G)Apostles, which is,
 when-it-has-been-translated, ‘Son of
 Consolation,’ a-Levite, of-Cyprus by-
 37 his birth,—having-land belonging to-
 him went-and-sold-it and-brought the
 available-result and -then arranged-
 it in the row-along-at-the feet of
 1 The (G)Apostles :—V, but a-baptized-
 man a-thorough-hypocrite Ananias by-
 name, in conspiracy-with Sapphira his
 wife, went-and-sold a-bit-of-property,
 2 and-then went-and-reserved-for-him-
 self some-from the money-realized,—

having-been-cordially-cognizant also-
 as had that his wife—and-then having-
 gone-and-brought some-contemptibly
 insignificant portion down in the rows-
 along-at the feet of The (G)Apostles
 he-went - and-ostentatiously put-it.—
 Got-to-say, however, did-Peter, “An- 3
 anias !—For-the sake of-what-possible
 fancied advantage-did Satan go-and fill
 that heart-of-thine-full, so-as-for-thee-to-
 have-gone-and-lied-to The Spirit, the
 Holy-one, and to-have-gone-and-re-
 served-for-thyself some-from the
 money-realized-by-thy land ?—Whilst- 4
 remaining-unsold-to-thee it-was-re-
 maining,—and when it-got-sold
 honestly-in thine-own power it-was-in-
 a-realized-form, was-it-not ? Why-
 ever is it that thou-didst-get-to-con-
 ceive-by Satan in-deliberately that
 heart-of-thine a-work such as-THIS ?
 —thou didst-not go-and-lie-to-men-it is
 true, BUT-then thou didst-to-GOD !”—
 But whilst-there-in the act of listen- 5
 ing-to these words as-Ananias-was
 down - he - got - to - stagger and - to-
 breathe-out-his-soul.—And there-got-
 to-come-a-great awe over-the-whole-
 of those actual-listeners-to these-
 things.—But having-got-to-stand-up- 6
 as did the young-men-of the community
 they-got-to-wind him-round, and to-
 carry-him-out-of the City, and-to-bury-
 him.—But so-it-got-to-be-that after- 7
 about a-three hours’ interval, that his
 wife, entirely ignorant-as she had
 been-of what had-been-transpiring,
 went-and-came-in.—But then immedi- 8
 ately-went-and-accosted her-did Peter-
 with, “Have-gone-and-told me, whether
 for-so-much-and no more the land ye-
 got-to-sell ?” But she went-and-said,
 “Yes, for-so-much-and no more.”
 But Peter got-to-say with severe direct- 9
 ness-unto her, “How-ever was it that
 it-got-to-be-agreed-upon-between you
 to-have-gone-and-tempted The Spirit
 of-the-Lord ?—See-now, the feet of
 those that-got-to-bury that thy hus-
 band are-upon the threshold, and
 they-shall-now-be-carrying-out THEE.”
 —But-then down-she-got-to-drop in 10
 stantaneously all-along-at† his feet,

* During the fervour of the “love of the espousals” of The Church dispensationally—fore-
 shadowing for a little moment the eternal future.

† St. Mark iii. 17.

‡ Where the spurious offering to God had been
 arranged in the rows.

- and-got-to-breathe-out-her-soul.—But-then come-in-as got to be the youths they-got-to-find HER dead, and went-and-carried-her-out-of the City and-buried-her judiciously in the same
- 11 grave along-with her husband.—And there-got-to-come a-great awe over the-entire Church, and over the-whole-of those hearing-tell-of these-things.
- 12 But through the hands of-The (G)Apostles there-were-coming-to-be signs and portents amongst the populace, a-great-number.—And they-used-to-be by-common-consent the-whole-of-them-in-as their official centre the portico of Solomon.* But of-the remaining-classes not-a-soul was-daring to-be-identified-with them, BUT-for all that extolling them-were the populace.
- 14 But all-the-more-for that there-were-increasingly-being-added those-reposing their-trust-in-Him to-The Lord, hosts both of-men as-well-as-yes-too of-
- 15 women.—So-that along the streets they-were-carrying-forth the sick, and laying-them-in-rows upon mattresses and couches, in-order-that of-Peter as-he-was-going-along perchance the shadow might-have-got-to-cast-its-shade-as it moved along-upon certain-
- 16 elect-one† of-them. But there-were-coming-together also the bulk-of-the surrounding towns Jerusalem ward, carrying sick-folk and those-tormented by spirits foul-and-wicked; the-which were-being-healed the-whole-of-them.
- 17 But having-gone-and-uprisen-out of inaction as did the High-priest and the-whole-of those-of-his party,—which was-the-(G)heretical-sect-of-the Sadducees,—they-got-to-be-filled-full of-
- 18 bigoted-fury, and went-and-laid-upon The (G)Apostles their hands, and put them-all right under arrest in-the-
- 19 prison of the-common people. But an-(G)angel of the-Lord in-the-course-of the night went-and-opened the doors of-the jail, led them-forth too and-got-
- 20 to-say, "Be-proceeding-on-your-way, and having-got-to-take-your-stand be-ntering in-as part of the temple-system to-The People the-whole-of the overflows of-The Life, THIS-of God
- in the New Creation." But having-gone- 21 and-listened-obediently they-went-and-entered-upon-its being the dawn the temple ward, and went-on-teaching-systematically. But having-got-to-come-all-right-as did the High-priest and those of his-party, they-went-and-convened the Council, even the-whole-of the Bench of-the-children-of-Israel; —and-then went-and-sent-a-messenger the prison-house ward-for THEM to-have-got-to-be-brought. But the con- 22 stables having-got-to-be-come-all-right-could-not-get-to-find them in the jail. But having-got-to-return they-went-and-made-their-report, saying, "The 23 prison-house-itself indeed we-got-to-find shut-up-fast-as it had been with-all for-safety-possible, and the jailors on-duty-as they had been-standing in-front of-the doors;—upon-having-got-to-open-them, however, inside not-a-soul-of our party could-we-get-to-find!" —But when got-to-listen-to such sus- 24 picious sounding‡ statements as THESE, § both the High-priest and the captain-of the Levite guard of the temple and the chief-priests, they-were-doubting to-WHAT-pitch possibly THIS-affair might-have-got-to-reach-already. But 25 just then got-to-present-himself-did a-certain-magistrate and-to-report to-them, "Why, the men whom ye-went-and-put-all-right in the jail, there-they-ARE—in the temple standing-as they have been there, and teaching-systematically The People!"—Then 26 off-got-to-go the captain-of the Levite guard, attended-by his constables, and-got-to-bring them,—not with-any display-of-roughness, for they-were-in-terror-of the populace, so-as to have- 27 "escaped having-got-stoned. But having-got-to-bring them they-went-and-stood-them-up in-as prisoners before the Council. And got-to-put-the-question-to them-did the High-priest, saying, "With the strictest- 28 orders did we-not go-and-order you to "abstain-from teaching upon this name?—and, there! filling Jerusalem itself-have ye been full of this teaching of-yours, and what-ye-want-to-do-is

* John x. 23.

† xiv. 9.

‡ To their ears latently ironical.

§ They could not be quite sure that these very men were not laughing in their sleeve, or even in active collusion with the jailors.

to-have-got-to-bring-round-in revenge upon us the blood-of-the person—
 29 *THAT - impostor !*" But got-to-break out-in-reply - *did* Peter, and The (G) Apostles were joining him in-saying, " 'o - be - obeying - the - authority - of GOD not* that of-MEN is-our-duty.—
 30 The-covenant GOD of-our forefathers it was who-went-and-raised-up Jesus, —Him-whom YE went-and-judicially-murdered by-having-got-to-impale—
 31 Him upon a piece-of-timber,—HIM God as-a-Prince and a-Saviour went-and-exalted-on-high-to-His-own right-hand, for-Him-to-have-got-to-give-the gift of change-of-heart to our Israel—even forgiveness of sinful-wrong-
 32 doings. And we-are His witnesses of the realized-promises—THESE-now before your eyes and-so is The Spirit, The Holy-one Whom now-went-and-vouchsafed did God to-those that-are-
 33 obeying HIS-authority."†—But they, having-got-to-listen, were-being-as it were-sawn-in-two, and were-deliberating how-they-might-have-got-to-kill
 34 them-out-of the way. But having-got-to-stand-up-as did a-certain-leading magistrate in-acting on the Council,—a-(G) Pharisee, by-name Gamaliel, a-teacher-of-The-Law, respected universally by The People,—he-went-and-gave-orders to-have-got-to-remove The (G) Apostles outside just for-a-short-time. —Got-to-say-did-he aye-and unto - to warn them, "Men, Israelites, have-a-care for-your-own-sakes, upon-action with reference to these men, as to-what-vindictive imprudence ye-propose to-be-doing. For before these-present days-of ours there-got-to-start-up Theudas asserting-as he kept on that-he-was-essentially a-Certain-One himself ;‡—with-whom there-got-to-be-identified a-number of-men, somewhere-about four-hundred;—a person-who got-to-be-killed-

off, and the-whole-of those-who were-reposing-their-trust in-HIM got-to-be-dispersed, and got-to-be fooled. Sub- 37
 sequent to this-fellow up-went-and-started Judas the Galilean, in the days of-and raising a riot about§ the Tax-registration,|| and got-to-draw-away a-good-few people at-his tail; and-THAT-impostor-too got-to-come-to-a-violent-end, and the-whole-of those-who were-reposing-their-trust in-him got-to-be-scattered-abroad. And, now, 38
 as to-this-present case let-me-advise you — have - gone - and - drawn - off - from THESE men, and have-got-to-leave them-to their fate:—because supposing¶ that having its origin-from man should-be** this scheme or this undertaking, it-will-be-dissolving-into ruin-too; but if its origin-from God is-*** ye- 39
 cannot-possibly have-got-to-dissolve it,—lest-in the attempt ye incur the-peril-of actually God-withstanders your-having-got-to-be-found-to-be."—
 But they-got-to-be-persuaded by-him. 40
 And-so having-gone-and-called-in The (G) Apostles, after-having-gone-and-given-them-a flogging, they-got-to-order-them to-(G)abstain-from making-utterances upon the name of-Jesus, —and-then went-and-discharged them. As-far-as-they-were concerned, then, 41
 they-were-going-their-way rejoicing from the-presence-of-the Council, because-that-on-behalf-of 'The Name' they-got-to-be-deemed-worthy-of-the-honour of-having-got-to-be-dishonoured. The - whole - of - every day, 42
 moreover, in the temple-system and at home they-went-on-ceaselessly teaching-systematically and preaching-the-glad-(G)evangel-of Jesus, The Christ-of God.

VI. 1. But during these days,—increasing-in-numbers-as the disciples-were-now,—there-got-to-be discontented-irritation on the part-of-the-(G)Helle-

in the Subjunctive, and of its Divine in the Indicative,—from such premises but one reasonable conclusion can be drawn, and we have only to surmise how far gone he was in belief in Christ—Paul's rabbi! This speech and that of the Mayor of Ephesus (xix.) are essentially alike in matter and style; in the matter, for both are broadly liberal; and in style, for both are masterpieces of the "intaglio" style of rhetoric—saying one thing and meaning another—which flourished in such times.

* See note on iv. 19.

† Upon which we are acting—in no way transgressing yours, if you will leave us alone.

‡ I.e., Theudas did just what Jesus did—made himself out to be God.

§ This is in the preposition 'in.'

|| St. Luke ii. 2 (the same word).

¶ Not the same word as the "if" in verse 39, that often means "since."

** Subjunctive mood. *** Indicative mood—Gamaliel, a grammarian, as a professional teacher, puts the hypothesis of Christianity's origin in man

nistic-Israelites for their own interests—against the (G)Hebrew-Israelites, because that being comparatively-neglected in-systematically the daily dispensing-of food-were THEIR widows.

2 But having-got-to-call-together-to-them-as did Tho Twelve the mass of the disciples, they were-proceeding-to-say, "It is not right that-we should-have-gone-and-neglected The Word of-

3 God to-be-dispensing-at tables. Have-got-to-select-carefully-for-yourselves, therefore, brethren, some-men, from-among-you-of-acknowledged-character, seven-of them, full-of-the-Holy Spirit and of-business-sagacity, whom we-shall-be-appointing-to-superintend this-

4 new necessity. We, however, to-the-devotional-part and to-the dispensing of-The-food Truth-of the soul will-be-devoting-ourselves-entirely."—And got-to-find-favour-did the suggestion in-the-sight of-the-whole of-the mass of-the-disciples.—And-so they-got-to-select Stephen,—a-noble-man full of-trust-in-Christ and-so of the-Holy Spirit,—and Philip, and Pröchörus, and Nikanor, and Timoon and Parmenas, and Nikolas, a-proselyte of-

6 Antioch; whom* they-went-and-set in-front-of-The (G)Apostles, and-having-gone-and-offered-up-a-prayer-as they-did they-went-and-laid-upon-them† their hands.

7 And The Truth of-God was-going-on-increasing, and going-on-augmenting-was the number of-the-disciples in-organic influence upon Jerusalem bravely,—a-good-large number too of-the-priests were-yielding-obedience to-trust-in-Christ.

* All have Greek names.

† As Lay-helpers.

‡ Manumitted Roman slaves—evidently Jews, with a sprinkling possibly of proselytes.

§ The little Greek particle translated "too"—but often for pungent significance untranslatable—marks the turn of the tide of popular favour against the new religion.

|| What these two indictments meant to the lower orders—the strong-hold of conservatism in a nation, ever,—we may understand by realizing their terror lest through the Romanizing infatuation of the Herods and their party they would be made part of the Roman empire. And it seems most likely that when told that this was really the mission of Jesus of Nazareth, now revived by his Nazorene followers, Satan succeeded in causing the revulsion of feeling noticed above (verse 12).

But-as for Stephen, he,—full of-trust-in-Christ and-so of-power, was-working-miracles and convincing-signs, mighty-ones, amongst The People. But there-

8 got-to-rise-in-opposition special-persons-selected to argue from the (G)synagogue which-is-called that of the-Freed-men,‡ and of the-Cyrenians, and of the-Alexandrians, and of-those from Cilicia, and Asia, holding-disputations with Stephen. And powerless-were-they

10 to-have-got-to-keep-their-stand-against the cleverness and the spirit with-which he-was-making-utterance.—Then they went and got-men-to-take

11 their-oath, saying, "We-have-been-listening-to him whilst-he-was-uttering utterances of-a-grossly-derogatory-nature Moses ward, and God ward." They-went-and-stirred-up too§ the po-

12 pulace, as-well-as the (G)presbyters, and the scribes, and having-gone-and-pounced-upon-him they-got-to-drag him-off, and to-bring-him the Council ward. They-went-and-set-up too wit-

13 nesses speaking lies saying, "This person here never leaves-off uttering utterances against The Place the Holy-place and The Law:—for we-

14 have-been-listening-to him whilst-he-was-saying 'Jesus,—the Nazorene,'—THAT-fellow!—'is-going-to-destroy this place-of-legislation and to-be-entirely-changing the customs|| which-got-to-hand-down for-us-did Moses,'" And

15 having-got-to-gaze-intently him ward-as-did the-whole-of-those sitting-in-on-the Bench at the Council, they-got-to-see-that his countenance was-just-like the countenance of-an-(G)angel.¶—VII. 1

But got**-to-say-did the High-priest,

¶ Before Stephen could open his mouth to defend himself Jehovah officially to Israel's rulers theocratically defended him. This 'glory' was the same as that which flushed over the face of 'Moses.' The connection between the 'glory' and 'angels' is that Moses presided over the deriving upon earth at Sinai the Civilization of the angelic commonwealth. The charge against him was of apostasy from God in disparagement of Moses; God defended Himself as Moses' Lord, and proved to the Jewish authorities—in a way singularly privileged to them—that His servant was as innocent as an angel.

** In this 'got' is the time it took them—professed unbelievers in the supernatural, 'in angel or spirit'—to recover from their fascination, succeed in 'resisting the Holy Ghost,' and harden their hearts against Stephen personally.

- "Dear-me, is all-THIS then really so?"
- 2 But he got-to-reply, "Men, brethren, and fathers, have-got-to-listen-to-me. The-covenant-God-of-the-glory-which-startled you went-and-as an Angel-appeared-to your-own forefather Abraam whilst-he-was-still dwelling-in Mesopotamia there, before his ever having-got-to-pitch-a-home as a dweller-in Charran, and got-to-say electively-unto him, 'Have-gone-and-departed out-from this thy-native land, and from this thy kindred, and come-along a-land ward which all-in-good-time to-thee I-will-be-pointing-out.' Then, having-got-to-go-away-as he did out-from-the land of the-Chaldeans, he-got-to-pitch-a-home as a dweller-in Charran. And-from-thence subsequent-to the-time-of his father's having-got-to-die, he-went-and-shifted-his abode this land ward here in-as its proprietors which
- 3 ye now are-pitching-a-home;—and-yet He did-not go-and-vouchsafe to him right-of-possession-in-as proprietor of it, no not-enough to-stand his-foot-on; and-still He-went-and-gave-His promise* to-him of having-got-to-give it as an-actual-possession-to him, and to-his seed after him,—whilst-there-he-was-all the while without any-child! The-terms-used-by God got-to-be these,—There-shall-be that seed of-his a-stranger in a-foreign land, and-that they shall be reducing-it to-slavery and not blessing-but-maltreating-it,—for-four-hundred-long years.
- 4 'And the nation, that one-by-which some-time-or-other they-shall-have-got-to-be-enslaved, will I be-judicially-punishing,' said-did God-get-to; and-then subsequently-to all-this shall-they-be-coming-out-again, and be-serving-as My servants, on this-very spot.' And He-got-to-vouchsafe to-him as-a-covenant-token circum-cision. And so-it was that he-got-to-beget-offspring, Isaak,—and-to-circum-cise him on-the day, the eighth,—and Isaak Jacob, and Jacob The
- 5 Twelve (G)patriarchs. — And the (G)patriarchs jealous-of Joseph-as they got to be went-and-got-him-out-of-the-way Egypt ward. And God
- 6 was-there as a Friend along-with him, and got-to-rescue him from-out-of-the-whole-of those afflictions of-his: and He-got-to-give to-him favour and cleverness in-the-sight-of Pharaoh the-king-of-Egypt, and he-went-and-set-him-up to-be-ruling-in-chief over Egypt, and his-own entire Court. But got-to-come-did a-famine over 11 the entire land of-Egypt, and Chanaan, and desperate distress; and not finding fodder-were our fathers. But 12 having-got-to-hear-tell-as did Jacob about-there-being victuals-for-beast-and-man Egypt ward, he-got-to-send-out our fathers, on-their-first-visit; and during 13 the second-visit got-made-known-was Joseph to-his brethren; and enlightened-did Pharaoh get-to-be as to-the kindred of-Joseph. But Joseph 14 went-and-sent-a-message and invited his father Jacob, and the-whole-of the kin, to-the-number-of seventy-five souls. But-so got-to-go-down-did 15 Jacob Egypt ward; and got-to-end-his-days-there, he, and our fathers-too, and got-to-be-transported-all of 16 them Sychem ward, and to-be-deposited in the sepulchre which purchased-him-did Abraam-get to-for-its-value in-money, from the sons of-Emmor Sychem's-father. But at-the 17 period - when approaching - was the epoch of-the promise, which went-and-made with-an-oath-did God to-Abraam, increased and multiplied-did God's people-get to in-as dwellers in Egypt,—up-to-the-time-when there- 18 got-to-arise a-monarch of-a-different-dynasty, one-who had-never-been-knowing - anything about Egypt's 'Joseph.' This-king, having-as he got 19 to - inaugurated - a - crafty - policy - to-wards our-own race, got-to-maltreat our fathers, by-making-them expose their new-born-infants, so-as to-take-from them - any - chance of - being-reared. At which critical-time got- 20 to-be-born-did Moses, and was divinely fair, so that he got-to-be-nourished for-three months in-regularly suckled at the house of his father; — but having-then-got-to-be 21 exposed-as he-did, went-and-picked

* Stephen's entire speech is an [ad captandum historic] homily upon salvation through TRUST

(Hebrews xi. 8—32), whereas they never would trust.

- him-up *did* the daughter of-Pharaoh, and got-to-tenderly-nourish him for herself as a-son. And-so educated-got Moses-to be in-the-whole-of the-cleverness* of the-Egyptians; but he-was-indeed an-able-administrator in-as a writer and orator words, and in-as a statesman and general action.
- 22 But as-he was about completing his fortieth year, it-got-to-come-up-and-well-all over his heart to-have-gone-and-paid-him-a-visit-to his brethren
- 23 the sons of-Israel. And having-got-to-esp-y one-of-them being-lawlessly-treated, he-went-and-interfered-to-help-him and got-to-avenge him that-was-being-lawlessly-treated,—having-gone-and-slain-as he *did* the Egyptian.
- 24 But he-was-imagining that-recognizing-would-be his-own brethren how-that God through-the-instrumentality-of HIS hand is-now-vouchsafing to-them salvation :—they,† however, never got-to-recognize-it-at all. On-the following day, too, he-got-to-manifest-himself to-them, quarrelling and-fighting-as there they always were, and went-and-urged them-chidingly peace ward, saying, ‘Men! brethren are YE,—how-comes it-that ye-are-law-
- 25 lessly-treating ONE-ANOTHER?’ But he that-was-lawlessly-treating his neighbour went-and-pushed him-away, saying, ‘What-Being, pray, human or divine went-and-set THEE-up as-a slave-justice and slave-arbitrator over US?‡
- 26 —Thou dost^m not want-dost thou to have gone and put-ME out-of-the-way, after-the-same-very lawful§ fashion in which-thou-didst-go-and-put-out-of-the-way yesterday yon Egyptian?’—
- 27 But got-to-flee-did Moses in-connection with the stir about the subject of that accusation, and-so got-to-be a-stranger in-as a dweller in-the-land of (c)Madiam,

* The heirs of the cleverness of the Chaldeans, and hence the depositaries of the most authentic traditions of the earlier history of man.

† Just as the case with his hearers and a greater than Joseph—the speech full of such side hits, keen and sent home by the emphasis and manner of the speaker (verse 9).

‡ Matt. xxi. 23, 24 (verses 35, 37).

§ Exquisitely well winged shaft of repartee! After Moses had taken refuge beneath the shadow of the mount of Law and there found himself apprenticed so long to patient obedience, in training for the post he intelligently desired, one of

—where he-got-to-beget two sons. And completed-as forty years-got to be, there-got-to-manifest-himself to him in the desert-home of the mount, (c)Sinn-district an-(g)angel-of-the-Lord, in-as face-glorified by|| a-flame-of-fire of-the-bush. But Moses having got-to-esp-y it was-in-a-state-of-wonder-at the vision ;—but approaching-as he-was to-have-gone-and-examined-it there-got-to-come-to-be the-voice-of-the-Lord majestically warning-unto him, ‘I-am The GOD of-thy fore-fathers, The GOD of-Abraam, and The GOD of-Isaak, and The GOD of-Jacob.’—But all-trembling-as got-did-Moses to-be, he was-not daring to-have-got-to-prosecute-his-investigation. Said, however - *did* The Lord-get to to-him, ‘Have-got-to-loose thy sandals from-thy feet for the spot upon which thou-hast-been-standing is-and is indeed to be sacred ground. Having-got-to-see I-went-and-saw the maltreatment of My people, which-is in-national oneness with Egypt, and the groaning of them did-I-get-to-listen-to, and I-went-and-condescended to-come-down-now to-have-gone-and-rescued them :—and-so now, come-along, I-shall-send thee Egypt ward.’ This-very person the-man¶ Moses,—the man-whom they-went-and-repudiated, saying, ‘What-Being, pray, human or divine went-and-set THEE up as a slave-justice and slave-arbitrator?’—HIM-did GOD Himself to-be-a-magistrate and deliverer get-to-send-as His-(c)Apostle, in-organized oneness with the-mediation-of-an-(g)angel, The-One that-got-to-manifest-Himself to-him in-as face shined on at the bush-scene. —He got-to-lead them-out, having wrought-as he first got to portents and the reasons for his lengthy probation perhaps on reflection would be by him seen to be that no novice could be the lawgiver of and exorcise the demons of lawlessness from a race one of whose humbler sons could reply like that.

¶ Literally, ‘in-organic oneness with. Here the ‘angel’ and the ‘glory’ of vi. 15 and vii. 2 again appear, as characteristics of their Dispensation.

* Stephen keeps coming upon these suggestive parallels—which doubtless lost nothing from lack of emphasis, expression, or fire.

signs in-systematic scorn of the objects idolized by the-land of-Egypt and in-organic oneness with the-red sea,—and in the desert-economy forty years.

37 This is the Moses who got-to-say to the sons of-Israel, 'A-(g)Prophet for-you raising-up-shall The-Lord your God-be from-amongst your brethren, like me, to-Him ye-shall-be-listening.'

38 —This-Moses is he who-got-to-be in-as the temporal head of The Church* in the desert-economy with-as Counsellor and Helper The (g)Angel-of the Covenant—the-one that-was-in the habit-of-making-spiritual utterances to-him in-the privileged privacy-of-the mountain Sina-district, and-so thus to those our fore-fathers;—who got-to-personally-receive revelations of eternal-life to-have-got-to-give them-as-a-gift to-

39 us. Obedient to - whose authority those fore-fathers of - ours - did not choose to-have-got-to-be-being, BUT instead of that went-and-scornfully-repudiated†-him, and got-to-turn-back-hankering in-the ingrained idolatry of those hearts of - theirs Egypt ward,

40 saying-as they were to-Aaron, 'Have-gone-and-manufactured for-us gods which shall-be-going-in-front of-us always on our marches; for as-for Moses,—that-fellow!‡ — he-who went-and-led us-out from the-land of-Egypt, we have-not the-least-idea what-awful mischance§ can-have-been-happening

41 to-him!' And they-went-and-bull-calf-manufactured in-the apostasy of those the days-of Israel's Idolatry and they-got-to-lead-up the high-place|| sacrificial-victims to-the (g)idol-image, and there they-were - finding - their-delight idolatrously-in the workings 42 of-their-own hands. But went-and-turned-them-back-into the desert-did

GOD, and got to give-them over-judicially to-be-worshipping-in astrology and sorcery the starry-clusters-of-the material-heaven;—even-as it-has-been-written by Inspiration-in a-Book-of-the (g)prophets, 'Ye did-^{not} go and-slaughtered-things and sacrifices offer-^{unto} ME-did ye forty years in the desert, O-House of-Israel, why ye- 43 went-and-lifted-up-to-carry-on the march the tabernacle-of-Moloch, and-over it the star¶ of-your god Remphan, the (g)types-of attributes which ye-went-and-manufactured - yourselves to - be - grovelling - in - worship - unto THEM? — yes-and I-mean-to-be-transporting you right-away- there - to-Babylon.**—The Ark-Tabernacle-of- 44 Testimony-to the actual fact of The Presence was-there right-in-the very midst of our fore-fathers-in-the economy of the desert, exactly-as He-went-and-gave-directions Who whilst-in-conference-with-said to-Moses that-he-was-to-have-got-to-manufacture it-in-strict-accordance-with the (g)type upon - which he-had-been-gazing.†† The-which tabernacle also got-to-bring- 45 in-did those our fathers who-got-to-receive-it-as an heir-loom under Joshua into-organic oneness with the territory-possessed by-the Gentile-race-nations, —whom expelled-got-to-did God from-before the-face-of-those our fore-fathers;—and there it remained-until the days of David, he-who got-to-find 46 especial-favour before God, and-so he-went-and-craved-as-a-favour that-he-might-have-got-to-find some-home-for-the God of-Jacob.—Solomon.‡‡ 47 however, it-was-who-got-to-erect for-Him a-House.—BUT-of course The 48 Highest does-not in-material-manufactured-things make-His-abode;—even-

* Lit., (g)ecclesia=an elect congregation.

† Same word as in verse 27.

‡ vi. 14.

§ Vulgar euphemism for suicide (John viii. 22).

|| Like the lofty 'teocalli' of Mexico (see Prescott's history, for a vivid realization of the awful scene).

¶ Doing duty as 'the glory,' over the true tabernacle.

** The cradle of all the idolatry they practised.

†† The symmetrical sacrificial system in the angel's heaven.

‡‡ Stephen has disposed of the first count in his indictment, now, about The Law, and proceeds to

the second, about The Temple,—like all Christ's faithful servants and ministers, since, turning his own impeachment into an opportunity for acting as GOD's prosecuting counsel. But we must be careful how we credit Stephen with the ever deeper and deeper revelations of logical sequences and subtleties which scientific Induction will find in such God-aided witness. Stephen's speech is a beautiful illustration of the fulfilment of the promise that the witnesses futurally for God and for truth were not to be anxious about 'matter or manner,' for that Christ Himself would 'give them mouth and wisdom which their adversaries should be able neither to gainsay nor to resist.'

49 as the (G)prophet says, 'The angels'-
 heaven-is to-ME a-throne, but man's
 earth a-foot-stool of-MY feet; what-
 kind-of house will-ye-be-erecting-for-
 ME,' saith The Lord, 'or WHAT-large
 enough place can there be-of-the per-
 50 manent-abode-of-ME?—Did not MY
 Hand get-to-manufacture the-whole-
 51 of these-things?—Stiff-necked-ones!
 and uncircumcised in-the affections and
 intellect of your heart and your ears, YE-
 of the Mosaic and Aaronic succession* of
 Israel's rulers always The Spirit, The
 Holy-one, are-running-counter-to,—as-
 did those fore-fathers of-yours, so-too-
 52 now YE. WHAT-exceptionally righteous
 man of-the (G)prophets-did those
 fathers of-yours not hunt-down?
 and-in doing so they-got-to-be-the-
 murderers-of those who-got-to-foretell
 about the coming-of-The Just-one,
 of-Whom now YE-yourselves the-be-
 trayers and the-murderers have-been-
 53 in climax-coming-to-be;—ye-who-
 were-the-privileged-to-be-receiving
 The Law by the-providential-ministry
 of-(G)angels,—and never-yet got-to-
 54 guard-and-obey-it!"—But listening-
 as there they were-to all-THIS, they-
 were-being-as it were-sawn-in-two in-
 their very hearts, and kept-on-gnash-
 55 ing their teeth at him.—But his-con-
 dition-was-that of-one filled-so-full-of-
 The-Holy Spirit that-having-got-to-
 gaze-concentrately the-angels' heaven-
 ward he-got-to-see-already The Glory†
 of-God, and Jesus standing-as He

haul been all along at the-right-hand
 of-GOD, and he-got-to-say, "LOOK!— 56
 I-am-gazing-actually-at-the-spectacle-
 of The Heavens opening-wide-as they
 have been, and-of The Son of-Man at
 the-right-hand side, there, of-our cove-
 nant God standing-up-as He has been."
 But having-gone-and-yelled-out- 57
 hideously-as they did with a-loud
 voice, they-went-and-held their ears-
 tight with their hands, and got-to-make-
 a-rush with-one-common-consent upon
 him; and having-got-to-cast-him-out- 58
 as they did outside the City - excom-
 municate they-were-stoning-him.—And
 the witnesses got-to-lay-aside their
 garments along-in a row down at the
 feet of-a-young-man called Saul;—
 Well-and-so there-they-were-a-stoning- 59
 of Stephen all-calling-upon and say-
 ing-as he was, "Lord! Jesus!—have-
 got-to-welcome-home the spirit of-
 me."—But having-gone-and-thrown- 60
 himself-upon his knees,§ he-got-at last-
 to-cry-out with-a-voice of-piercing-en-
 treaty, "Lord!—keep-as a favour-
 from having-gone-and-reckoned-
 against them the-guilt-of-THIS-sinful-
 wrong-doing!"—And-then having-got-
 to-say this, he-got-to-be struck-by the
 stone by which he was-put-to-sleep.—
 VIII. But-yet there-was Saul co-con- 1
 scientiously-acquiescing in that-their
 putting-out-of-the-way-of-this-grand
 man.—But there-got-to-be-inaugur-
 ated upon that very day a-bitter per-
 secution-tempest over The Church

* And the same in the Christian system, in every section of the Church, Reformed and unreformed, Popish and Puritan, it has been, and is, the respective hierarchies which have "fallen into the condemnation of the devil," intoxicated like him with pride of authority, being unprepared endowed and seasoned for 'dominion' by not participating in "that which is behind of the afflictions of The Christ." Stephen's (vi. 6, note) martyrdom is the key-note of Church history: the laity—with glorious and abundant exceptions—have provided the martyrs and the hierarchies have provided the executioners. Satan's power to tempt is in the direct ratio of the authority devolved upon an individual in the State, but reaches the climax of the power of creature to tempt creature in the spiritual world of the Church. Jesus was a layman (Heb. viii. 4). † vi. 15.

‡ Paul's stern Legal deuteceism must have made it very necessary for him, surely,—with his kind heart, and fascination for the heroic,—to take care to 'press his hands tight to his ears' (verse 57)

for fear he should be seduced from fancied duty, by that mixture of the natural and the Spiritual in the true Soldier of The Cross which makes rough and bigoted men even to say of the servant too as of the Master 'never man spake like this man.' The opening of verse 59 curiously betrays by its grammatical construction how the parenthetical statement about Paul so absorbed for a time the mind of his 'beloved physician' Luke that it broke off the thread of his narrative: and then his pen returned, by attraction, to Paul again immediately after the close of verse 60, for the parenthetical notice of the persecution under Saul's auspices 'on that very day' is irrelevant to Stephen's own history and burial, for that such was the sad truth—lovingly general in its wording—has to be told in viii. 3, and by the copula 'still' in ix. 1.
 § To pray more humbly, persuasively, and pre-
 vailingly.

Because now too Satan had succeeded in stirring up the populace, the old friends of Jesus, against them.

which *was in-so benefiting* Jerusalem. The whole of them too got-to-be scattered-hither-and-thither, all-about the rural-districts of Judæa, and those of Samaria,—*all-but* The (G) Apostles.—
 2 But got-to-band-together-to-take-up Stephen *and bear to his burial did* saintly men; and they-got-to-celebrate a-great mourning over him.—
 3 Saul, however, was-ravaging The Church, *systematically and searching-at their own-homes going-and-entering-in,—dragging-off-as he was* too both men and women there-he-was-handling-them-over to imprisonment. Those therefore* indeed scattered-hither-and-thither went-and-travelled-about preaching-the joyful-news-of The
 5 Truth. But Philip having-got-to-go-down-as *he did* a-town ward of Samaria, was preaching to-THEM The Christ.
 6 Paying-attention too-were crowds to-what was-being-said by Philip, by-one-common-consent, upon-their listening-to-him, and seeing the miracles-in-evidence which he-was-effecting—for out-of-many possessed-of spirits foul-and-wicked, they,-crying-out with-loud cries, were-going-out; but many (G)paralyzed-as they had been, and
 8 lame, got-cured. And there-got-to-be great joy in-the Gospel-leavening of that town.—But a-noble charactered-man, one-well known, by-name Simon there-was-already-settled-in-as-a dweller in the town, a-regular-practitioner-of sorcery† and bewitching the heathen-folk, of-Samaria, asserting-as he was and believing, that-he-was a-Certain-
 10 One himself, a-Great-one. To-whom they-were-paying-attention, the-whole-of-them from the-least up-to-the-greatest, saying-as they were, “This-man is The Power of-God,—that-power de-
 11 nominated ‘Great.’” But they-were-paying-attention to-him, owing-to-the-fact that-for-a-considerable period by-his sorceries he-had-been-bewitching
 12 them. But when they-went-and-with characteristic fickleness-put-their-trust-in Philip preaching-the-joyful-Gospel-

news, that about The Kingdom of-God and The Name of-Jesus, Christ, (G)baptisms-went-on-taking-place-of men also as-well-as of-women. But 13 Simon also himself got-to-trust-in Him, and having-got-to-be-(G)baptized there-he-was in-close-attendance-on Philip eye-witness-as he was constantly- thus-of acts-of-power and miracles-in-evidence essentially-‘great’‡ taking-place, there-he-was-getting-to-be-bewitched§-himself! — But having-got- 14 to-hear-tell-as did those in-the centre at Jerusalem, The (G)Apostles, how-that welcoming-has-been Samaria The Truth of-God, they-went-and-sent with aid-unto them Peter and John, who-as being fit went-down-and-they- 15 got-to-offer-up-their-prayers-unto-God on their-behalf, in-order-that they-might-have-got-to-receive The Holy Spirit;—for not-as-yet was-He-there 16 upon a-single-one of-them, as-having-been-fallen-at least, but their-position was-that merely-of being-water-(G)baptized-as they had The Name ward of-The Lord, Jesus. Then they-were- 17 laying their hands upon them, and they-were-receiving The Holy Spirit. But having-got-to-notice-as did Simon 18 how-that through-the-instrumentality of-the act-of-laying-on-of-the hands of-The (G)Apostles conferred-is-to-be The Spirit, the Holy-one, he-went-and-made them the-offer-of a-sum-of-money-each, saying, “Have-gone-and- 19 conferred-on me-also such-a-power-as THIS, so-that supposing-that upon-any-one I-shall-have-gone-and-laid hands, why there-he-may-be-receiving The Holy Spirit!”—But Peter went-and- 20 said unto-with awful directness him, “That money of-thine runs a chance of-going in close partnership-with thee-perdition ward,—because that which-is essentially-the gratuitous-gift of-God thou-didst-get-to-imagine anybody-can-be-getting-by-means-of-a-money-bargain!—THOU-as a sorcerer hast-neither- 21 share nor vocation in THIS truth, for the heart of-thee is not-yet-straight-

* The rest of the chapter a parenthesis to show how this all led to evangelizing the provinces (xi. 19).

† Not necessarily all diabolical. Simon seems to have been a false character, self-deceived, am-

bitious and money-loving, under the full influence of religious enthusiasm, according to his light—or rather darkness.

‡ Verse 10.

§ Same word as in verses 9, 11.

- 22 forward in-the-sight of-God; have-gone-and-yielded-*thee-to-a-change-of-heart*, therefore, away-from *such-wickedness-as* this, of-thine, and got-to-beseech *thy** God, if possibly there-shall-be-forgiven thee the reserved-
 23 hankering of-*that* heart of-thine; for *the*-deadly poison and thralldom of-unrighteousness - in *money-grubbing* ward I-detect-that thou art now."—
 24 But got-to-break-out-in-answer-did Simon and-to-say, "Have-gone-and-besought YET on my-behalf for aid-
 25 unto The Lord, so-that not-a-single-curse may-have-got-to-come upon me of-those-of *which* ye-have-been-speaking." They, indeed, therefore, having-got-to-bear-witness-as *they did*, and to-make-utterances of The Truth of-The Lord, got-to-return Jerusalem ward,—on *their way*-too many villages of-the Samaritans did-they-get-to-(G)evangelize. But† an-(G)angel of-The-Lord went-and-made-an-utterance *confidentially*-unto Philip, saying, "Have-gone-and-arisen and be-proceeding-on-*thy way* in a-sontherly direction, *keeping-upon the high-road* which trends-down from Jerusalem Gaza ward :"—
 27 the-same-road is a-lonely-one.§ And-so having-got-to-arise he-went-and-proceeded-on-his way :—and, lo, a-personage, an-Ethiopian, an-(G)eunuch a-grandee-of-Candace's the queen-of-the-Ethiopians,—one-who there-he-was over the-whole-of her-national Treasury,—one-who had-come-all *the way* with-a-view-to-worshipping-Jeho-
 28 rah|| JERUSALEM ward, aye-and there-he-was, too, whilst-on-his-return-jour-

ney employing his time whilst-sitting upon his chariot, in-studying the (G) prophet Esaias. But got-to-say-did 29 The Spirit to-Philip, "Have-gone-and-approached-near and -then- have got-to-manage-to-be-closely-connected-with this chariot *here*." But having- 30 gone-and-run-up-close-as did Philip he-got-to-hear-that this-same-personage was-studying¶ the (G)prophet Esaias, and went-and-politely-said, "May I be permitted to ask-now-whether thou-perceivest-the-real-meaning-of that-which thou-art-studying?" But he went- 31 and-petulantly-said, "No-for how-ever-shall I by-any-chance-be-able-to-save-on-the-unlikely-hypothesis that-some-Divine guide shall-have-gone-and-guided me."—Went-and-cordially-invited-did-he Philip too-at his instance to-have-got-to-come-up-and-take-a-seat as fellow-traveller-with him. But the 32 argument of-The Scripture which he-was-studying was just-THIS,—“As a-sheep to slaughter He-got-to-be-led, and as a-lamb before the shearer of-it mute, so-He does not open His mouth : in the-depth-of-His degradation the- 33 right of a-fair-trial went-and-was-dishonestly-taken-from Him ;—but-as the result the (G)progeny of-His what-the-richest-creatures shall-be-able-to-catalogue? just-because is-being-lifted-up** above-away-from the earth His life” . . . But went-and-broke-off-did the 34 (G)eunuch-from reading and-got-to-say to-Philip, “I-do-pray-of-thee, about WHAT-divine personage is-the (G)prophet saying all-THIS ?—about himself, or-rather surely about a-different-kind

* Literally, 'the God [of thee—a Christian-baptized person]'. He was Regenerate, but that was compatible with the overwhelming influence in him of previous error and sin. In the New Creation of the soul of man after 'the image and likeness' of his God if we do not keep our minds scientifically ballasted and guided,—by some such sacramental parallel as the gradual growth of the seed of the patient husbandman, the germ-life of the egg in a bird, or (most perfect symbol, but most delicate to unfold, to all) the fetus in the womb of mammals but especially of man,—we shall be easy victims of the crass empiric theology of some one or other of the floating nebulous theorizings of contemporaneous Christendom, with audacity and positiveness flung off into the maelstrom of current Christianity in the geometric ratio of the ignorance and pious pride of the

Seets. A Niagara cataract of this hazy philosophizing mingled with sickening sentimentalism thunders, seethes, and disports itself in the multitudinous boiling waters of modern 'religious thought,' in press, pulpit, lecture-hall, committee-room, and private converse.

† Simon's soul, balanced, at this the crisis of his probation, is, thanks to his humility, seen to be *trembling towards the truth*.

‡ I.e., Philip an exception, Ae is told off from their body for special Duty.

§ And therefore suited for just what was the object of Philip's confidential expedition.

¶ 1 Kings x. 1—13.

¶ Lost to all externals, and talking aloud in his concentration of abstract thought.

** John xix. 15. Same word ('Hoist').

35 of Person?" But-then Philip-freely-
and-copiously,* — having - gone - and -
started from this-very passage-of-
Scripture, — got-to-preach-his-Gospel-
36 glad-tidings-to-him-of Jesus.—But as
they-were - proceeding - on - their - way
along the road, they-got-to-come upon
a-certain-well known stream of water ;
—and exclaims-does the (G)eunuch,
"Look! WATER! WHAT-insuperable
impediment-is - there - to my-having-
37 got-to-receive-(G)baptism?"—† Went-
and-freely-said, however,-did Philip,
"Since thou-art-trusting-in-Christ out-
from thy entire heart, it-is-already-
lawful." But having-gone-and-broken-
out-in-reply he-got§-to-say, "I-trust-
fully-believe The Son of-God-of the
Scriptures to-be Jesus, The-Christ."
38 And-so then he-went-and-gave-orders
for them-to-have-got-to-keep-waiting-
for him the chariot; and went-and-
descended-did both-of-them the water
ward,—both|| Philip and the (G)
eunuch,—and he - went - and - dipped
39 him-in Holy (G)Baptism. But when
they-got-to-come-up out-from the
water, The-Spirit-of-The-Lord went-
and-rapt-away Philip; and no eyes-
for¶ him longer-as a guide got to have
did the (G)eunuch, for he-was-proceed-
ing-on his way under the spell of-an-
ecstasy-of-rejoicing-as there he was ;—
40 but Philip got-to-be-found-thus useful
as a first teacher on Duty** Azotus

* Lit., opened that his mouth.

† He says this meditatively (verse 30) and long-
ingly, as thinking *When* will the long course of
preparation make me holy enough for such 'water'
in Baptism?

‡ Verse 37 is not found in the MSS. ABCG.
But it is genuine.

§ In the course of a longer Confession of in-
telligent trust in Christ.

|| A side light is thrown by this pregnant little
Greek particle upon a fact in baptism which per-
haps may not have been thought of by us all, but
one which full-orbs the symbolic oneness in Bap-
tism of inauguration into organic oneness with
both the creature and the Creator in the New
Creation. The celebrant in Holy Baptism is sup-
posed to baptize the person into oneness with
himself (as a representative person), being buried
with the candidate into organic oneness with the
Church, as well as into oneness with God.—Thus in
both The Sacraments or-burned of Christ Himself is
vertical organic oneness blended with horizontal or-
ganic oneness of Holy Communion;—as symbolized
by the shape of the cross. The solemn, deliberate,
logical, and exceptional, use of the sign of the

ward ;—and-then going-along-through-
the country he-was-acting-as-an-(G)
evangelist-to the-whole-of the-sea side
towns, up-to-the-time-of his having-
got-to-reach Cæsarea.

IX. 1 But Saul, still breathing-out
into - Christianity cursing - threats and
slaughter, the disciples of-The Lord
wards, having-gone-and-applied-to
the High-priest got-to-enter-a-de- 2
mand††-for from himself (G)letters-
dimissory Damascus ward, unto-so far
as jurisdiction over the (G)synagogues-
was concerned, to the effect-that sup-
posing any-members he-might-have-
got-to-find of-'The Way,†† aye men
as-well-as women,§§ he-might-have-
gone-and-brought-them, after-having-
bound, Jerusalem ward.—But in the 3
fact of-their-proceeding-on-their-way,
it-got-to-be that-he was-nearing Da-
mascus itself, when all-on-a-sudden
got to shed around-him brightness-did 4
a-light from the heaven; and having-
got-to-fall upon the earth he-got-to-
listen - to a - Voice saying to - HIM,
"Saul! Saul! WHY-ever ME art-
thou - hunting - down?" But-he-went- 5
and-said, 'What-angelic being art-
thou, my-lord?' But The Lord got-
to-say, "I AM Jesus, Whom THOU
art-hunting-down."|||—Both trembling 6
and dazed-as there he was he-got-to-
say, "Lord! WHAT-penance-is-it-that-
thou-wildest-for-me-to-have-gone-and-

eross in Baptism therefore is not necessarily super-
stitious. Another nicety of organic articulation
of Sacramental Theology connects homogeneously
the twin Evangelical Sacraments;—the *Water* of
Holy Baptism is present and yet absent from the
Bread of the correlated Sacrament,—it was there
but has been evaporated by extreme heat, and in
an exactly analogous way the mere Regeneration-
life of Font-religion becomes evaporated in the
furnace of sanctified affliction as the stage of new-
Birth—represented by the greater Sacrament—is
being attained (see Introduction, p. 11).

¶ Consistently with the character of this power-
ful thinker (verses 30, 36).

** Force of the 'But.'

†† As being a member of the Sanhedrin.

‡‡ Just as in France it used to be called by all
"the religion," in the days of the Huguenots.
('I am The Way' the origin of the phrase.)

§§ I.e., women most easily proselytes to any-
thing new, since they act from feeling more than
conviction and reason.

||| "It is painful for thyself to be kicking
against the goad-spikes"—an interpolation (from
xxvi, 14).

done?" And The Lord said-unto-out of consideration for him, "Have-got-now-to-get-up and-then have-gone-and-entered the city ward, and an-utterance-shall-be-made thee respect-ing-that-great commission it-is-reserved-for thee to-be-discharging."—But the men, those that-were-journeying-with him, had-been-standing absolutely-speechless, listening-to the tones-of-the Voice, indeed, but ⁷ *kept-from-seeing* anybody.—But ⁸ *lifted-up-got-to-be* Saul from the earth; but opening-as he had been his eyes^{*} no-body was-he-able to-be-seeing,—but leading him by-the-hand they-got-to-guide-him Damascus ward.—And there-he-was-for-three days ⁹ *deprived of sight*; and *ascetically†* he went-and-neither ate, ¹⁰ nor-even drank.—But there-used-to-be-at that time a-distinguished-Jew, a-disciple, in-as-a resident Damascus, by-name Ananias, and-got-to-say *en-lighteningly*-unto him-did The Lord, in vision-medium, "Ananias!" But he-got-to-say, "See, I-am here, Lord." ¹¹ But The Lord said *explaining*-unto him, "Have-got-to-get-thee-up and-then have-got-to-go-thy-way upon the street which is called 'Straight,' and have-got-to-ask-to-see,—in the-house of-Judas,—Saul by-name, of-Tarsus,—for look! he-is-now-engaged-in-¹² praying-for guidance-unto-Me;—and got-to-see in vision-medium a-man by-name Ananias have-got-to-enter and-then to-have-gone-and-put-upon him his-hands, to the end-that he-may-have-got-to-look-up-upon-things-see-¹³ ing." . . . Went-and-broke-in-now, however, did-Ananias, "Lord!—why-I-have-been-hearing-tell, from many-

correspondents about this-very man,—what-and-how-great bigoted-outrages he-went-and-perpetrated towards-those saints-of-Thine in Jerusalem:—and he-is HERE with special-authority ¹⁴ from the chief-priests to-have-gone-and bound all those that-call-upon The Name-of-Thee." But went-and-said ¹⁵ *peremptorily*-unto him-did The Lord, "Be-going-thy-way, because an-instrumentality of-priceless-value† to-Me is—indeed this-same-man, for having-got-to-carry The Name-of-Me *conspicuously§*-before Gentile-nations, and kings,—as-well-of course-as the-sons-of-Israel. For I-personally shall-¹⁶ be-showing-to-him-personally what-and-how-much it-is-absolutely-neces-sary-for-him for-the extension-of-The Name-of-Me to-have-got-to-undergo." —But-then Ananias got-to-go-his-way. ¹⁷ and-then-to-enter-into the house, and having-got-to-place upon him his hands, he-went-and-said, "Saul, brother, The Lord has-been-sending me, Jesus, Who went-and-appeared to-thee in the way by-which thou-wast-coming, to the end-that thou-mayest-have-got-to-look-upon-things-seeing, and-have-got-to-be-filled-full of-The Holy Spirit."—And-then that-instant ¹⁸ there-got-to-drop-off from his eyes a-species-of thin-flakes, he-got-to-get-back his sight too simultaneously;—and having-got-future to this-to-arise he-went-and-received-(g)baptism;—and having-gone-and-taken some-¹⁹ nourishment, he-got-to-feel-invigorated. But got-to-be did Saul as a guest-with some residents-in Damascus, disciples, some-considerable time.—And with-out-delay in-ecclesiastical ²⁰

* This is the only intimation here that Paul saw The Lord as He was seen on the mount of transfiguration. If we might venture so to phrase it, our Lord seems to have had no mercy on him, but answered his Jewish (but genuine) prayers for light to search out the Nazarenes in their darkest corners and show him to demonstration the real secret of their tenets, with so blinding a deluge of His glory and of Himself that 'he could not see for the glory of that light.' There was mercy in this light, and the supervenient darkness, because for three days he had (important corroboration to a Jew) sacramental proof to buttress the Holy Spirit guided searching of the Scriptures subjectively; he could not explain away the vision, and, to rivet conviction, a man came instructed entirely

from without himself, and apparently a perfect stranger.

† He began at once to carry out, with characteristic thoroughness, his Jewish ideal of atonement for his treasonable Theocratic mistake about The Messiah (verse 6). As yet his state was accurately sacramentally emblemized by the previous statement 'deprived of sight,'—a merely Regenerate embryo, though now at the 'Quickened' stage, he was lying, and writhing conscience-con- vulsed, in the dark womb of his Mother Church. 'Thou blind pharisee.'

‡ *Lit.*, "a vessel selected."

§ In contrast to thine own commission and witness.

- connection with the (G)synagogues was preaching Jesus, that He is essentially The Son of God. But astounded-got-to-be the-whole-of those hearing-tell-of it, and they-were-saying, "Is not THIS he who-went-and-slaughtered in Jerusalem those super-named-after 'the name,' this-one;—and hither for this-reason too had-been-coming, in-order-that them all-bound he-might-have-been-leading into-the-power-of the high-priests?"
- 22 But Saul was waxing-all-the-more powerful, and was-dumbfounding the Jews, those that-were-dwellers in Damascus, proving-to-demonstration that THIS-Man is-undoubtedly The
- 23 Christ. But as-soon-as being-fulfilled-were-a-sufficient*-number-of days, went-and-took-counsel-together-did the Jews to have-got-to-put-him-out-of-the-way.—Got-to-be-known, however, to-Saul-did that stratagem of-theirs, —there they were,—too, closely-watching the city-gates,† both day and night, so-that him they-might-have-got-to-
- 25 put-out-of-the-way.—But having-got-to-take him-as did the disciples by-night, they went-and-all ignominiously‡-lowered-him-down through the-embasement-of-the-city-wall, having-got-to-let-him-down-as they did in a fish-basket.
- 26 [But when-he-did-get§-to-return Jerusalem ward, he-was-preparing-to-have-gone-and-united-himself-with the disciples,—and there were-the-whole-of-them-in-terror-of him, refusing-to-be-trusting-in-him-that he-really-is

* "Sufficient" to prove whether he was in earnest, or practising a clever *ruse-de-guerre*, under secret instructions.

† Having bribed (doubtless) Aretas.

‡ So Saul left Damascus less bravely than he was preparing to enter it. To this disgusting and humiliating exodus he refers with such anguish of contrite humility when he says, "it is not expedient doubtless for me to glory"—as he would have done if it had been a sting-less episode in martyr warfare—for therein lay the officially-expressed contempt for him of his (now adorable) Lord. We are apt to imagine that when unconverted we are open to receive vindictively from Christ all sorts of evil, and when converted the treatment only of favourites, but it is far otherwise.—The biography of Paul the idolized of the most enlightened section of the Christian Church will have to be re-read in the light of a more clearly focused knowledge of both Paul, and Paul's

a-disciple. Barnabas, however, hav- 27 ing-gone-and-taken-charge-of him-as he did, got-to-introduce-him lovingly||-unto The (G)Apostles, and got to give-them a-detailed-account-of how on his journey he-went-and-saw The Lord-personally and how-that He-went-and-made-an-utterance-to-him; and-then how in-as officially recognized by the Church at Damascus he-went-and-lifted-up-his-voice-bravely in-organic oneness with The Name of-Jesus,—And-then there-he-was amongst them, 28 going-on-his-way-in and going-on-his-way-out-in-recognized oneness with the Church at Jerusalem. And lifting-up-his-voice-boldly in-organic oneness with The Name of-The Lord Jesus, there 29 he was-too speaking-with other world tongues and holding-disputations with the (G) Hellenistic-Israelites:—but THEY were-making-every-attempt-to-have-got-to-put-him-out-of-the-way. But the brethren having-got-to-be- 30 come-apprised-of-it, went-and-conducted him Cæsarea ward, and sent-him forth-on-a-mission Tarsus ward.]

Therefore¶ indeed-through this 31 deed the Churches throughout the-length-and-breadth-of-Judea, and Galilee, and Samaria, were-being-left-in-the-possession-of toleration, thoroughly-organized-as they were, and thriving-in-the-fear-of-The-Lord, and in-the (G)paraclete-guidance-of-The Holy Spirit, were-increasing-in-numbers.

But so-it-got-to-be-that as-Peter 32 was-penetrating-through-and-through-

Master; and, then, perhaps, it will be found that all Paul's special humiliations were an exactly meted out punishment for the horrors he perpetrated on God's Saints. Paul's glory (as ours,) will be this, that he transmuted this very chastisement into a martyr's crown, by the ever-increased ratio of multiplying humility, patience, activity, meekness, and trust, which the sufferings produced. He made Christ and Christ's to be 'the offscouring of all things' in curses and blood, and (as with David, and all of us) as he sowed so he had to reap, in acts deliberately done and past recall.

§ Here (in this Aorist) comes in Saul's three years in Arabia (under Sinai, most likely, Gal. i. 17—20), and a short digression to complete the account of his cordial reception by the Judæan Church. ¶ iv. 36.

¶ The conversion of Saul—together with other causes—such as the attempt of the Emperor Caligula to erect his own statue in the temple.

- in charge of the-whole-of-them, he got-to-go-down also with aid-into the saints that-were-dwelling-at Lydda.
- 33 But he-got-to-find there a-person-*well known* Æneās by-name, for-a-period of-eight years lying upon a-couch,—a person-who had-been (G)paralyzed.—
- 34 And got-to-say to-him-*did* Peter, “Æneas, curing thee-*is* Jesus, The Christ, have-gone-and-got-up and-have-got-to-tidy-up independently-forthyself.”—And instantly he-did-go-
- 35 and-get-up. And in-the-habit-of-seeing him-were the-whole-of those residing-at Lydda, and Saron certain-elected ones of whom got-to-turn-round upon-
- 36 the service of The Lord.—But in-the Church at Joppa a-certain-devoted-person there-was, a-disciple, by-name Tabitha,—which being-translated is-called ‘Dorcas,’*—she was-always devoted-to-schemes-of-benevolent enterprises and (G)eleemosynary which
- 37 she-was-always-carrying-out. But so-it-got-to-be that-as a regular miracle to aid Gospel advancement-in those-critical days† having-got-to-sicken-as-she-did she-got-to-die :—but having-got-to-wash-her-sweet and clean they got-to-lay-her-out together with her
- 38 works-in an upper-chamber. But being close-as is Lydda to Joppa itself, the disciples having-got-to-hear-tell-already as they did how-that Peter is in-the Church at it, went-and-sent two men for aid-into him, beseeching-of-him to have-^mkept-from having-got-
- to-deem-it-beneath-him to-have-got-to-come-through as-far-as themselves. —But having-got-to-arise-as *did* Peter 39 he-did-get-to-go-with them; whom upon-his-having-got-to-arrive, they-went-and-took-upstairs the upper-chamber ward, and-then got-to-press-round him -*did* the-whole-of the widows weeping and showing-him-the-exhibition-off the shirts and upper-garments which-so many and so well used-to-be-making, when-one-amongst them as there-*alas*!§ she-used-to-be, *did-dear*|| Dorcas.—Having-gone-and-*summarily*-put-out outside, however, the-whole-of-them-as *did* Peter, he-went-and-dropt-upon his knees and-engaged-in-prayer. And-then having-got-to-turn-right-round-as he *did* with aid-into the dead-body he-went-and-said, “Tabitha, have-got-to-arise!”—But she got-to-open her eyes, and having-got-to-catch-sight-as she *did*-of Peter, went-and-sat-up-right; but having-gone-and-given her 41 a-hand he got to get-her upon-her-feet :—but having-gone-and-shouted-out-for the saints and the widows, he-went-and-presented her-to-them living-as there she was.—But a-known-fact 42 it-got-to-be throughout the entire Joppa district, and many-persons got-to-repose-their-trust upon The Lord. But it-got-to-be-that a-sufficient-num- 43 ber-of days-for this result he got-to-remain in-the Church at Joppa,—lodging as guest-with a-well known

* I.e., the gentle doe of a buck.

† Such is the mysterious meaning of this pregnant sentence, through the power of the preposition which plays so prominent a part in the grammar of the analysis of ‘the spirit’ in ‘the letter’ of Inspiration, coupled with that of the concretely strong demonstrative pronoun. And yet we cannot say that we are altogether ignorant of the meaning here,—is not just one corner of the veil lifted which hides the great organic work of The Head of The Church on His Mediatorial Throne, that we in these latter times ‘upon whom the ends of the world are come’ (for whom especially all these actings were ‘written’) may have a scientific idea of His Providential intermeddling in every age of The Church with its affairs. It must be remembered, in this connection, that this Dorcas-link at Joppa brought Cornelius, a Roman gentleman of high position and far-radiating influence, into the concerns of The Church at just that critical epoch (xi. 26).

‡ True to fallen human nature, even when Re-

generate, these good people acted from the very mixed motives which still characterize our own funerals; Peter was a great man, now, and they wanted to impress him very favourably with their zeal and taste in connection with their dead sister-chief, which they did in so exquisitely feminine a way. But the beautiful ‘touch of Nature’ in the ‘exhibition’—of fair Dorcas laid out as the central jewel of gems of useful woman’s skill—was that Peter was as characteristically a mere masculine man as they feminine women, consequently we are all of us familiar enough with the cruel and summary style in which he foreclosed the well-intentioned display, turned them all out of the room, and in a most business-like way solemnly addressed himself to accomplishing simple-heartedly the work his Master sent him there to transact.

§ The ‘alas’ is in the Tense—“used” (the Imperfect participle).

|| The force of the Article here.

1 person Simon, a-tanner. — X. But-a gentleman of-position there-used-to-be in-as a resident at Casarea, by-name Cornelius, a-centurion-of a company in a-regiment called the (G) Italian,* — a-religious-proselyte and a man-fearing God-as he was, as-also-were the-whole-of his household, carrying-out too-as he was many (G)eleemosynary-plans for-God's People; — and whilst praying to-God-for what he

2 wanted regularly-as he was ever, he-got-to-see with-unmistakable-clearness, in vision-medium, about the-ninth hour of the day, an-(G)angel of-God having-gone-and-come-in with guidance-unto himself, and saying, "Cornelius!" to-him. But he having-got-to-gaze-intently-at him, and all-terrified as-he-got-to-be, got-to-say, "What is-there-wrong* Lord?" But he-got-to-say to-him, "Those petitions of-thine, and those (G)eleemosynary-acts of-thine went-and-ascended-as incense as-a reminder in-the-sight of-God. —

3 And-so now, have-got-to-send-off Joppa ward some-men, and have-gone-and-sent-an-invitation to Simon, the-one-who is-surnamed 'Peter,' — he is-staying-as-guest along-with a-well-known-man-to the Jews 'Simon,' a-tanner, whose house is on the-sea beach, this-man will-make-an-utterance to-thee of that thou didst pray about-what-to be Saved thou-must be practising-always." But as-soon-as-ever got-to-depart-did the (G)angel who was-making-the-utterance to-him, having-gone-and-shouted-as he did-for two of-his-own house-slaves, and a-soldier a-pious-proselyte of-those

4 attached to-himself-as orderly, and having gone and given-them a-detailed-account-of all-the-particulars, he-went-and-sent them-off Joppa itself ward. —

5 But upon the morrow, — as-those-men were-pursuing-their-journey, and were now-the town approaching, — got-to-go-upstairs-did Peter quiet-upon the house-top to have-gone-and-per-

formed-his-devotions, — about the sixth hour. But-then he-got-to-be very-hungry, and was-wishful to-have-got-to-get-him-a-taste-of-something, — but in the interval-whilst they were-getting-dinner-ready there-got-to-fall-upon him an-(G)ecstasy; and he-sees a-vision-of the heaven thrown-wide open-as it had been, and descending an-apparatus of-a-nautical cast looking-like an-immense sail,† by-its-four corners made-fast-as it had been by ropes, and-then being-gradually-lowered upon the earth: — in-blended harmony with which there-were-in-their-natural-condition the-whole-of the four-footed-beasts of-the earth, and the wild-beasts, and the creeping-things, and the birds of the heaven. — And-then there-got-to-be a-voice Majestically-unto him, "Have-gone-and-got-up, Peter, have-got-to-sacrifice, and-then have-got-to-eat." — But Peter went-and-said, "By-no-means, Lord, because-I never-in my life went-and-ate-anything unconsecrated or defiling." And the-voice again, for the-second-time, came-oracularly-unto him, "That-which GOD went†-and-cleansed pray-do-^wkeep-from THOU unconsecrating."§ — But all-this-got-to-take-place up-to THREE-times; and-then again received-up-got-to-be the apparatus the heaven ward. But whilst within himself thoroughly-uncertain-was Peter what-deep significance in-the vision there could-possibly be which he-got-to-see, — and-simultaneously lo! the men that-had-been-sent from Cornelius having-got-at last-to-successfully-enquire-for the house of-Simon got-to-come-to-a-stand-at the gate, and got-to-shout out and were-making-enquiry whether "Simon the-one surnamed 'Peter' in-hereabouts is - staying-as-guest." — But whilst Peter was-meditating over the vision, went-and-said-to-him-did The Spirit, "See-now, some-men, three,|| — are-enquiring-for thee, — BUT-mark

* The 'wrong' belongs to the 'what' — the spirit of [those even under God's own revealed] Law is but too truly exhibited here; Cornelius instinctively expects something 'wrong' if it is God who is to appear — "The Law worketh wrath."

† Peter a fisherman.

‡ The tense points to a fixed time, the terminus ad quem of The Cross.

§ Now that the 'Blood of God' 'sprinkling the unclean' world has reversed the Curse (xi. 9).

|| "Three" men, and "three" times the vision! — the very number "three" would instinctively take Peter to the Master thrice denied and thrice Challenger of the denier as the Sender of both the vision and the men.

- now have-got-to-arise, and-to-go-down, and be-going-thy-way *religiously one*-with them, "free-from all-prejudiced-misgivings;—because—that I have-
- 21 been-sending them."—But having-gone - and-descended-as did Peter *frankly*-unto the men,* he-went-and-said, "Behold. I am be-for-whom ye-are-making-enquiry, *WHAT*-is the ob-
- 22 ject for which ye-are-here?" But they got-to-say, "Cornelius, the-centurion, a-man upright and fearing-as he does GOD,—witness-the esteem-in-which-he-is-held too by the entire-resident section-of the nation-of the Jews,—got-to-be-miraculously-instructed by a-holy (G)angel to-have-gone-and-invited THEE-as guest his house ward, and-thus to-have-got-to-listen-to *Divine*-utterances from thee."—Having-gone-and-asked-him- them-in, there-fore,† them he-went-and-entertained-hospitably. But on the morrow having-got-to-rise out- he-got-to-go *religiously one*-with them,—and a-selected-few of-the brethren, those resident-at Joppa, went-and-accom-
- 24 panied him. And on-the-morrow-after that in-they-got-to-go Cæsarea ward.—But-*simultaneously* there-was Cornelius all-ready-waiting-for them,—having-gone-and-as to a solemn-conference-called-him-together his-own relations, and his intimate-personal friends. But when it-got-to-be that
- 25 got to make his entrance-did Peter, having-gone-and-ceremoniously-received him-as did Cornelius, and-got-*even*-to-fall down-at his feet he-went-and-bowed-down-in-adoring-rever-
- 26 ence. But Peter went-and-raised him, saying-as he was doing so, "Have-gone-and-stood-upright!—I-also my-self a-mere-human-being am-essen-
- 27 tially."—And chatting-familiarly with him-as there he was, he-got-to-go-in, and-then he-becomes-aware that as-sembling-together-had-been-many-
- 28 persons. He-got-just-to-make-the-remark too to avoid mistakes‡ unto
- them, "YE are-perfectly-well-aware how-that specifically-unlawful it-is for-a-strict Jew to-have-gone-and-be-come-identified-with, or-even-to-be-coming-to-see, an-alien,—and-yet§ to-me personally-God now-went-and-demonstrated that I must-keep-from unconsecrated or ceremonially-de-filing calling any human-being. Wherefore also without-demurring-29 the-least I-went-and-came upon-having-got-to-receive-the invitation:—may-I-ask, therefore, with-WHAT-specific object-in view ye-got-to-be-in-viting ME?" And Cornelius got-to-30 reply, "Four days since up-to the-very time-of-day it is-now there-I-was, fasting, and-at-this ninth|| hour being-engaged-in-prayer,—here at home-in my-own house,—and lo, a-noble-man got-to-be-present there-in-front-of-me vested-in raiment all-shin-ing, and got-to-say, 'Cornelius, 31 graciously-listened-to-got-to-be-of-thee the prayer, and those (G)eleemosy-nary-acts of-thine got-to-be-remem-bered in-the-sight-of-GOD. Have-32 gone-and-sent-off therefore Joppa ward, and-invited Simon, the-one-who is-surnamed 'Peter,'—he is-staying-as-guest in-the-house-of-Simon a-tanner on the-sea-beach,—one-who when-come will-be-making-an-utter-ance to-thee.'—Instantly, therefore, I-33 went-and-sent-off for aid-unto thee,—thou, too, having-got-to-act courteously-as thou didst being-come. now, there-fore, the-whole-of us in-the-presence-of-GOD are-present to-have-gone-and-listened-obediently-to everything which has-been-enjoined-upon thee on-the-part-of-God." But Peter 34 freely-and-copiously¶ got-to-say "In very-truth I-now-realize how-that no partial-favourer-of-persons is GOD. BUT-rather in-organic oneness with 35 every nation** he who-is-fearing Him and practising virtue acceptable is-necessarily. The message which God 36 went-and-sent-to-the sons-of-Israel

* The next redundant clause in the Authorized Version a gloss. † Verse 20.

‡ They must not think it was lax liberalism.

§ Cornelius, as a proselyte-of-the-gate, might wonder at Peter's thus breaking a Law which he had come to believe in as from his Maker; this

"yet" marks the gentle transition to specific Christian teaching. || Matt. xxvii. 46, 50.

¶ *Lit.*, having-gone-and-opened-his-mouth.

** If that could be said of all the nations of the world, how much more can it be said of all the Churches of Christendom?

heralding-the-glad-tidings-of reconciliation through-the *Mediation of Jesus, The-Christ*,—*This-Being* is absolutely Sovereign-Lord of-every-thing, YE-even-are-familiar-with-as-
 37 that which-got-to-be the one-topic-of conversation throughout the-length-and-breadth of-Judæa; having-got-to-take-its-rise-however as did this message from Galilee there, immediately subsequent-to the (G)baptismal-system
 38 which got-to-herald-did John—yes-Jesus, the-one from Nazareth-I am referring to how got-to-anoint Him-as (G)Christ-did God with-The Holy Spirit-and-so with-power; One-who went-and-passed-through-and-through-the land doing-practical-acts-of-kindness* and curing-the-whole-of-those held-in-tyrannical-bondage on-the-part-of-the devil, because there-
 39 was God along-with Him. And WE-are witnesses of-the-whole-of-the-things that-He-went-and-wrought-in-searching systematic oneness with actually-even-too† the rural-district of-Judæa and in-searching oneness with the lowest purlieus of Jerusalem; Whom they-went-and-put-out-of-the-way having-got-to-impale-him upon
 40 a-piece-of-timber, *This-Being* God went-and-raised-to-life on the third day, and-then went-and-graciously-vouchsafed-for Him conspicuously-evident-to-have-got-to-be,—not-to-the-whole-of The People, BUT-instead of that-to-some-witnesses-to-those præselected-as they had been on-the-part-of our Covenant God,—to-us, highly privileged persons-who went-and-ate-with-and-drank-with Him, subsequent-to-the-fact-of-His having-got-to-be-risen-again from-among the-
 42 dead.—And He-went-and-charged us to-have-got-to-herald-Him to-The People, and to-have-got-to-bear-solemn-testimony how-that HE it-is Who has-been-ever-præordained-on-the-part-of our Covenant God as-
 43 Judge of the-living and dead.—To-*This-Being* the-whole-of the (G)prophets bear-witness, that-absolute-for-

givenness-of-sinful-wrong-doings secure-shall-have-got-to-through-the-agency of-The Name of-Him, every-one that-is-trusting-in Him ward.”—Whilst-
 44 still-in the act-of-uttering these utterances as there-Peter-was, descended-did The Spirit-get to the Holy-one upon, the-whole-of those listening-to The Truth. And amazed-got-to-be those
 45 of-the circumcision, trusting-believers, as-many-as got-to-accompany Peter, because-that also upon the Gentile-nations the gratuitous-gift, that-of-The Holy Spirit, has-been-outpoured.—For there-they-were-listening-to
 46 them making-utterances in other world-tongues, and praising-the-great-glory-of God.—Then got-to-break-out-did Peter, “Who-the most bigoted
 47 the WATER have-got-to-grudge possibly-can so-as to have.” hindered-from having-got-to-be-(G)baptized these persons—persons-such-as The Spirit, the Holy-one, went-and-secured-possession-of—exactly-like ourselves also?” Get-to-rule, too,—did he that-they were-
 48 to-have-gone-and-received-(G)baptism into-organic oneness with The Name of-The Lord. Then they-went-and besought him to-have-got-to-stay-on some-few days-at least.

XI. 1. But got-to-hear-tell-did The (G)Apostles and the brethren, those-of them that-were-still throughout Judæa, how-that now-too the Gentile-race-nations got-to-give-a-welcome-to The Truth of-God.—And-yet when
 2 Peter got-to-reach Jerusalem, passing-censure specifically-upon him-were those out-from-the-circumcision, saying-
 3 as they were, “Unto-as a visitor men possessed-of uncircumcision thou-didst-get-to-go-in-on intimate terms and didst-go-and-eat-meals-with them!”—But got-to-set-to-work-did Peter and-
 4 was-relating to-them systematically, saying, “I-myself was-there in the town-of-Joppa engaged-in-prayer, and
 5 I-got-to-see in-from The Spirit an-(G)ecstasy a-vision, descending-was an-apparatus-of-a-nautical cast looking-like an-immense sail by-four corners

* This (verse 31) a convincing “evidence” in itself of the Divine Mission of Jesus, and of the Heavenly origin of Christianity, to Cornelius.

† We even deem a self-denying country clergy-

man who reckons the souls of hinds and clowns as precious in the sight of God as a man of God whose commission is proved thereby.

being lowered out from the heaven, and it went and came *wittingly* directly up to me. Which ward having got to gaze intently I was examining closely, and then I got to see the four-footed-beasts of the earth, and the wild-beasts, and the creeping-things, and the birds of the heaven. But I got to hear a voice saying to me, 'Have-gone-and-got-up, Peter, sacrificed, and then eaten.' I went-and-said, however, 'By-no-means, Lord, because everything unconsecrated or defiling never-at-any-time went-and-entered-in MY mouth ward.' But went-and-replied to-me *did the-Voice for-the-second-time* out from the heaven, 'That-which GOD went-and-cleansed *pray-keep THOU - from* unconsecrating.' But *all-this* got-to-take-place up to THREE-times, and again drawn-up-got-to-be everything the heaven ward.— And, now-mark-me, suddenly *simultaneously* three men got-to-come-to-stand at the-very house in which there-I-was, having-been-sent-with-a-mess-*age-as they had* from Cæsarea for guidance-*unto ME*.—But went-and-said to-me *did* The Spirit, that-I-was-to-have-gone-and-accompanied them, *free-from all-prejudiced-misgivings*. But there-got-to-go *Ministerially associated-with me* also these six brethren, and we-got-to-go in the house ward of the *good-man*. *He got to give-to-us a beautiful** detailed-account, too, how he-went-and-saw the (G)angel in-covenant blessing on that his house who-got-to-stand and to-say to-him, 'Have-gone-and-sent-off Joppa ward, and sent-to-invite Simon, the-one surnamed Peter,' one-who-will-be-uttering utterances *enlighteningly* unto thee, in-obeying which Saved-shall-be thou-thyself and-on the same terms the-whole-
15 of thy household.'—But as-soon-as

* The 'beautiful' belongs to the 'too,' in the Greek; it is in the spirit of the narrative, and would be expressed by *tone*.

† On the Day of Pentecost.

‡ The attempt has been made to reproduce the eloquent cast of the Greek here in depicting the struggle between the natural and the renewed man in them upon the startling discovery that *they* were not to have the fee-simple of The Son of God all to themselves. The scale turned, although somewhat tardily, in the right direction. What made the Jewish populace so friendly, and blunted

ever I went-and-began to-be-speaking, went-and-descended-did The Spirit, the Holy-one, upon THEM, just-as also upon us at the-beginning.†—But-then I-got-to-call-to-mind the utterance of The Lord, how He-was-in-the-habit of-saying, 'John indeed got-to-(G) baptize with-water, ye however shall-be-(G)baptized-in-the-power-of the Holy Spirit.'—Since, therefore, equally the gratuitous-gift got-to-vouchsafe-did God to-them, as also to-us, who-got-to-be-believers-trusting-upon The Lord Jesus, Christ,—I! who-in the world was-I in-power to-have-gone-and-stood-in-the-way-of GOD?" But having-gone-and-listened-attentively-to all-this, they-got-to-acquiesce-silently, and-then were-glorifying God, saying, "Why-then, actually-now-too, to-the-Gentile-race-nations God change-of-heart got-to-vouchsafe life-eternal ward!"‡

Those, indeed, then, who-got-to-be all-scattered-about owing to the trouble which got-to-supervene over Stephen's case got-to-penetrate as-far-as Phenice and Cyprus, and Antioch,—strictly restricting-as they-were-then-their utterances-of The Truth to-the Jews only; but some-few out-of-them were natives-of Cyprus and Cyrenæ, persons-who, got-come Antioch ward, were-speaking *enlighteningly* unto the Hellenistic-Israelites, preaching-the-glad-tidings-about The Sovereign-Lord, Jesus. And there-was the Providence of-The Lord in league-with them;—an-immense number, too, having-got-to-put-their-trust-in-Christ went-and-turned-right-round-in life in reliance-upon The Lord.—But favourably received-got-to-be the report sent-for the hearing-of the Church which-was in-connection with Jerusalem concerning all-this. And they-went-and-sent-

somewhat the jealousy and spite even of the hierarchy and upper classes, was complacency arising from a fact which might be big with possible results even yet of power and grandeur for Israel. When this vision rolled up, persecution rolled on, as we see in the beginning of the next chapter; and which helps to explain the (political, and from the expediency point-of-view) fatal blunder of Paul in his oration from the Gentile stairs of the Roman Prætorium in xxii. 21.

§ Lit., "hand."

- forth Barnabas to have got to pene-
 23 trate *just* to Antioch.* Who when
 he did get to arrive and then to see the
 glad work of God got to be glad him-
 self, and was setting about *stimulat-*
ingly encouraging† all of them with-
 an enthusiasm of purpose to be abid-
 24 ing in The Lord.—Because he was a
 large hearted man *unselfishly* benevolent
 and moreover filled full of The Holy
 Spirit‡ and of trust in Christ.—And
 there got to be further added a number
 sufficiently numerous§ to The Lord.—
 25 But got to go out of it did Barnabas
 Tarsus ward to have got to look up
 26 Saul. And then having got to find
 him as he did he got to bring HIM||
 Antioch ward. But it got to be that
 THEY two¶ for an entire year went and
 exercised the co-leadership in organic
 oneness with The Church, and by that
 means got to teach a number suffi-
 ciently numerous:—aye and too the
 Divine order went and came, first of
 all in - ecclesiastical connection with
 Antioch for the disciples to be called
 27 '(G)CHRISTIANS.'—But in these
 days there got to come down from
 Jerusalem preachers in Spiritual truth
 28 Antioch ward; but having gone and
 arisen as did one of them, by name,
 Agabus, he got to point out the fact
 through the guidance of The Spirit
 that great scarcity is about to be com-
 ing to prevail over the entire world of
 civilized man^{oo}; the one which got to
 come to pass in the reign of Claudius
 29 Cæsar. But of the disciples, just in
 proportion as prospering in trade was
 each merchant, determine did every
 individual of them get to towards the

dispensing of food to have got to send
 to those residing in Judæa, being
 Christian brethren. Which plan also 30
 they got to carry into effect, having
 got to send it off through the agency
 of Barnabas and Saul unto for dis-
 pensing the (G)presbyters.

XII. But just then went and ad- 1
 dressed himself did Herod the king to
 have got to maltreat the principals of
 The Church;—but he got to get rid 2
 of James, the brother of John, be-
 headed with the sword. And having 3
 got to perceive how gratifying it is
 to the Jews, he went and actually
 proceeded to have got to arrest even
 PETER,††—it was in the midst of the 4
 days of unleavened loaves,‡‡—whom
 also having got to take into custody
 he went and put him carefully in jail,
 having gone and given him in charge
 as he did to four guards of four men,
 soldiers, to be doing nothing but guard-
 ing HIM:—fully purposing at The
 Pass-over to have got to bring him
 out as a victim to the populace.—Peter, 5
 then, on the one hand, was being
 carefully kept guarded in thus watch-
 ed the jail; but intercession on the other
 was there, intensely earnest, going up
 constantly on the part of The Church
 for aid unto God on his behalf.—But 6
 when on the eve of bringing forth
 him was Herod, on that very night
 even there was Peter sleeping com-
 posedly between a pair of soldiers se-
 cured as he had been with chains to
 the pair,—jailors too as well in front
 of the door were on guard before the
 jail. And, behold, an (G)angel of The 7
 Lord got to be suddenly present, and

* Sprouting of the germ of the Gentile Church.

† How beautiful the coincidence that the first
 use in the Revelation of the New Creation upon
 earth of a word now to be sanctified as expressing
 the Sovereign work of The Holy Ghost The
 (G)Paraclete is in connection with 'Barnabas
 which being interpreted is The son of (G)Para-
 clete (stimulating encouragement)'. It is used
 everywhere throughout the Epistles, and therefore
 had better be explained now. It is graphically
 illustrated by The Paraclete Himself, in the action
 of The 'Other (the first) Comforter' (Christ) in
 'pouring in oil and wine' into the bodily and
 inner wounds of poor fallen man, in Christian
 Civilization, and in personal individual sanctifica-
 tion. This makes up the word under explanation,
 —'encourage (oil) stimulatingly' (wine). The

Gospel of the God of Calvary and Sinai was never
 meant to pauperize man, in a covenant system of
 enervating favouritism; it is now all the more laid
 upon us 'to work out our own Salvation (in works
 of moral principle) just because it is GOD that is
 working in organic oneness with us' to love and
 enjoy Him.

‡ iv. 36, 37.

§ For God's present purpose there.

|| Note on verse 22.

¶ Verse 30.

** As he put it, that is all round the Mediter-
 ranean Sea, a longer or shorter distance inland.

†† For the emphasis see note on verse 19.

‡‡ Pass-over—the time of his Master's death.
 Did not this noble Episcopal fisherman of Galilee
 need some such sharp reminder and searcling
 Spiritual tonic just at this stage? (ix. 38, x. 25).

a-light to-make-an-illumination in-to show light his dungeon; but having-gone-and-struck-a-blow-on the side of Peter-as he did, he-got-to-rouse him, saying, "Have-got-to-get-up with speed." And-then went-and-fell-off from him-did the chains away-from
 8 his hands. Got-to-say too-did the (G)angel sharply-unto him, "Have-got-to-gird-thyself-up-well, and to-put-on those (G)sandals-there* of-thine;" and he-went-and-did so, and-then he-says to-him-whilst he is doing so, "Have-got-to-throw that upper-garment-of-thine-there-round thee, and-then
 9 be-following me." And having-got-to-go-out-there-he-was-following him.—And he had-not been having-the-slightest-idea-all along that an-actual-occurrence it-is which-is-taking-place through-the instrumentality of-the (G)angel, but was-under-the-idea-that
 10 a-dream he-is-gazing-at.—But having-got-to-pass-through the first guard-of-wards-as they did-and-then the second, they-got-to-come upon the gate, the one-of-iron, that leading-out-as it does† the City ward, the-which as though an-(G)automaton got-to-be-opened-for-them:—and-then having-got-to-go-out they-got-to-pass-down a-single street, and-then instantaneously the (G)angel went-and-withdrew away-
 11 from him.—And-then Peter having-got-to-be in-organic oneness with him-self, went-and-said, "Now I-know-for-certain, as-an-actual-fact, that went-and-sent-forth-did The Lord His (G)angel, and went-and-rescued me out-of the hand-of-Herod and the-whole-of that end-expected-by the
 12 populace-of-the Jews.—Having-got-to-think-it-over-with-himself, too,‡-as he did he-got-to-go up-along-to-the-house

* Vivid depicting of one wide awake and clear-headed in charge of one all dazed and hesitating and blundering.

† This present-tense fixes the date of the Acts (and therefore of Luke's Gospel) as before the destruction of Jerusalem.

‡ The particle in Greek suggests the idea of self-evident Spiritual guidance.

§ "Mark."

|| A 'blind.' Any suspicious police-officials coming would find only a young girl—evidently of weak mind, out of whom they would not make much, and in the meantime the inmates would scatter.

of-(G)Maria, the mother of-John surnamed (G)Markus,§ where there-were a-considerable-number collected-together-as they had been and interceding-in-prayer-for-aid-in his case.—But 13 having-gone-and-knocked-as he-did at the wicket-of-the great-gate, there-got-to-come-to-answer-it a-young-girl-to-have-got-to-find-out-who was there, by-name Rhoda;|| and having-got-to-re- 14 cognize-as she did the tones of-Peter's-voice, from sheer delight she did-not go-and-make-the-opening-in the gate, but having-gone-and-rushed-in she-went-and-informed-them that-there-all the while-standing-had-been Peter-in-front-of the gate!—But they pityingly-unto; 15 her were-saying, "Thou-art-all-wondering-poor child!"¶ But she kept-on-giving-stronger-and-stronger-rational-proofs that-such is-actually-the-fact. But they-were-saying-then, "It-is his guardian-(G)angel."** But Peter 16 was-persisting-in knocking; but having-got-at last-to-open-as they did the door they-went-and-saw him,—and got-to-be-astounded. But having- 17 gone-and-made-as he did-quick-impatient-signs to-them with his hand to-keep-from-making-such a-noise, he-got-to-detail-to-them now The Lord went-and-delivered him out-from the jail:—but he-got-to-add, "Have-got-to-report-to-James†† and-then-to-the brethren all-thus."—And having-got-to-go-out-of-the neighbourhood he-went-and-took-himself-off quite-a-re- 18 motely-different‡‡ locality ward. But having-got-to-be day-light there-there-was a-panic, by-no-means small, in-as a matter of each one's character amongst the soldiers what-in the world then had-gone-and-become-of Peter.—But 19 Herod having-got-to-institute-as he

¶ 'Poor child' is in the tender tones of a praying Christianity (verse 12).

** To tell us he is in Heaven—having guarded him safely there first.

†† Head of the Jewish Church—look our Lord's place—see xv. 19, xxi. 19; Gal. i. 19, ii. 5 (and notes); also Jude v. 1.—Peter's commission (Matt. xvi. 18, 19) pastoral evangelical missionary and representative of the nature and triumphs of TRUST (Gal. ii. 8) in the "binding" and "loosing" he represented the whole Ministry and governing body in the Church (Matt. xviii. 18).

‡‡ Luke xxi. 37 (note).

did-a-diligent-search-for him, and-yet
 having-^mfailed-to-have-got-to-find-him,
 after-having-got-to-examine the
 guards went-and-gave-orders for-
 them-to-have-gone-and-been-exe-
 cuted;—and having-got-to-go-down-
 as he did away-in-suspicion-from Judæa
 Cæsarea* ward there-he-was-spending-
 20 luxuriously-his-time.—But there-was
 Herod enraged-to-the-brink-of-war
 with-the-Tyrians and Sidonians; but
 by-common-agreement they-were-
 sending-a-deputation for aid-unto him,
 and having-got-to-win-over Blastus
 who-was over the bed-chamber-of-the
 king, there-they-were-petitioning-for
 peace, on-the-ground that dependent-
 for-food-supplies-is their-own district
 on what was drawn-from the Royal-
 21 territory:—but on the-appointed day-
 for the Conference Herod having-gone-
 and-decked-himself-out-as he did-in
 Rome-aped-Imperial robes, and-then
 taken-his-seat upon his throne-on-the-
 dais, there-he-was-entertaining-them-
 with-a-popular-harangue unto-to win
 22 the flattery of themselves.†—But there-
 the public kept-on-applauding-
 with, “Of a-god‡ the voice, and not
 23 of a-man!”—There-and-then, however,
 went-and-struck§ him-did an-(g)angel
 of-The-Lord, in-penal-revenge-for the-
 things-in-which he got-not-to-give
 glory to-GOD,—and having-got-to-
 be so diseased-as literally-to-be-
 eaten-away-by-worms he-got||-to-
 24 breathe-out-his-soul.—But¶ The
 Truth-of-God went-on-increasing-in-
 influence, and-there-it-was thriving-
 blessedly.
 25 Barnabas, however, and Saul got-
 to-return out-of Jerusalem as soon as

ever-they-got-to-settle-the-business-of
 the food-dispensing,—having-got-to-
 associate-now-and-to-bring-along-with-
 them-as they did John, the-one sur-
 named Mark. XIII. But there-used- 1
 to-be a-noble-cluster-of Ministers-in-
 the Church of Antioch,—in-official-
 connection-with the then-existing
 Church,—preachers-in-Spiritual-
 truth and teachers, such men-as Bar-
 nabas, and Simeon the-one called
 Niger, and Lucius the Cyrenian, why-
 and Manaën Herod the (g)tetrarch's
 kinsman, and-last, not least Saul.—
 But-as there they were-in the course of 2
 their-ministering-to-The Lord, and
 fasting, went-and-said-did The Spirit,
 the Holy-one, “Have-gone-and-told-
 off now-immediately for-Me Barnabas
 and Saul the-particular work ward
 unto-which I-have-been-calling THEM.
 Then having-got-to-fast and-to-en- 3
 gage-in-prayer, and-then-to-lay their
 hands-upon them, they-went-and-dis-
 solved-their-Ministerial-connection-
 with themselves.

These-two, indeed, therefore, having- 4
 got-to-be-sent-forth-as they did on-the-
 part-of The Spirit, the Holy-one got-
 to-go-down Seleucia ward,—from-
 thence** mind-they made their real start
 for the work and-got-to-sail-away Cy-
 prus†† ward. And having-got-to-be 5
 in-on Duty at Salamis, there-they-were-
 spreading-tidings-of The Truth-of-
 God in-ecclesiastical oneness with the
 (g)synagogues of the Jews.—But
 they-were-enjoying-the-services-of
 John-Mark too as an-assistant-Min- 6
 ister. But having-got-to-go-through
 the entire island right-out-at Paphos,
 they-got-to-fall-in-with-a-notorious

* The connection is this, so successfully had
 Satan poisoned public opinion against the infant
 Church at Jerusalem that actually Herod (vi. 12, 14)
 now could conspire against it and seize its ring-
 leader Peter, who for every reason was calculated
 to be the hero of the Jewish populace. But Herod
 thought he had made some blunder somewhere,
 for Roman trained soldiers, picked men on special
 duty, to evidently be influenced secretly by the
 populace so as to dare everything to favour the
 escape of the favourite, Peter. He thought that
 his own life was not safe from assassination in
 Judæa, and consequently went to enjoy life where
 Rome and Cæsar could better protect him from
 his own subjects.

† The deputation.

‡ The point of this flattery was that the Roman
 emperor whom he was aping—Caius Cæsar (Calig-
 gula), who was a raving madman at large, thanks
 to his diabolical debaucheries—was at this very
 time going about Rome arrogating to himself
 Divinity, appointing the wealthiest his priests
 and compelling the people to do sacrifice to him.
 The highest ambition of the king of God's People
 Israel had come to be the pious, intelligent, and
 very definite one of being a 'god' of the Classical
 pagan mythology!

§ Verse 7, same word.

|| After lingering tortures.

¶ Magnificent 'but'!

** A sea-port—for the world-wide commission.

†† iv. 30.

- 7 sorcerer, a-false-(g)prophet, a-Jew, who-had-the-name-of Bar-Jesus;—one-who was on intimate terms-with Sergius Paulus the proconsul a-sagacious man. This-personage having-got-to-invite-to-his house as guests Barnabas and Saul got-to-be-anxiously-desirous of -having-got-to-hear-about The
- 8 Truth of-God. But kept-on-captiously-interfering-with them *did*-Elymas, the sorcerer,—for so is his name when-it-is-translated,—aiming-as he was-at having-gone-and-warped-the-mind-of the proconsul away-from
- 9 trust-in-Christ.—But Saul,—who-is also 'Paulus'—the same as his noble host*—filled-full-as he got-to be of The-Holy Spirit, went-and-fixed-his-eyes
- 10 him ward, and-got-to-say, "(g)O filled-full of-every-species-of-deceitfulness, and of -every - species of -reckless-wickedness, own-child of the-devil,† inveterate-hater-of everything just-and-right, wilt thou-never leave-off sophistically-distorting-as thou alway art those dealings of-The-Sovereign-
- 11 Lord, so -true -and -right?—And now, mark-me! the-Providential-hand of-The Lord is heavy-upon thee, and thou-shalt-BE-what thou art essentially a-blind-man "deprived-of-the-power-of discerning the sun,—up-to-the-time-appointed."—But there-and-then down-there-went-and-fell upon him twilight, and-then night;—and groping-about there-he-was-feeling-about-
- 12 for hand-guides. Then having-got-to-perceive-as did the proconsul the-significant miracle which had-been-taking-place, he-got-to-become-a-trusting-

believer,—in-a-state of-astonishment at the teaching‡ about-The-Sovereign Lord.

But having-got-to-sail-as they did 13 away-from Paphos, Paul and-his-party, they-got-to-go Parga ward, the Pamphylian-one—John-Mark, however, having-gone-and-severed-himself-as he did away-from them, went-and-returned-back-again Jerusalem ward. —But THEY having-got-to-penetrate 14 away-from Parga, got-to-be-come Antioch ward, the Pisidian-one, and-then having-got-to-enter the (g)synagogue ward, on the (g)sabbath-day, went-and-took-their-proper§-seat. But 15 at-the-close-of the public-reading of-The Law and the (g)Prophets, went-and-sent-a-message-did the officiating-ministers fraternally-unto them, saying, "Men, brethren, if ye have any-good-advice to-be-giving the congregation, be-now-addressing-them."—But 16 having-gone-and-stood-up-as did Paul, and got-to-wave his hand-about-for silence, he-got-to-say, "Men, (g)Israelites, and those fearing The God-of Israel, have-got-to-give-me-a-patient-hearing.—The God of-this The People 17 went-and-selected-for-Himself those our forefathers: and-then The People He-got-to-raise-to-eminence on their going-to-sojourn in the-land of-Egypt: and-subsequently with majestic might He-went-and-lead them out of it. And-then for-a-space-of about forty- 18 years He-went-and-nourished them-like a nursing mother in the desert-economy. And - then, having-got-to 19 conquer seven nations in the-land of-

* This parenthesis marks the epoch in the ministry of the Apostle of the Gentiles when his Roman citizenship began evidently to afford a strong fulcrum for the Gospel lever.

† "Devil"—scoffing-slanderer in the Greek.

‡ Paul's Jewish and liberal education, now for the first time tested upon a man of S. Paulus's position and culture, at once placed him in the fore-front of the Church as a theologian as well as apostle, pastor, and evangelist. From henceforth it is—out of Jerusalem—Paul and Barnabas.—As very small motives very largely influence (even truly) great men, so we cannot shut our eyes to the high probability of the connection between this Cyprus episode and the sudden defection in the next verse of the truly excellent Mark; as Joshua was jealous for Moses (Numbers xi.), under similar circumstances, so Mark was for his kinsman Barnabas, and that the young man in each

case was the 'minister' of the elder helps to explain their being so very conveniently zealous for the Lord God of Israel. As with Moses so with Barnabas the jealousy so terribly liable to arise between associated spiritual professional men was conquered, and doubtless by the same broad and lofty exercise of TRUST in GOD, which makes the enlightened soul start back with horror when the Holy Spirit reveals the essential devilishness of the spiritual pride and haughtiness at the root of Ministerial jealousies. That Parga experiences only confirmed those at Paphos, and yet with this effect, is shown in the emphasis of the 'they' of verse 14. But, unfortunately, as meek Moses got to fly into a passion, so patient Barnabas got to grow impatient about his nephew (xv. 39).

§ I.e., in the seats reserved for the Presbyters—which both of them were.

Canaan-tribal-kingships, *He got to divide amongst-them as-an-inheritance the*
 20 *land of-them. And subsequent-to all-*
this, about four-hundred and fifty
years, He-got-to-give-them judges, up-
to-the time-of Samuel, His (G)prophet.
 21 *—From-that-date they-got-to-make-a-*
demand-for a-king, and-so went-and-
granted them-did God Saul son of-
Kish, a-man of the-tribe of-Benjamin,
 22 *forty years. And having-got-to-dis-*
card him, He-got-to-raise-up for-them
David king ward, of-whom also He-
went-and-said by-way-of-having-gone-
and-given-him-a-testimonial, "I-got-
to-find David the-son of Jessé, a-man
after this My-own heart—one-who
 23 *will-be-carrying-into-effect the-whole-*
*of My commands-willed."** *Of-THIS-*
man God from his seed, in -accord-
ance with-prophetic-promise, went-and-
chose for Israel a-Saviour, JESUS ;†
 24 *—herald-already-as got to did John,*
actually in His Presence, (G)baptism
of -change-of -heart to-the-whole-of
 25 *The People of-Israel. But just-when*
completing-was JOHN his commission,
he-was-saying, 'A-certain-One secretly-
do-ye-imagine that-I am?—No-I am
not, BUT-so far from that lo! there-is-
coming immediately-after me One-of-
whom I-am not worthy the sandal-
straps of-his feet to-have-gone-and-
 26 *undone.'* *—Men, brethren, sons of the-*
race of-Abraam, and those in-proselyte-
oneness with you who-are-fearing The
God-of Israel, to-YOU-got to be did the
 27 *tidings of-The Salvation, THIS, sent.*
For those dwelling in Jerusalem, and
their magistrates, having-gone-and-
ignored This-Being-as they did, as-
well-as the voices of-the (G)Prophets
which on every (G)sabbath-day-in the
year are-systematically-read-out, got-
 28 *to-condemn-Him and-so-accomplished-*
them. And less-than-no penal crime
though-they-got-to-find, they-went-
and-pressed-their-demand-on Pilate-
 29 *that Hesould-have-got-to-be-put-out-*
of-the-way. But when they-got-to-
end the-whole-of what respecting Him
had-been-written, having-got-to-take-

Him-down-off the dead-timber, they-
went-and-deposited-Him a-tomb ward.
 30 *But GOD went-and-raised Him from-*
among the-dead, Who went-and-ap-
 31 *peared-visibly upon a-number-of days*
to-those having-got-to-come-up-in-as-
sociation-with Him away-from Galilee
Jerusalem ward,—persons-who now are
witnesses of-Him unto-to bless The
People. And-so WE YOU are-telling-
 32 *the-glad-tidings-of the promise got-*
made seminally-unto our forefathers,
namely-that God this has-been-fulfil-
 33 *ling to-the children of-them, OUR-*
SELVES, having-gone-and-raised-as He
did Jesus :—as, for-instance, in that
(G)Psalm, the second, it-has-been-
written, 'My Son art Thou, I to-day
have-begotten Thee.' *But because*
 34 *He-did-go-and-raise Him-alive from-*
among the-dead, never-again† to-be
returning to-where is corruption, He-
has-been-speaking as-follows, 'I-will-
be giving to-you the mercies of-
David, those insured.' *Wherefore in*
 35 *a-different-one He-says, 'Thou-wilt*
not be giving Thy Holy-One to-
have-gone-and-experienced corrup-
tion.' *—For David, indeed, in-his-own*
 36 *generation-merely, having-as mere ser-*
vant-got-to-serve the good-pleasure of-
his God, got-to-be-put-to-sleep and-so-
to-be-added in hope-unto his fathers,
and got-to-experience corruption; but
 37 *He-whom God went-and-raised-alive*
never got-to-experience corruption.—
Let-it-be realized therefore-as a fact
 38 *by-you, men, brethren, how-that*
through-the agency of-This-man to-
you absolute-forgiveness of-sinful-
wrong-doings is-being-now-announced;
and-so, from the-whole-of those-
 39 *things-from-which it-got-to-be-abso-*
lutely-impossible for-you in-organic
oneness with The Law of-Moses to-
have-got-to-be-justified, in-organic
oneness with§ This-Being all who-indi-
vidually are-trusting-in-Him are-ac-
counted-just. Be-seeing-to-it then,
 40 *that-there may-escape having-got-to-*
come-down upon you that spoken-of-
as it has been in-the Messianic witness of

* A man that does just what he is told—not like Saul, and his Amalekites under Agag.

† Paul's emphasis was a suggestive argument in itself (Matt. i. 21). Although so common a

name, the emphasis was enough to show Who was meant; it was well enough known now.

‡ Like Lazarus, etc.

§ John xv. 5, 6.

- 41 the (G)Prophets, 'Have-got-to-see, ye haughty-scorners, and-to-be-stupidly-astonished, and-yet after all to-have-gone-and-vanished-into oblivion;* because an-enterprise I-myself achieving in-political relation to your-own days, an-enterprise which ye shall have gone-and-obstinately refused to-repose-your-trust-in, even-though a Divine-person be-bringing you information-about-it." But upon-their-going-out† they-were specially-requesting that sometime-during-the-intervening week ward revelations of so important a character as-**THESE** might-
 42 have-got-to-be-uttered-to-them. But, when-the (G)synagogue-Service got-to-be-over, went-and-followed-did many of the Jews, and of the pious-of-the-
 43 (G)proselytes, some Paul and some Barnabas, who-out of their own experience meeting-their difficulties-as-they-were-in-private-converse were-encouraging them-to-be-patiently-persevering in-the free-gift-of-a Covenant God. On-the following (G)sabbath, why, well-nigh the-whole-of the town went-and-was-packed-together-to-have-got-to-listen-to the truth of-our Covenant
 44 God.—But having-got-to-perceive-as did the Jews the crowds-of-people they-got-to-be-filled-full of-envy, and went-on-contradicting the arguments-advanced by Paul, *captiously*-contradicting and foully-reviling-them. But grown-bold-now as got Paul and Barnabas, they-went-and-said, "To-you first-of-all it-was necessary‡ to-have-got-to-make-an-utterance-of The Trnth of-God, but inasmuch-as ye-are-pushing it away-from-you, and are-passing-the-sentence-upon your-own-selves-of-being-unworthy-of-eternal life,—why, we-are-now-turning
 45 the Gentile race-nations wards. For **THIS** is the course that-has-been-expressly-marked-out-for us by-The Lord—'I-have-always-been-intending Thee to-be-a-light the-Gentile-race-nations wards, so-as-for Thee to-be-salvation ward
 46 to-the ends-of-the earth.'—But having-got-to-listen-as did the Gen-

tiles-to the news, they-were-rejoicing, and glorifying The Truth of-The Lord;—and got-to-become-the-subjects-of-trust-in-Christ-did as-many-as had-been-specifically-disciplined-and-educated§ life eternal ward. But being-
 47 disseminated-was The Truth of-The Sovereign Lord throughout that entire district. But the Jews got-to-poison-
 48 the minds of the religious women,—those of-position-in-society,—and the principal-men-of-the town, and-then went-and-stirred-up persecution down-upon Paul and Barnabas, and went-and-ejected them away-from their neighbourhood. But they having-gone-
 49 and-shaken-from-them-as they did the dust-of-their feet, in judgment-upon them, got-to-go Iconium ward:—but the DISCIPLES-themselves were-being-
 50 filled-FULL of-happiness and The-Holy Spirit. XIV. But so-it-got-to-be
 1 that in-on Duty at Iconium, adopting-still the same-course,|| they got-to-go into the (G)synagogue ward-of-the Jews, and to-make-an-utterance to-such-purpose that got-to-become-the-subjects-of-trust-in-Christ-did of-
 2 Jews, as-well-as of-Hellenistic-Israel-ites a-large number. But the un-believing Jews went-and-stirred-up and prejudiced the passions-of-the Gentiles against the brethren. A-
 3 considerable time, indeed, therefore, did they-get-to-remain, relying-boldly in trust-upon The-Sovereign Lord bearing-testimony-as He-was-to-The Truth of-the free-gift of-His-own-Holy Spirit,—by-giving-a-grant-of evidential-signs and portents to-be-taking-place through their instrumentality. But got-to-be-split-did the bulk-of-the
 4 town, and some indeed were-on-the-side-of the Jews, but some-however on-the-side-of the (G)apostles.¶ But
 5 when a-rush got-to-be-made-of-the Gentile-heathen, as-well-as of-Jews, with-the connivance of their magistrates, to-have-got-to-publicly-fool and-then-to-stone them-to-death, conscious-as they got-to-be-that-it-was-so
 6 they-got-to-escape the towns of-

* As a Theocracy, in their present dispersion.

† "The Gentiles" spurious.

‡ "Beginning at Jerusalem-always."

§ I.e., so far ripened in Regeneration under the Jewish teaching and discipline as to be at the

Quickened stage, ready for what is loosely called 'being converted' in empiric theology.

¶ Verse 46.

¶ The word 'apostle' already getting elastic—for only Paul was of The Apostles (verse 14).

7 Lycaonia wards, Lystra and Derbé, and
 the surrounding-district ;—and there-
 they-were telling-the-*Gospel*-glad-
 8 tidings. And a-well-known man in
 the Lystras powerless-in-his feet was-
 in-the-habit-of-sitting, lame *congenit-*
ally-from his mother's womb, the case
 9 of-a-person-who never* had-been-
 walking-in his life. Well-this-man
 was-in the act-of-listening-attentively-
 to Paul whilst-he-was-making-utter-
 ances, who having-gone-and-kept-his-
 eye-on him-as he did, and having-got-
 to-perceive how-that the spirit-of-
 trust-in-God he-possesses for-the
 10 having-got-to-be-restored, went-and-
 said-in-his loud voice, "Have-gone-
 and-stood-up upon thy feet—*ALL-*
RIGHT!" And he-went-and-gave-a-
 bound, and-then there-he-was-walking.
 11 But the multitudes having-got-to-
 perceive what went-and-effected-did
 Paul, got-to-lift-up their voices, in-the-
 Lycaonian language, saying,
 "The gods, after-having-got-to-make-
 themselves-like men, went-and-came-
 down unto-purposely to bless us :"—
 12 there-they-were-calling too our Jewish
 Barnabas indeed Jupiter,† but our
 Paul Mercury,‡ from-the-fact-that HE
 was-always-the-one taking-the-lead-in
 13 the speaking ! But the priest-of-their
 Jupiter,†—whose-statue was in-front-
 of-as an idol the town,—bulls-and-
 their garlands up-to-their lodging's
 gates having-gone-and-brought, in a
 Service of religious worship-with the
 people were-having-all-the-will to-be-
 14 sacrificing. But having-got-to-hear-
 of-it-as did the (G)apostles Barnabas
 and Paul, having-gone-and-rent-in-
 twain their garments they-went-and-
 rushed-out the crowd ward loudly-
 15 vociferating, and saying, "Sirs ! *WHY-*
ever are-ye-doing all-this ?—and-*there*
while we-too are of-similar-infir-
 mities with-yourselves, mere-men !
 cheering-you as-we-are-with-the-Gos-
 pel-glad-tidings that-ye away-from
 these barren-vanities are-to-be-turn-

* So that it was a double miracle—the organs restored, and experience in using them suddenly acquired.

† *Lit.*, "Zeus," the Father-king of the gods. In Latin 'Deus'—not obsolete with us, but preserved in the vulgar oburgation 'what the deuce,' and (perhaps) in 'Tuesday.'

ing-right-round in reliance-upon The-
 one God, the Living-God, He-Who
 went-and-created the heaven, and the
 earth, and the sea, and everything
 that-is in-organic oneness with them.
 He-Who as-regards the generations 16
 that-have-been-passing-away went-
 and-judicially-permitted the-whole-of
 the Gentile-race-nations to-be pro-
 ceeding in those their-own ways.
 Nevertheless-for all that Himself He- 17
 never-went-and-left unwitnessed, ever-
 blessing-as He was,—

'From-heaven-high-to-us cool-showers

'Giving, and-thus our-harvests-lent ;

'Filling-right-full, of-nourishment

'And-so of-bliss, these hearts of-ours.'§

And, speaking in this-strain, they- 18
 only-just got-to-succeed-in-preventing
 the crowds from, persisting-in-the-
 offering-sacrifice to-them.—But there- 19
 got-to-come-out sent-from Antioch
 and Iconium some-Jews, and having-
 got-to-wheel-over-as they did the
 mob, and then-to-stone|| Paul, there-
 they-were-dragging-him-to-outside the
 town, having-taken-it-for-granted-as
 they did-that he had-been-dying ;—
 having-got-to-make-a-ring-round him, 20
 however-as did the disciples, he-got-
 to-come-to-again and-got-to-go-in the
 town ward.—And on-the-next-day he-
 got-to-go-in, and-Barnabas *Ministe-*
rially-with him, Derbé ward ; having- 21
 got-to-preach-the-*Gospel*-glad-tidings
 too-to-that town, and to-make-disci-
 ples-of a-sufficiently¶-large number,
 they-went-and-bravely-made-another-
 visit Lystra ward, and Iconium, and
 Antioch ; firmly-fixing-as they were the 22
 souls-of the disciples, stimulatingly-en-
 couraging in-persevering-in their trust-
 in-Christ, and as-to-the-fact-that
 through-the formative agency-of-many
 afflictions only-shall we have-got-to-
 succeed in-getting-into the kingdom
 of-God ward. But having-got-to 23
 select-by-vote-as they did for-them
 (G)presbyters, for-each Church, and-

‡ *Lit.*, "(G)Hermes," the messenger of the gods—patron of trade, and of eloquence.

§ Seems to be, from its rhythm in the Greek, a quotation from some popular poet—there is a sting of searching satire in the tail of the stanza, which the poet little dreamt of. || vii. 58.

¶ To form the nucleus of an organic Church.

having-gone-and-offered-a-prayer with fastings, *they went and placed-them immediately-under-the-charge-of The-Sovereign Lord on-Whom ward it-was-*
 24 *that-they-had-been-trusting. And-then having-got-to-pass-right-through Pisidia, they-got-to-go Pamphylia*
 25 *ward. And-then having-got-to-make-utterances in-on Duty-at Perga-of The Truth, they-got-to-go-down Attalia*
 26 *ward. And-from-thence they-got-to-sail-away Antioch ward;—from-whence they-had-been-specially-committed-to-the-free-gift-of-The Holy Spirit-of-our Covenant-God the enter-*
 27 *prise ward which they-thus-got-succesfully-to-accomplish. But having-got-to-arrive and-to-convene-a-meeting-of The Church they-went-and-gave-a-full-report-of-everything-which wrought-did God-get to by-means-of-them,—and the fact-that He-got-to-open-to-the Gentile-race-nations a-door*
 28 *of-trust-in-Christ. But they-were-spending some considerable time Ministerially-with the disciples. XV. And some-important-persons having-got-to-come-down out-from Judæa were-systematically-teaching the brethren,*
 1 *"If ye-refuse to-be-circumcised in obedience-to-the Mosaic economy ye-are-not-within the covenant-of having-*
 2 *got-to-obtain-salvation." There-having-got-to-be, therefore, a definite-stand-being-made, and warm-debating not a-little with Paul and Barnabas in opposition-unto them, they-got-to-decide that-going-up-should-be Paul and Barnabas, and some-delegates chosen-from-amongst themselves, for guidance-unto The (G)Apostles and (G)Presbyters, Jerusalem ward, re-*
 3 *specting this matter. They, therefore, having-got-to-be-sent-forward at The Church's-expense, were-passing-on-their-way-right-through Phenice and Samaria, reporting-fully-as they-went along the conversion-of-the-Gentile-*
 4 *race-nations:—and-thus they-were-affording very-great exultation-to-the-whole-of the brethren.—But upon-having-got-to-arrive Jerusalem ward they-got-to-experience-a-cordial-reception-on-the-part-of-The Church, and-of-The (G)Apostles, and-of-the (G)Presbyters;—they-went-and-gave-*

a-detailed-account, too, of-what-extraordinary-things GOD went-and-effected by-means-of them. But got-to-stand-up-from-among-the rest-did representatives-from the sect-of-the (G)pharisees that-had-been-trusting-in-Christ saying, "It-is-essential-to-be-circumcising them;—and-to-be-strictly-enforcing-upon-them, more-over-too, that-they-are-to-be-religiously-observing The Law-of-Moses."—But got-to-be-convened-did-a-meeting-of The (G)Apostles, and the (G)Presbyters to-have-got-to-look into this position.—But after-much discussion as-there-got-to-be, Peter went-and-boldly-rose and-got-to-say unto-to clear the question-for them, "Men, brethren, ye-are-well-acquainted-with-the-fact how-that in our-early days GOD in-organic oneness with us went-and-revealed-it-as-His-will-that through-the-instrumentality-strange-to-say-of this mouth-of-mine have-got-to-listen-should the Gentile-race-nations-to The Truth-of-the Gospel-glad-tidings, and-too have-got-to-trust-in-Christ. And-thus The Heart-reading God went-and-stood-Sponsor-to-them, having-gone-and-given-the-gift-as He-did-to-them-of The Spirit, the Holy-one, as-much-as also to-ourselves:—and was-making-no distinction-ever-in our favour-over them, by-trust-in-Christ having-got-to-purge their hearts. Now, therefore, why-for what reason-are-ye-tempting GOD, by-having-gone-and-imposed a-yoke-of spiritual bondage upon the will* of-the-disciples,—the-which neither our forefathers nor we-ourselves ever-got-to-be-morally-strong-enough to-have-got-to-bear?—But instead-of that yoke thanks-to-the-free-gift-of the Holy Spirit-of-The-Sovereign Lord, Jesus, we-trustingly-believe that we-shall-have-got-to-be-Saved, in-exactly the-same-way-as they-themselves." But perfect-stillness-got-to-reign-over-the-whole body and-thus they-were-listening-to-Barnabas and Paul giving-a-detailed-explanation-as they-were-of what-extraordinary-things God went-and-effected, signs and portents, amongst the Gentile-race-

* *Lit.*, "neck"—entailing mere 'will-worship'.

- nations through their *instrumentality*.
 13 — But after that they got-to-be-silent, went-and-*Judicially*-summed-up-did
 14 James^c in-these-words; — “Men, brethren, have-got-to-listen-to-me; —
 (G)Simeon† went-and-gave-us-an-explanation-of-the-way-in-which first-of-all GOD went-and-looked-down-in-pity so-as-to-have-got-to-take-out-from the Gentile-race-nations an elect-people for-the glory-of-The Name of
 15 Himself. And with THIS-fact in-perfect-harmony-are the words of-the (G)prophets, even-as it-has-been-
 16 written, ‘Subsequently-to all-this I-will-be-turning-again and rebuilding the tabernacle-of-David which had-been-in-a-state-of-ruins, and the-ruins of-its-temple which-had-been-destroyed I-shall-be-rebuilding, and I shall be making-it to-be-standing-upright-again; — so-that got-to-search-out-may the remaining-portion of-man-kind-have-got to The Sovereign-Lord, even the-whole-of the Gentile-race-nations, upon whom has-been-called-in My eternal purpose The Name of-Me:’—saith The Lord Who-is-realizing all this.’ Known-absolutely from eternity-are-necessarily-to-God the-whole-of those His works.—Consequently I do-hereby-rule‡-that we-refrain-from unnecessarily-troubling those from-amongst the Gentile-race-nations now-turning in trust-upon
 20 their God;—BUT-so far from that that-we-have-gone-and-sent-written-instructions-to-them-to-be-keeping-clear of the polluting-influences-of-idolatry, and from-fornication, and from-eating the flesh-of-strangled-beasts, and from-blood-as food. For Moses, from-the times of the generations-of-old, in-each city, those preaching his-system possess, —in-its traditions-of the (G)synagogues on all the-(G)sabbath-days-in the year being-publicly-read-as he always is.”—Then it-got-to-be-thought-best, by-the (G)Apostles, and the (G)Presbyters, with the-unanimous-approval-of The Church, having-gone-
 and-specially-delegated men from-amongst themselves them-to-have-gone-and-sent Antioch ward officially associated-with their§ Paul and Barnabas,|| —Judas, the-one surnamed Barsabas, and Silas, leading men amongst the brethren:—having-got-to-dictate-as they did-to-them the-following-letter,
 “The (G)Apostles, and The (G)Presbyters, and the-lay Brethren, to-those throughout the Antioch, and Syrian, and Cilician-districts who-are-brethren from-amongst the-Gentile-race-nations, greeting. Since it-got-to-be-reported-to-us how-that some-important-persons from-amongst ourselves-got-to-go-forth and-to-bewilder you with-non-essential-questions,—unsettling-as they are your minds, that-ye-are-to-be-circumcised, and to-be-religiously-observing The Law, to-whom we-issued no-such instructions,—it-got-to-seem-advisable to-us-assembled-as we got to be with-one-consent, specially-delegated-men-to-have-gone-and-sent with aid-unto you officially associated-with our Divinely-LOVED Barnabas and Paul,—large-hearted-men exposing-heroically-as they have-been the-very life-of-them-to-give-lustre-to The Name-of-The Sovereign-Lord-of-us, Jesus, The-Christ.—We-have-been-sending-forth-as special agents therefore Judas and Silas, and them by word-of-mouth-to-be-reporting in-accordance-with all-this. For it-got-to-be-the-good-pleasure-of The Holy Spirit, and-so to-us, nothing additional-to-be-laying-upon you as a-burden, except the essentials, such as these, to-be-keeping-clear-of idol-sacrifices, and of-blood-as food, and of-flesh-of-strangled-beasts, and of-fornication:—from which-things successfully-guarding yourselves, ye-will-be-doing all-that-is-necessary. Fare-ye-well!”—
 They, therefore, when-got-to-be-dis-missed went-and-proceeded Antioch ward. And having-as they-did-gone-and-convened-a-meeting-of the-whole-body, they-went-and-delivered the (G)epis-

* The very silences about James's status are eloquent of his Patriarchal Headship, and the way in which he refers to Peter as on the same level with Paul (Gal. ii. 8). Luke iii. 23 (note).

† Hebrew for “Simon,” 2 Peter i. 1.

‡ Why this royal style? See note on the genealogy in Matt. i., and on James i. 1.

§ The Gentiles' Paulus, at the Antioch centre.

|| Compare verse 12, and Jewish preponderance again in the Jerusalem letter (verse 25).

31 to-lary-Charge. But having got-to-read-
 it, they went-and-exulted over the sti-
 32 mulating-encouragement;—Judas, too-
 as well as Silas, themselves also being-
 preachers-in-Spiritual-truth* by word-
 of-mouth and gave-much-stimulating-
 encouragement to the brethren, and got-
 33 to-fix-them-firmly-in their trust,—But
 having got-to-make-out-as they did the-
 time, they got-to-be-dismissed with
 peace from the brethren with a reflex
 blessing-onto those that went-and-sent
 34 them:—it got-to-seem-his-duty, how-
 ever, to-SILAS to-have-gone-and-made-
 35 a-stay there. But Paul and Barnabas
 now-were-spending-their time-in-on
 Duty at Antioch, giving-systematic-
 instruction-as they were and spreading-
 the-glad-tidings, assisted-by many
 other-different-persons, of-The Truth
 36 of-The Lord.—But after a-certain-
 pre-determined† time got-to-say-did
 Paul unto-to remind Barnabas, “Let-
 us-have-gone-and-returned-and-got-to-
 inspect the brethren, in-each-of-the-
 whole-of-the towns in-organic oneness
 with which we-got-to-preach The Truth
 of-The Lord, how they are faring.”
 37 But‡ Barnabas went-and-strongly-re-
 commended their-having-got-to-take-
 with-them John too, the-one called
 38 Mark; Paul, however, was-of-opinion-
 that one-who went-and-deserted them
 at Pamphylia, and declined to-
 associate-with them-as he did the-
 Gentile work ward, that such-an-one
 they-mought-not to-have-gone-and-
 39 taken-with-them. There-got-to-be,
 therefore, some-friction-of-temper, so-

much-so-that they got-to-be-disso-
 ciated§ away-from one-another,—and-
 too, Barnabas having-gone-and-per-
 sisted in-taking-as he did Mark got-to-
 sail-off Cyprus ward.—But Paul 40
 having-gone-and-fixed-his-choice-upon
 Silas got-to-go-forth,—after-having-
 got-to-be-consigned-as he did to-the
 free-gift-of The Holy Spirit of-our
 Covenant-God on-the-part-of-the-breth- 41
 ren.¶ But there-he-was-passing-through-
 and-through Syria and Cilicia, fixing-
 firmly the churches-in their trust.
 XVI. But he-got-to-go-on Derbé 1
 and Lystra wards; and, note-worthy-
 fact, a-disciple, one-of-great-celebrity-
 since, there-used-to-bethere-at the latter
 town, by-name Timothy, a-son-of-a-
 woman that was-a-Jewess a-trusting-
 believer-in-Christ but of-a-Greek
 father, a person-who-was-being- 2
 spoken-highly-of on-the-part-of-those
 in the-Lystras and Iconium who were-
 brethren.—This-man Paul got-to-fix- 3
 upon-to-have-got-to-go-forth in Minis-
 terial association-with himself; and-so
 he-went-and-took-and-circumcised him,
 with-an-eye-to-the-scruples-of-the-Jews,
 which were in those-particular-Jewish
 frequented localities,—for they had-the-
 whole-of-them-been-knowing his
 father, how-that-his-position-in-so-
 ciety-was-that-of-a-Greek. But as 4
 they-were-proceeding-on-their-way-
 through-the-various towns, they-were-
 delivering-to-them-for-them-to-be-ob-
 serving, the ordinances which had-
 been-passed-on-the-part-of-The
 (G)Apostles and The (G)Presbyters

* What we call ‘preachers’—persons endowed with oratorical gifts, and men full of trust in the Holy Spirit, and of burning zeal to Save and bless mankind.

† A time arranged between them how long they would thus lend themselves to the home-centre.

‡ Is there not a delicate hiatus here, from Luke’s wish to spare Barnabas? Did not Paul propose Silas, whose lingering behind at Antioch, and subsequent cooperation with Paul, affords very strong *prima facie* ground for believing that Paul had exercised over Silas the attraction of sanctified genius and heroism? At least, it may have been well known to Barnabas that Paul wished it, although too delicate to tell the approving uncle why he himself disapproved of one so instinct with Jewish prejudices as his nephew going upon Gentile Duty in very difficult and character-testing ministries, whilst Silas’s Gentile

connections and Roman citizenship pointed him out as the more fit assistant. The hiatus is occasioned by this ‘But’—to what else can it refer? The ‘too’ evidently indicates a compromise of Barnabas’s, namely, that John-Mark should go ‘too.’ For the Jewish side of the work Paul’s deep knowledge of human nature soon provided another splendid agency, in another young man as devotedly attached to himself as Silas (xvi. 1–3) and yet his father was a Greek, so that he was as at home amongst Gentiles as his co-assistant and august brother.

§ The “unruly wills and affections” of holy as well as of “sinful men” are over-ruled of God to His own purposes—the time had come for Paul to cast off the patronizing trammels of the Judæan and act unfettered as Patriarch of the Gentile Church.¶

|| So Paul was right.

5 *which-were* in Jerusalem. The churches indeed therefore were-being-consolidated in-as one homogeneous Gentile Church their trust-in-Christ and were-multiplying in-the number-of them
 6 every day. But having-got-to-go-throughout the Phrygian and the Galatian district,—having-gone-and-been-held-back from having-got-to-make-an-utterance-of The Truth in-to plant Churches in the Asian-district,
 7 —having-got-to-come trending-down-towards the Mysian, they-were-assaying the Bithynian-one ward-to-be-proceeding-on-their-way,—and went-and-permitted them not-*did* The Spirit of-Jesus;*—but having-gone-and-passed-by the Mysian-district they-
 8 got-to-descend the-Tröad ward. And an apparition† in-the-course of-that night got-to-be-seen by-the Paul-

of the Gentiles;—a-man-of distinguished mien there-was, a-Macedonian, who-had-been-standing-there, beseeching him-as there he was and saying, "Have-got-to-cross-over-from Asia Macedonia ward, and-gone-and-come-to-the-rescuing-of us†-of-Europa."—But as of-the apparition he-got-to-see—the meaning we||—immediately went-and-sought-out-means-of-having-got-to-go-out Macedonia ward, feeling-perfectly-assured-as we were how-that a-special-call-has by-The Lord been given unto us to-have-got-to-herald-the-glad-tidings—to THEM.—Having-got-to-set-sail, therefore, 11 away-from the Tröad, we-went-and-ran-in-a-straight-line Samothracia ward, and-on the day-following-in the same way||-too Neápolis ward, and- 12 from-thence in the same way-too Phi-

* Genuine reading. The beauty of the prominence given to the human side of Christ here is seen by the context. A relatively perfect idea of a man,—such as God designed in His own image, and Jesus absolutely realized on the mount of transfiguration,—was about in vision to appear on classic ground identified in Pagan Grove and Christian University with the ideal of mere man-like manliness, and the time had come for Paul no longer to be skirmishing in Asia, but to cross over to Europe on his way to the Gentile centre, Rome—and to inaugurate the great campaign of Jesus in that quarter of the world where, through the Civilizing and Evangelizing power of The Holy Spirit in Christianity, the noblest specimens of the human family have been, are, and are to be, quarried, squared, carved, and polished, for the most responsible and honourable portions of The Temple of CHRIST'S Body, throughout eternity.

† Just before Brutus quitted Asia and crossed the Hellespont to proceed to Macedonia, he was sitting one night meditating in his tent, when on a sudden a gigantic figure appeared before him and seemed to approach him. Brutus had the courage to ask, 'What man or god art thou, and with what purpose dost thou come to me?' The phantom replied, 'I am thy evil dæmon, Brutus, and thou shalt see me at Philippi.' Brutus, undisturbed, merely said, 'We shall see,' whereupon the vision vanished." How like the situations of the two representative men, Brutus, and Paul, the one upwards of forty years before, the other upwards of forty years after, Christ! How contrasted the meeting at Philippi of Brutus's (fancied) dæmon, and of Paul's known and trusted Lord! (Philip. iv. 6). Only Paul *did* meet a dæmon at Philippi—not however to the ejection of Paul, but of itself.

‡ The emphasis on 'us' can here have but one meaning; for since the Trojan war, and the Iliad,

the rivalry of European and Asiatic was intense, and it was just here that it was geographically sharply defined, the very part confronting Europe being emphatically called 'Asia' (verse 6). Although it was only a vision it would be in perfect harmony with facts, which facts were the coinage of Paul's own intellect, and all his aspirations were moulded in the shape of Europe, which was the goal of his ambition.

§ After much prayer and thought, perhaps.

|| Then Luke joined them in the Troad. Significant fact! Of all noble men in the economy of Christian civilization, a 'beloved physician'—beloved, that is, of Christ, as well as of the members of His Church—is one of the very noblest, and his power of wisely influencing the Pauls of the Ministry as well as the lay members is a gift worth the prayerful cultivation of that potent personage the physician. Being a scientific man, daily, hourly coming into contact with the most practical evidences and effects of sin, his influence is invaluable upon the spiritually minded pastor, whose whole life is one peril of growing theoretic and unscientific; whilst in return the doctor learns how to counteract his own (necessarily) irregular hours, to escape the mental slavery incident to the most materialistic of all professions, where cause and effect are always palpable, and to realize the awful responsibility of his baptismal vow in being thus made his 'brother's keeper' by God, for rich and poor are morally and spiritually in the power for good of a firm, loving, and true physician to an extent and in ways one trembles to think of—under present circumstances. Why should not men—and women, too—be educated by the Church as medical practitioners, and then set up in practice and for a time helped, all over the heathen and Mohammedan world? Their influence for Christ's Christianity would be unbounded, and most would prosper.

¶ I.e., in the same direct line.

- lippi ward,—which has the honour of being-as-it-is the first-town of-the quarter* of the globe to-which Macedonia-belongs-which was evangelized,—a-(G) COLONIAL† town.—Well, there-we-were-actually, in-on Duty this very town, expending-as we were-fruitlessly a-considerable-number of-precious
- 13 days!—On-THE‡ day, too, of-the-week we-got-to-go-out outside the town on-the-river bank, where it-used-to-be-customary for-a-prayer-meeting to-be-held, and having-got-to-take-as we did-our-seats we-were-in-the-habit-of-conversing-on Spiritual truth to-those
- 14 gathered-together,—WOMEN.§ And a-well-known woman, by-name Lydia, a-purple-garments-dealer of-the-town of-Thyatira, devoutly-serving God-as she was, used-meekly-to-listen:—of-whom The Lord went-and-opened the heart, that-she-was-yielding-it-to what was-being-uttered by-means of Paul. But when she-got-to-receive-(G) baptism, and her household, she-went-and-gave-us-an-invitation saying, “Since ye-have-now-been-solemnly-affirming my being faithful to-The Sovereign-Lord, having-gone-and-come-in as guests-into my house-as ye ought to, have-got-to-make-that-your-abode:”—and she-went-and-forced-us-into doing so.—
- 16 But so-it-got-to-be-that-whilest on our way to the prayer-meeting, a-female-slave notoriously-well-known, possessed-as she was-of-an-evil spirit, got-to-fall-in-with us:—a-character-that a-large-revenue was-bringing-in-to-the owners of-her, making-oracular-utter-
- 17 ances-as she used to be.—She having-gone-and-closely-followed Paul and us||-as she did, kept-on-yelling-out these-words, “Now-~~THESE~~ human-beings here home-slaves-of-The God, the Most-high-one, ARE-really;—of-a-sort-that are-revealing-to-us the-way of-salvation!” But this-conduct she-kept-on-repeating upon a-great-many
- days. But Paul’s patience-having-got-to-be-exhausted, he-went-and-turned-right-round and to-the SPIRIT-got-to-say, “I-am-now-strictly-charging-THEE,¶ In The Name of-Jesus, Christ, to-have-got-to-go-out away-from her!” And he-got-to-go-out-quitting-her-the-very-same instant. But having-got-to-perceive-as did the owners of-her how-that went-at the same time-and-quitted-her-did the prospect of-their-own-future-revenue, having-gone-and-pounced-down-upon Paul and Silas, they-got-to-drag-them-along the forum ward before the magistrates; and-having-gone-and-brought them-up to the prætors-as they did they-got-to-say, “These persons here are-sure-to-be-disturbing-any city-of-our’s, from-the-simple-fact-that-they-are Jews.—And here- they-are-busy-broaching principles such-as-it-is-not-right-and-proper-for-us-to-be-patronizing, or-to-be-carrying-into-practice, Romans-as-we-are.” And-thus got-to-join-cordially-in-cruelty-did the mob against them.—and-too even the prætors, having-gone-and-torn their clothes-off-their backs, kept-on-giving-orders-to-be-still going-on-scourging-them. Right-many, too, having-as they did-laid-upon them of-rod-lashes, they-went-and-threw-them jail ward,—having-gone-and-given-as they did-an-extra-charge to-the-governor-of-the-jail safely-to-take-care-and-keep THEM.**—Who-so special-a-charge-as this having-been-receiving-as he had went-and-threw them the-innermost-part-of-the-jail ward, and their feet he-went-and-locked-him-up-securely the wooden-fetters wards. But throughout the midnight Paul and Silas engaging-in-prayer-as they were kept-on-singing-(G) hymns to-God;—but there-liking-to-listen-to-them-were the prisoners.—But suddenly-without any warning a-gene-

* Europe—verse 9; Phil. iv. 15.

† Significant fact, and emphasis!—(America, Australia, etc.)

‡ For our business always—the Jewish sabbath and synagogue.

§ When to the significance of Luke’s joining the mission (verse 10) we superadd the singularly prominent part played by *women* in the opening

Act of the great Christian Civilization drama in Europe, how eloquent is the suggestive fact!

¶ But Luke appears to have left Philippi before the exorcising, and its consequences.

¶ As in our Lord’s case, Paul looked at the human being and spoke to the demon.

** Since they were powerful exorcists.

ral-quaking got-to-come-on, intensely-great, to-such-a-degree-that went-and-rocked-did the foundations of the prison,—opened too simultaneously—*got to be did the doors, the whole-of-them, and-everybody's bonds*
 27 to-be-coming-undone.—But suddenly-awake as-got-to-be the governor-of-the-gaol, and-then having-got-to-find opened-had-been-the doors of his prison, having-gone-and-drawn-his sword, there-he-was-just-going himself to-be-putting-out-of-the-way, under-the-impression that-escaping-
 28 had-been the prisoners.—But went-and-shouted with-a-loud shout-did Paul, saying, “^mKeep-from having-got-to-do-to-thine-own-self any-harm!—for-too the-whole-of-us are in-here-
 29 *safe enough*.” But, having-gone-and-ordered a-light, he-went-and-rushed-in, and trembling-with-agitation as-he-had-got-to-be went-and-dropped-at-the-feet-of first-Paul-and-then Silas, and having-gone-and-conducted them outside, he-went-and-cried, “My-masters, *WHAT-fearful penance is-it-necessary-for ME to-be-doing-now that-so ‘saved’-I-may-have-got-to-be?’*—
 31 But they got-to-say, “Have-gone-and-reposed-thy-trust-upon The Lord, Jesus, Christ, and-then being-saved-shalt-be thou-thyself, and-on the same
 32 *terms* thine household-too.” And they-got-to-spiritually-explain-to-him The Truth of-The Lord, and to-the-whole-of *those-of his family*-in his
 33 house.—And having-got-to-take them-as he *dul* to him, at that-unusual hour of-the night, he-went-and-cleansed-them the *gore*-from their wounds, and-then got-to-be-baptized* himself, and his, the-whole-of-them, there-and-then.
 34 —Having-got-to-take them-upstairs, moreover-as he *did* his house ward, he-went-and-placed-beside-them a-table, and there-got-there-to-be-the-joy of-a-united-family that-had-been-reposing-its-trust-in-God.—But hav-
 35 ing-now-got-to-be day went-and-sent-a-message-did the prætors-by the lic-tors, saying, “*Have gone and-set-those*
 36 parties at-liberty.”—But got-to-duly-report-did the governor-of-the-gaol this order-of *their's* unto-to cheer up

* By immersion, in a bath in the prison, possibly.

Paul, “*Gone and sent have the prætors a-message to-the-effect-that ye-have-got-to-be-discharged :-so-now there-fore have-gone-and-departed-and-be-proceeding-on-your-way in-peace-and-safety!*” But Paul went-and-ex- 37 claimed *direct*-unto THEM,† “*After hav-ing gone and given-us a-public flogging-of the severest kind, unconvicted-of-any-crime, Roman citizens as-we-have the honour-to-be, they-went-and-flung-us-in jail ward, and now-forsooth in-an-underhand-way they-are-flinging-us-out!*—No, for-*that will never do, BUT-instead of that let-them-have-gone-and-come themselves-personally-and have got to bring us out-respect-ably.*” But went-and-reported-did 38 the lic-tors to-the prætors so-serious-a-message-as THIS. And they-got-to-be-terror-stricken when-they-got-to-hear-the-news how-that Romans they-really-are. And-so having-got-to-go- 39 as they did they-went-and-implored them-to-forgive-them, and to say nothing about it, and-then having-got-to-bring-them-out they-were begging-of-them-much-for their sakes-to-have-got-to-go-out-of the town.—But having-got- 40 to-go-out-as they *did*-of the gaol, they-went-and-entered-in unto-to cheer up Lydia, and-then having-got-to-go-and-see the brethren, they got to THEM stimulatingly-encourage, and-then did-get-to-go-out-of the town.

XVII. 1 But after-having-gone-and-made-a-journey-to Amphipolis and Apollonia, they-got-to-go Thessalonica ward, where there-was a-(G)synagogue of-the Jews-as a nucleus to go to.‡—But, in-accordance-with his invariable- 2 practice, Paul got-to-go-in ‘first’-unto THEM :-and upon (G)sabbath-days, three-in succession, there-he-was-dis-coursing-to-them from The Scriptures, —opening-out-in-argument and com- 3 paring-passage-with-passage-as he was in order to prove-that The Christ must-from the nature of the case have-got-to-suffer-death and-then have-gone-and-risen-again from-amongst the dead,—AND-moreover how-that “THIS is The Christ, *this* Jesus Whom I am- 4 now-introducing-to-you.” And a-set-number from-amongst them got-to-

† The lic-tors.

‡ xvi. 12, 13.
16—2

become-trusting-believers, and-to-attach-themselves-severally-as-disciples-to some Paul,—some* Silas;—of the pious Greeks, too, a-considerable number, of-women, too, of-the highest-station not a-few. But inflamed-with-
 5 *envy-as the disbelieving Jews-got to be, and having-gone-and-picked-out-from the refuse-of-the street-idlers a-set of notorious rascals, and-having-got-to-get-up-a-riot, there-they-were-disturbing-with-a-series-of-tumults the town. —Having got to make-amongst others-too, an-attack-upon the house-of-Jason, they-were-endeavouring THEM† to-have-got-to-get into-the hands of the*
 6 *County-magistrates;‡ “disappointed, however, in-having-got-to-find them they-were-dragging-along Jason himself, and some -persons of position, brethren, before the City-magistrates, shouting-as they kept on, “Those that-went-and-turned the world’s-course upside down, the-very-same in-this-
 7 place are-present-now; whom Jason has-been-harbouring;—and-so these-revolutionists the-whole-of-them, in-open-violation-of-the express-decrees of-Cæsar are-acting, declaring-as they are-that our-king really-is, quite-a-different-one, ‘JESUS.’”—But they-got-to-stir-the-fears-of the populace as-well-as-of the City-magistrates, listening-as they were-to all-this.—*
 9 *And-so having-gone-and-taken bail from Jason, and the rest, they-went-and - discharged them. — But the brethren on-the-spot through-the help-of-the night went-and-sent-out-of-the-way first-indeed Paul and-then Silas, Berea ward; who, when-got-come-there, the (G)synagogue ward-of-the*
 11 *Jews were - making-straight. — But THEY were more-truly-noble-than they in-the religious circles of Thessalonica, being-such-as-went-and-welcomed The Truth with all eagerness, day-after*

day studying-as there they were The Scriptures to see-if all-this is really-true.—Many indeed ‘therefore from- 12 among them got-to-become-trusting-believers,—both of-gentile women of-good-social-position, and of-men not a-few. But when got-to-know-did 13 those there-from Thessalonica, Jews, how-that also in-Jewish quarters at Berea proclaimed-got-to-be under Paul The Truth of-God, they-went-and-came§ and-there-too were-stirring-up the lower-orders. But on-the- 14 spot then PAUL went-and-sent-off-did the brethren,—to-be-proceeding-on-his-way just-as-though bound-for the sea. — But being-left-behind-in their plans-were well-enough|| Silas and-Timothy there.—They however 15 escorting Paul, brought him just-to Athens; and, after-having-got-to-receive instructions as-to Silas and Timothy to-the-effect-that as-quickly-as-possible they-should-have-got-to-come with aid-unto him, they-wended-their-way-back. But in-on Duty at 16 Athens, whilst-waiting-for them as-Paul-was, there-chafing-was the spirit of-him within him become-as now he-was-an-actual-spectator - of how-steeped-in-idolatry was the city. He-was 17 discoursing indeed there-in-as far as they were concerned the (G)synagogue with-the Jews, and the pious-generally, and in-as far as the Gentiles were concerned the forum the-whole-of each day just to do them some little good-unto those that-were-chancing-to-be-about.¶ But representative-delegates of-the 18 (G)Epicurean and of-the (G)Stoic (G)philosophers were-by-mutual-appointment-meeting-with-him.—And some-of-the first sect were-in speaking of him-saying, “WHAT-novelly forsooth has this such-a-gossiping-fellow got-to-be-saying?”—but some-of-the second sect, “Of-very-odd ascetic-(G)dæmons he-

* Hence “I am of Paul, I of Apollos,” etc.

† The apostles (verse 7).

‡ The division of Macedonia for the administration of justice answered in essentials to our own, and to the English reader “county magistrate” corresponds well to ‘Demos,’ and ‘City magistrate’ to ‘Politarches.’

§ Sent for by those Thessalonica Jews mentioned as in Berea already.

|| The meaning brought out by this eloquent

little Greek particle is, that as only esquires riding behind the all-achieving knight they were safely insignificant.

¶ The force of the qualifying parts-of-speech in this verse is, that Paul deemed all this as mere skirmishing, whilst waiting for his colleagues to come in order to begin a regular campaign. But Paul’s modest conversational Ministry stirred up inquiry, and precipitated his campaign.

seems the advocate to-be :—because of 'Jesus' and 'The Resurrection' * the Gospel glad tidings he was to
 19 them *proclaiming*.—Having got to take charge of him, too, as they did upon the Mars' hill they went and introduced† him, saying, "Is it possible now for us to have got to know the nature of the wonderful mystery of this same new teaching which under thy auspices is being promulgated?—
 20 For being quite out of the common way as are these ideas which thou art introducing our ears ward, we wish therefore to have got to know WHAT new philosophy haply all this may please
 21 to be :—but Athenians the whole nation of them, and resident visitors foreigners, for nothing else have any leisure or taste‡ except to be retailing some very wonderful new theory, and then listening by way of a capping rejoinder to a greater paradox still!
 22 But having got to take his stand as did Paul in the centre of the Mars' hill, he went and burst out, "Men, Athenians, on all sides of how very religious you are I am as I stand here an eye-witness indeed !—For too going about
 23 everywhere as I was and inspecting those religious monuments of your's as I was, I got to find even a pedestal altar

on which had been written, 'To an unknown god.'—*Him* therefore Whom without knowing ye are revrencing, Him I am now to be revealing to you.—The one only GOD, Who got to create 24 the (g)cosmos, and every single thing that is in it, HE of heaven and earth being absolutely Sovereign Lord, does not in organic oneness with manufactured temples dwell; nor on the part of 25 human hands is being served, so far as His being in want of anything is concerned,—He who Himself is always giving to all His creatures life and breath and everything that they possess. — He got to create too mind 26 you out of one single individual man every race of mankind, to be erecting dwelling places - civilized over the whole of the surface of the earth,—having got to pre-arrange the pre-assigned seasons for, as well as the exact limits of, that emigration dwelling place erecting in Civilization of theirs,—for them to be seeking GOD 27 if oh! only haply they might have got to succeed in touching and handling Him¶ and so to have got to discover Him—albeit indeed not far from each individual one of us He actually is ever - sacramentally,** for 28 in organic oneness with HIM we are—

* The Epicureans pounced upon 'Jesus,' the (according to Paul) more Homeric hero than their old stock of paragons, and as the Centre and Giver for nothing too of no ordinary future of luxurious indulgence — 'such twaddle!' The Stoics seized upon 'The Resurrection' as a state of refined and intellectual 'nirvana,' for which they were somewhat prepared by the 'regeneration' and 'new-birth' of the esoteric graduates in Mysteries' discipline. What did just a little puzzle them, however, was that The Holy Spirit's character and system of Sanctified sufferings were rather new to them—and He rather a curious kind of dæmon.

† As we should say of any one privileged to lecture at the Athenæum, or before some philosophical (say 'The Royal') Society.

‡ 'Taste' belongs to the proposition.

§ Any one that in their ignorance they might have forgotten,—whose wrath is thus deprecated.

¶ "Blood" spurious.

¶ The awful deepest yearning longing secretly in the human breast, and the prolific parent of Idolatry—inside and outside the Christian Church. Jesus is the genuine 'idola,' and was by an All-beneficent Father provided to satisfy this craving of our natures, in The true Idolatry, for ever and ever (John xx. 17; 1 John i. 1).

** How awfully far gone we are, as a race, from God, we can here gauge by the standard set up in this verse. 'The real presence,' for which dog-in-the-manger theologies are all of them snarling and quarrelling—a physical or metaphysical 'presence'—is within and around us as the penetrating air we breathe, and yet the more pious we are, the more our hearts yearn for IMMANUEL — 'God (Personally) with us.' Christianity only revealed what was in being before the Holy Parenthesis of the Blessedly tangible Babe.—'Sacramentally' is not a contact of God's children, through the senses with which He endowed them, with matter essentially evil moulded into the cruelly tantalizing shapes of PERSONS and things essentially true, good, and benevolent, by Satan the father of lies, evil and murder. If not that, since the cosmos fairly reeks with some life and characteristics, and there is none other logically left but God's, the sacramental is a real Presence. Why cannot we kiss Him sacramentally then in our many foods—one of which is enthroned in Christ's Holy Church to tell us this worthy truth,—and touch and handle Him in the clasps and embraces of our fellow-creatures (not only) 'made in His image' but warm, breathing, vocal, smiling, and loving with His Own Life and PRESENCE?

living-always and moving-about, and having-a-being-at-all ;—as also some-
 men of rare genius of those known by
 their-relation-to yourselves as-Greek-
 (G)poets have-been-saying, 'For of-
 29 Him also offspring we-are.'—'Off-
 spring,' therefore, being-as we are by
 our very 'birth' * of-GOD, we-surely-
 ought not to-be-imagining-that to-
 gold or silver or stone,—moulded by
 the-skill and creative genius of-a-
 human-being,—The Divine-nature is
 30 like.—Well, however, these indeed the
 times of-our ignorance having-gone-
 and-overlooked-as did GOD, now-as
 our present duty and interest He-is-
 charging mankind, the-whole-of-them,
 everywhere, to-be-yielding-to-a-com-
 31 plete-change-of-heart.—And for this
 reason-because He-got-to-fix a-Day in
 which He-is-going to-be-judging the
 civilized-world† by the standard of
 righteousness, in-organic oneness with
 The-Man Whom He-got-to-constitute-
 the model creature, having-got-to-af-
 ford-graciously a-pledge-whereof as He
 did to-the-whole-human family by-
 having-as He did-gone-and-raised-
 alive Him from-amongst the-dead."—
 32 But having-got-to-hear-him-speak-of
 a-resurrection of the-dead some in-
 deed were-going-on-laughing; but
 others got-to-say, "We will be giving-
 thee a-hearing again about all-this."—
 33 And-so with-this Paul got-to-go-out-
 of-the-hill out of the-midst of-them.
 34 But some-honest-hearted men having-
 got-to-identify-themselves-with him-
 as they did got-to-become-trusting-be-
 lievers; amongst whom was-even
 Dionysius the-one who is a-member-of-
 the-Mars-hill-Council, and a-lady
 named Damäris; and others-of differ-
 ent social rank in Church association-
 with they.

XVIII. 1 But subsequently-to all-
 this having-got-to-remove-as did Paul
 from Athens, he-got-to-go to Corinth

ward. And having-got-to-find-an- 2
 elect-person, a-Jew, by-name Aquila,
 Pontic by-extraction, having-recently
 been-arriving-as he had ejected-from
 Italy, and-too Priscilla his wife,—
 owing-to the having-been-issuing-an-
 order-as Claudius-had that-quitting-
 is-to-be every Jew away from-from
 Rome,—he-went-and-called-to-see 3
 them.—And since of-the-same-craft
 he-was, he-was-taking-up-his-abode as
 a lodger-along-with them, and there-
 he-was-working-at-a-handicraft-
 trade,‡—for they-used-to-be tent-
 makers by their craft.§ But he-was- 4
 delivering-discourses in-at the Services
 of the (G)synagogue regularly every
 (G)sabbath,—blessedly-too was-he-in-
 fluencing Jews and Greeks.—But 5
 when got-to-come-down-did away-
 from Macedonia first-indeed Silas and-
 then Timothy, being-irrepressibly-
 moved by-his Spirit-was Paul whilst-
 calling-God-to-witness to-the Jews
 that Jesus is-in very deed|| The Christ :
 —but organizing-an-opposition-as 6
 they-were, and foully-insulting-him-
 as they kept on, having-gone-and-vio-
 lently-shaken-as he did his raiment,
 he-got-to-say judicially- unto them.
 "Your-own blood-be it then in penalty-
 upon your-own head; guiltless-of it
 am I!—From this present-moment
 the Gentile-race-nations wards shall-
 I-fulfil my destiny and-go-my-way."—
 And having-got-to-depart as he did 7
 from-there he-got-to-go the-house-
 ward of-a believing proselyte named
 Justus, one-truly-serving GOD;
 whose house used-to-be-occupying-a-
 site-conveniently-contiguous-to the
 (G)synagogue itself.—But Crispus the 8
 chief-(G)synagogue-pastor got-to-be-
 come-a-trusting-believer-in The Lord
 together-with his entire household.—
 And many-of the Corinthians were-
 listening and-persons-kept on-becom-
 ing-trusting-believers and baptisms-

* The word translated offspring means 'birth' too.

† The word is essentially the same as those in verse 26, and the idea too—it registers the symmetrical civilizing of the globe as the preparatory stage of the Millennial Gospel—that preliminary is going forward as the characteristic of our times; when-ever in the world's history was the whole planet so alive with house-building of every species

of the genus 'house'—and that too as part of a triumphant homogeneous system of civilization?
 ‡ 1 Cor. iv. 12, ix. 6; 2 Cor. xii. 13—17—the 'there' needs no explanation.

§ Jews of every social grade learned some craft.

|| The last argument left in the logical proof of truth about God for an honest God-sent witness when reason is fooled by prejudice.

- 9 *kept on-taking-place.* But got-to-say-
did The Lord, by-means of-a-vision,
in the night, to-Paul-himself, "*Be-*
the-very-reverse-of anxious, BUT-in-
stead of that be-speaking-away, and
whatever thou doest"*keep-from having-*
pusillanimously - got - to - droop - into-
10 *silence ;—because-that I am as Com-*
pation-with thee, and no-one shall-be-
meddling with-thee, at-least-not so-
as - to - have - got - to - harm thee,—be-
cause-that I-have much people in-
11 *seminally this city.*"—Settle too-*there*
he did get to aye-and for-a-year and six
months, teaching-systematically as he
was among them The Truth of-GOD.—
12 But, whilst-Gallio was Proconsul of-
Achaia, went-and-pounded by-mutual-
agreement-did the Jews-upon Paul,
and-went-and-dragged him-off before
13 the proconsular-throne, going-on-alleg-
ing-*as they were,* "Contrary-to law
this -person is -seducing people into-
14 worshipping One God."—But as just
going - was - Paul - to - be - opening his
mouth, went-and-said-did Gallio im-
periously* unto the Jews, "If now
there - were some-atrociously wicked
charge-of-fraud, or of-lawless wicked-
ness, (G)O Jews, there might be some-
reasonable - chance - of - my - having-
15 gone - and - endured you : — but if
a-nice-point in an-argument, and about-
names, and of-your-own law, be-seeing-
to-it yourselves ; for a-convenient umpire
I of-such matters as-these have-no am-
16 bition-to-be-being."—And-so he-went-
and-turned them-out of- the procon-
17 sular - Court. — But having-gone-
and-seized-as did the-whole-of them,
Sosthēnes, the - chief - (G)synagogue-
minister, they-went-on-beating - him-
with lawless wickedness right-in-front
of-the proconsular Court : — and - yet
for-none of - these-mauvres get-to-
move-from - his-contemptuous-inaction-
18 did Gallio.† But Paul having-still
got-to-stop-on-a-sufficiently long time,
having then-gone-and-bade the brethren
farewell, was - there - on - his - voyage
Syria ward, and in domestic association-
with him-Priscilla and Aquila,—after-
having-got-to-shave his head in Cen-

chraa, for he-was-carrying-out a-vow.
But he-got-to-reach Ephesus ward, 19
and-then he-went-and-dropt there,—
but he-himself did-just-get-to-go-in
the (G)synagogue ward and so get-to-
give-a-discourse to-the Jews, — but 20
begging-as there they were of-him for a-
long time to-have-gone-and-remained-
there as lodger along-with them, he
would-not get-to-consent ; BUT-instead 21
of that he went and bade-them farewell,
having-got-to-say, "It-is-most-import-
ant-for me by-all-means The Feast,
the-one approaching, to-have-got-to-
celebrate Jerusalem ward, — again,
however, will-I-be-returning unto-to-
be of service to you, God being-willing."
—And he-went-and-sailed from Ephe-
sus, — And having-got-to-disembark 22
Cæsarea ward ; having-gone-and-
ascended and saluted The Church, he-
got-†-to-go-down Antioch ward ; and 23
having-got-to-spend some-little time-
there, he-got-to-depart going-systemati-
cally through the-Galatian district and
the Phrygian, consolidating-on-The
Rock the-whole-of the disciples. But 24
a Jew, one-well known, Apollos by-
name, an-Alexandrian by-extraction,
a-rhetorician, got-to-come-to-stay
Ephesus ward, being-well-versed sci-
entifically-in§ The Scriptures. This- 25
scholar had-been-gleaning-a good deal
about 'The Way' of-The Lord, and
glowing-as his spirit was-with-zeal, he-
was-making-utterances and teaching-
systematically most-diligently truths
about The Lord,—being-acquainted-
as he was only-with the (G)baptism of-
John. — Aye-and he went-and-ad- 26
dressed-himself-to-speaking-out-boldly
in-as a minister of the (G)synagogue.—
But having-got-to-hear-tell-of-him as
did Aquila and Priscilla, they-went-
and-took him-by-the-hand, and-got to
more-symmetrically explain-to-him
The Way.—But wishing-as he-was to 27
have-got-to-pass across Achaia ward,
having-got-to-encourage-him to do so-
as did the brethren, they-went-and-
wrote-to-the disciples to have got to-
give-him-a-welcome ;—who when-come-
got to be-of-great service to-those-that-

* When they were notoriously monotheistic, themselves !

† Verse 10.

‡ After fulfilling his vow at Jerusalem.

§ Like so many able young ministers at the present transitional period.

- had-been-becoming-trusting-believers, through the free-gift-of the *Holy Spirit* in him, for with-intense-trained intellectual-power the Jews he-was-convincing-in-public-discussion, proving-to demonstration-by-means-of The Scriptures that-Jesus is The Christ.—
- 1 XIX. But so-it-got-to-be-that at-the-same-time-that Apollos was-there in-on Duty at Corinth, Paul having-got-to-pass-throughout the more-northerly districts, got-to-go Ephesus ward; and having-got-to-discover-some-excellent-persons-nominally-disciples,* he-went-and-said-frankly-unto them, "Did ye-ever-of The Holy Spirit get-to-be-recipients when-having-got-to-be-trusting-believers?"†—But they went-and-said-as frankly-unto him, "But-how-could-we-for-of-the-Personal-existence-of The-Holy Spirit we-never got-to-hear-tell!"—He-got-to-say, then, "What Divine influence ward then got-ye-to-be-(G)baptized?"—But they got-to-say, "The-influence ward-of John's (G)baptism."—But got-to-say-did Paul, "John undoubtedly did-go-and-(G)baptize a-(G)baptism-of-change-of-heart, telling-the people that The One ward-coming contemporary-with himself they-should-have-got-to-trust-in,—that is The Christ ward, Jesus."—Having-got-to-receive-this-information, however, they-went-and-got-(G)baptized The Name ward-of-The Lord, Jesus.—And-then having-got-to-lay-upon them-as Paul-did his hands, went-and-came-did The Spirit, the Holy-One upon them,—aye-and-there-they-were-making-utterances-with-tongues, and (G)prophesying; the-whole-of the-men was about twelve. But having-got-to-go-in the (G)synagogue ward he-was-speaking-in-out-boldly,‡ for-a-period-of three months holding-discussions-as he-was-and speaking-persuasively-on-the-truths connected-with The Kingdom of-God. But when a-certain-impor-
- tant-set was-getting-more-and-more-perverse and disbelieving,—railing-as they-were-at 'The Way' right-before the congregation,—having-gone-and-seceded from them he-got-quite-to-remove the disciples, holding-as he was now-a-daily disputation in-as part of the curriculum the rhetoric-(G)school-of-Tyrannus, a-disciple. But this-state of things got-to-go-on-for-a-period-of two years, so-that-the-whole-of those dwelling-in the Asian-district got-to-listen-some time or other-to The Truth of-The Lord,—aye Jews, as-well-as Greeks; miracles too of-quite-an-extraordinary-kind effecting-was God by-means-of-the hands-of-Paul,—such-for instance-as-that-even-upon the sick there-were-taken-away-and-applied-constantly from his person (G)sudaria§ or (G)semi-cinctures,|| and quitting them-severally were-the diseases,—the spirits even-too, those wicked-and-foul were-leaving-them.—But went-and-adopted-the-practice-did a-set-of-notorious impostors-of-the-vagrant class of Jews that-go-about-as (G)exorcists of-naming-over-those-having-the-spirits, those wicked-and-foul, The Name¶ of 'The Lord, Jesus,' saying, "I-conjure you by 'the Jesus' whom Paul is-heralding-now!"** But there-were a set-of-rascals sons-of-Sceva, a-Judæan chief-priest, seven, who this were-doing:—but went-and-broke-out-in-reply-did the spirit, the wicked-foul-one and-said, "The 'Jesus' I-know-well-enough, and with the 'Paul' I-am-not-unacquainted, but ye!—who-in-the-world-are-ye?"—And springing-upon them-one after another, as was the person in-organic-oneness-with-whom was the spirit the wicked-foul-one, and having-got-to-obtain-complete-ascendency-over-them, it-got-to-completely-conquer-them-and-their-spells so-completely-that-naked-and-covered-with-wounds-as-they-had-been-getting-there-they-were-escaping-out-of-the-house-of-that-person.—But this got-to-be-a-

* Fruits of Apollos's ministry as recorded in xviii. 25.

† There was something about them which Paul could not make out.

‡ Apollos's eloquence,—approaching as he was from another avenue from Paul, that of the Baptist, and one essentially Jewish,—had given them

the benefit of the forerunner's preparatory training.

§ "Sweat-handkerchiefs."

|| "Aprons" (see xviii. 3).

¶ iv. 7.

** This new addition to the exorcising spells since we learned the Craft.

known-fact aye to-all the Jews, as well-as the Greeks dwelling-in Ephesus; and there-got-to-descend-a-terror upon the-whole-of THEM-themselves;* and more-and-more-revered-was-getting-to-be The Name-of-The Sovereign-
 18 Lord, Jesus.—Aye-and many-exorcists who - had - been - becoming - trusting - believers kept-on-coming-up making-full-confession and making-public those
 19 occult transactions of theirs:—but a goodly-number, too, of those having-got-to-practise-as sorcerers the magic-arts, having-gone-and-collected-together their libraries there-they-were-burning-them-to-ashes before every-body; and they-went-and-calculated the total-value of-them, and got-to-ascertain-it-to-be fifty thousand-pieces
 20 of-silver.—So irresistibly-was The Truth-of-The Sovereign-Lord increasing and prevailing!
 21 But when got-to-be-fulfilled thus-much, Paul's-spirit got-to-be-impregnated-by The - Holy Spirit,—after-having-gone-and-made-the tour-of Macedonia and Achaia,—to-be-proceeding-on-his-way Jerusalem ward, saying-to-himself as he kept on, “After my having-got-to-go there, it-is my destiny-also-to-have-got-to-see ROME.”†
 22 But having-gone-and-sent-as forerunners Macedonia ward two of-those-serving-as-assistant-ministers-with him, Timothy and Erastus, he-himself-was-patiently-restraining-himself-and-working on for-a-season there in the-Asian-
 23 district ward. But so-it-got-to-be-that about that-very‡ time there-got-to-be-a-tremendous commotion about The
 24 Way; for Dēmétrius, a-person-well-known by-name, a-silver-founder,—maker-as he was by trade of models-in-silver-of-the-temple-of-(G)Artemis,—used-to-pay to his workmen an-enor-
 25 mous sum-in-wages; having-gone-and-collected whom-to a meeting,—and those engaged-in-works-of-a-similar-kind, workmen,—he-got-to-say, “Gen-

tle-men! — ye - are - not-unacquainted-with-the-fact that from this - particular-industry OUR prosperity accrues. And ye-see-with your own eyes and
 hear-too by report how-that not at-Ephesus alone, BUT-as if that was not enough throughout-very-nearly the-whole-of the Asian-district Paul,—that - fellow! — having-gone-and-wheedled-over got-to-put-new-ideas-into-the-heads-of-a-precious lot, saying-as he does how-that they-are not gods-at all who through hands-as the agency-are-coming-into being!—
 But not only-is this endangering us 27 that-our interest a-bye-word-of-reproach ward shall-have-got-to-be, BUT-what is far sadder even the temple-of-the great goddess (G)Artemis shall have got to be-nothing ward accounted-of,
 —aye-and too that-threatened-with destruction-be the costly-cultus§ of HER whom the entire Asian-district and the civilized-world worships!”—
 But having-gone-and-listened-and-so 28 got-to-get full of-rage, there-they-were-crying-out, saying-as they kept on, “Great-is the (G)Artemis of the-Ephesians.” And-then filled-full-did 29 the city get-to-be, from-one-end-to-the-other, of-a seething-tumult:—it-went-and-rolled, too, as-if-moved-by-one-impulse the (G)theatre ward, having-got-to-get-hold-by-the-way-as they did-of Gaius and Aristarchus, Macedonians, fellow-travellers of Paul himself.—But Paul wanting-to-have-got- 30 to-go-in to the populace, not permitting him-were the disciples:—but a- 31 certain-set, also, of-the city-magistrates,||—being-as they were-to-him personally-friendly,—having-gone-and-sent-on-purpose kindly-unto him, were-entreating-him-to-have-kept-from-having-got-to-gratuitously-throw himself-away the (G)theatre ward. Well-then, some one-thing some 32 another there-they-were-crying-out:—for there-was the audience¶ all-

* The vagrant exorcists.

† This was Paul's definite call to his great work—or rather the climax of all his work. His subsequent history must be studied in the light of this verse to be thoroughly understood.

‡ A sign that Paul had done enough there.

§ All that is cared for by the artist-parasites who live luxuriously by designing and executing

works to pamper the boundless extravagance in architecture, sculpture, painting, metal-art, upholstery, embroidery, and tailoring of harlotsystems of essential paganism.

|| Lit., (G)“ Asiarchs.”

¶ (G)“ Ecclesia ”—the word adapted into “church.”

mixed-up-together-as it had been, and the majority had-not-been-having-the-slightest-idea for-the-sake-of-WHAT-public calamity they-had-all-been-com-
 33 ing-together; but out-of-the crowd they-went-and-pushed-forward Alex-
 ander,—putting him forth-as their spokesman-as-were the Jews;* —but Alexander, having-gone-and-waved-for-silence with his hand, was-very-anxious-indeed† to-be-making-an-explanatory-speech to-the populace;
 34 but having-got-to-be-certified how-that-a-Jew he-actually-IS, a-roar got-to-grow-on the air, one-and-unanimous, from the-entire-body, for about two hours,—going-on-crying-out, “Great-is the (G)Artemis of-the-Ephesians;”
 35 —but having got to get-at last the crowd to-be-somewhat-quieted-as did the Mayor, he-breaks-out, “‘Men,’ EPHESIANS,—for† what-holy idolator is-there,—forsooth, worthy the name of rational-man, who does-not know-well-enough that-the Ephesians’ city is-indeed a very humble goddess-groom§
 of the great goddess (G)Artemis,—yes-remember of-the Jupiter-thrown-down-one? —Indisputable, therefore, as-are such self-evident facts as-THESE, it is your duty becoming-quieted-as ye have TO-KEEP- SO, and nothing
 36 rashly to-be-doing,—for ye-went-and-dragged-in-here such notoriously benevolent and peaceable-men as-THESE,—neither temple-robbers-are they, nor
 37 one-ill-word||-do they ever say of that

* Can it be possible that this Jewish copper-smith (2 Tim. iv. 14) and the pagan silversmith were associated upon the base of common commercial interest, and that the ‘Jews’ of verse 33 are amongst the parties alluded to in verse 25, and in verse 38? † 2 Tim. iv. 14.

† We might wonder what was the force of this copula ‘for;’ it means that to be an ‘Ephesian’ and (unfortunately) to be rated as an idolator were synonymous terms. If we do not remember that in the first part of this masterly speech every third word nearly is a pointed sarcasm, we shall not do its exquisite blending of two lines of treatment wide as the poles asunder—blatant superstition to soothe into order the mob, and intelligent protest against being himself lumped together with the stupid worshippers of Diana—justice (v. 31).

§ Lit., “temple-sweeper”=sexton, vergor; a hint at the vice and degradation which he as chief magistrate had known only too well as the effect of the cause of Diana’s worship by the city, before (as his speech and conduct fairly suggest as highly

goddess of-yours.—If, then, Deme- 38
 trius, and those in sympathy-with him, workmen, for justice-against any-particular-party possess ground-of-com-
 plaint we have-Court-days going-on-I believe, and proconsuls are-in-existence,
 —let-them-be-going-to-law with-one-another. —But if some-mysterious 39
 charge about a-different-class of offenders ye-want-to-be-instituting-enquiries, forensically-in the regular assembly it-will-be-settled-all right for you.—And, for-another thing we-are-in- 40
 great-danger-of-being-prosecuted-for-a-riot such-as-this to-day,—since-not-the shadow-of-any-fault would-there-be-legally for-the-sake-of-and sanctioned by which-we-shall-be-enabled to-have-got-to-render a-valid-reason for-a-concourse-such as THIS.” —And 41
 having-gone-and-said all-this he-went-and-formally-dissolved¶ the meeting.
 —XX. But after-that quieted-down- 1
 a-little-got-to-be the feeling-of-irritation-in the place having-got-to-call-together-to-him-as Paul-did the disciples, and to-embrace-them-affectionately he-got-to-take-his-departure, to-have-gone-and-proceeded-on-his-projected-journey Macedonia ward;—but 2
 having-got-to-pass-throughout all-the districts there, and to stimulatingly-encourage them, without-sparing speech, he-got-to-go Greece ward:—having- 3
 already-got-to-make-out, too, three months, when-there-got-to-be-against-him a-plot-framed on-the-part-of-the-

probable) his having been enlightened still further about the truth by Paul.

¶ There notorious truth in this respect must have been spoken. If so, have we not here a lesson, and with it no small encouragement, in dealing with similar error in a similar position? Instead of clumsy empiric polemics,—which, when not resounding with the *brutum fulmen* of Chinese warfare, is only redeemed from the chattering din by battering down, generation after generation, parts of the superstructure, as regularly repaired,—let us silently undermine error; by concentrating study upon the scientific translation of the actual text of what God has seen it is All-wise to Reveal of essential Truth, and then in pulpit and Press expounding it—challenging all adversaries which hold the Greek text to be the Canon of Inspiration, to say whether or not our result is or is not necessarily in and out of that eighteen centuries’ old text.

¶ With sarcastically pious invocations of the great goddess Diana of the Ephesians!

- Jews on the base of his purpose to be-sailing-thence Syria ward, it-got-to-be the-opinion that he-had better-be-returning round the route-right-through Macedonia. And there-were-accompanying him-as co-ministers, as-far-at least-as the Asian-district Sōpāter, Pyrrhus* the-Beræan-pastor, but of-the-Thessalonican-ones Aris-tarchus, and Secundus, and Gaius the-Derbé-one, and Timothy-unattached; but the-Asian-pastors Tychicus, and
- 4 Trophimus:—They having-got-to-go-before were-waiting-for us in-on duty at the-Troad.—We, however, got-to-sail-away,—subsequently-to the days-of the unleavened-bread,—from Philippi, and to-go unto-rejoining them the Troad ward on the fifth day; where we-got-to-spend seven days.—
- 7 But on The First-day of the week, summoned-together-as we had been-to-have-got-to-Break Bread, Paul was-delivering-a-discourse-to-them,—being-about-to-be-leaving the follow-ing-day, aye-and there-he-went-on-protracting his discourse up-to mid-night; but there-were (G)lamps,† a-good-many, in-to well light the upper-room where we had-been-summoned,
- 9 —but sitting-as there was-a-young-man a Church-member named Eutychus, up-in the open-window,—being-com-pletely-overborne-by-sleep, deep, through-Paul's continuing-his-dis-course-to-such-a-length, conquered by the sleep-as he got to be,—he-got-to-fall-down right-from the third-story to-the-pavement-below, and-then he-got-to-be-lifted-from the ground dead.
- 10 But having-got-to-go-downstairs-as did Paul he-went-and-fell-flat-upon him, and-then having-gone-and-wrapped-him-in-his-embbrace got-to-say, “Keep-from being-troubled, for his soul in-regular organic-ouneness with
- 11 him now-is.” But having-got-to-go-upstairs, and-then gone-and-Broken Bread; and-then got-to-have-a-meal-himself,—aye-and for-a-sufficient-time-too having-gone-and-conversed-

familiarly,‡-right-up-to dawn,—thus he-got-to-depart. But they§-went-and-brought-up-again their-boy all-living, and-at the same time got to be-by the mercy and judgment of the stroke||-stimulatingly-encouraged immeasur-ably. But we having-got-to-go-on by ship got-to-sail-away Assos ward, the-plan-being-that from-there we-should-be-taking Paul a-board,—for thus had-it-been-all-arranged by-his plan-ning-to-be-travelling-on-foot.—But

14 when he-got-to-catch us-up Assos ward, having got to take-him on-board we-got-to-go Mitýlēné ward.—And- from-thence having-got-to-sail-away on-the following-day we-got-to-arrive opposite Chios:—but in-another we-got-to-get-on Samos ward; and-then, having-got-to-make-a-stay in-on Duty at Trogyllium, on-the coming-day we-got-to-reach Miletus:—for got-to- think-it-best-did Paul to-have-gone-and-sailed-past Ephesus, so-as-to“pre-vent his having-got-to-be-tempted to-have-gone-and-spent-his-time in the Asian-district,—for he-was-hurrying-on, if at-all-possible-for-him, the day of the Pentecost to-have-got-to-succeed-in-being Jerusalem ward.—

17 But from Miletus having-gone-and- sent-off Ephesus ward he-went-and-asked-to-come-to-him the (G)presbyters of-the Church.—But when they-did- get-to-come for a Charge-unto him, he-got-to-say-to-them,—“Ye are-not-un-acquainted-with-the-fact-that, from the-first day on which I-got-to-step-on-the shore-of the Asian-district, how companionably-one-with you the whole

19 time I-went-and-behaved,—as-he-that- serveth-waiting-always-as I was-upon The Sovereign-Lord with all absence-of-self-importance and many tears and temptations, those arising in my-case from the constant-plotting-of the Jews; how-NOTHING did-I-go-and- shrink-from-saying-of-THOSE-unpalat-able things advancing-as they do-your- essential interests, in the way-of-the“re-coiling-from having-gone-and-exposed-

* Omitted in the Authorized Version.

† So it was a regular Evening Service.

‡ For two reasons: (1) that he might leave no weird impression on their minds of a mystery-man who could raise the dead, and (2) to gently soothe,

and do away with the shock to the nerves of, the parents of Eutychus. § His parents.

|| Their child's death being overruled providentially to riveting the effect of Paul's discourse on their consciences.

anything* to-you, or having-got-to-
 systematically-instruct-you, in-public,
 21 and at-your-own-homes; testifying-
 solemnly-as *there I ever was* aye-and
 to-covenant-Jews-too-as-well-as the-un-
 covenanted-Greeks, the-GOD ward heart-
 change, and the trust our *Sovereign*-
 22 Lord ward, Jesus, *The-Christ*.—And,
 now, see, I-having-been-bound by-The
 Spirit†am-proceeding-on-my-destined-
 way Jerusalem ward,—as to-WHAT-
 climax of persecution in it is-to-be-
 happening to-me “absolutely ignorant,
 23 —except-indeed that The Spirit, the
 Holy-one, in-every town, testifies-
 solemnly to-me, assuring-me-as *He*
does that prisons and persecutions me
 24 are - ever-awaiting :—BUT-although so
 it is of-none-of-it any-account am-I-
 making, no-nor do-I-reckon my-own
 life so-precious to-myself-individually,
 as-the-having-got-to-finish-in *masterly*
style this my race, and the ministry
 which I-got-to-receive from The
 Sovereign-Lord, Jesus,—that-of-having-
 gone-and-solemnly-attested-the-truth-
 of The Gospel-glad-tidings-of-the-free-
 25 gift-of *The Spirit* of-God.—And, now,
 mark-me, I know-for certain that no-
 longer-ever-again are-ye-to-be-seeing
 this my-familiar face,—ye, the-whole-
 of-you, amongst whom I-got-to-find-
 my-way-as a pioneer heralding The
 26 Kingdom of-God.—Consequently, I-
 do-declare to-you-before God, on this
 solemn day, that clean-guiltless-am I
 away-from the blood-of-the-whole-of-
 27 you; for-I did-not-yield to the tempta-
 tion-of getting-to-shrink-from to-you
 the counsel of-God in-all-its integrity

* As moved by the Holy Spirit, in that crucial test of the truly unselfish pastor,—the first duty for importance, and yet a heart-and-brain-wringing obligation, in every Christian minister's commission, the first of His three covenant operations through the Ministry, namely, 'convicting of sin'; not only the sins of the lower orders, gently generalized, in the pulpit essay, or of the respectable, euphemistically glanced at, but the actual sins committed by the people of the day and land and parish, not forgetting (what looks often so ungrateful a return for their support) the 'sins of the spirit' which very religious and very pious members of very expurgated coteries, sects, parties, and sections of the Church commit, but ignore and condone under Satan's subtle guidance with monomaniac perverseness and obstinacy,—to say nothing about 'the sins of the flesh' also as prac-

having-got-to-expose. Be-taking-care, 28
 therefore - of your-own-souls, and-of
 the-whole-of the flock, in-organic one-
 ness with which you-individually The
 Spirit, the Holy-one, went-and-posted
 as-shepherd - overseers‡ to-be-shep-
 herding The Church of-GOD, which
 He-went-and-purchased through - the
 payment-of-The Blood, HIS OWN.—
 For I-being an Apostle know this-as a 29
 fact, that, after my departure, there-
 shall-be-getting-in-some other way
 ravenous wolves§ you ward “every-
 thing-but sparing the flock.—And 30
 moreover that out-from YOU YOUR-
 SELVES|| shall-there-futurely-be-arising
 men enunciating-as-infallible-utter-
 ances what-has-been-sophistically-
 twisted-all-awry, for the sake-of draw-
 ing-off Christ's disciples after them.—
 Consequently, be-keeping-sleepless- 31
 guard, preserving-ever-in-your-remem-
 brance how-that-for-three-years, night
 and day, I got-never-to-be-off-duty,
 along-with tears admonishing each
 individually. And, as-for now, I-do 32
 commend you, brethren, to-God, and
 to-The-revealed Word-of-His free-gift-
 of His Spirit to Him-who is-able to-
 have-gone-and-finished-building-you-
 up, yes, and then to have-gone-and-
 given you an-heir's-portion-amongst
 those being-sanctified-as they have been
 the-whole-of-them.—Silver, or gold, or 33
 clothing, of-no-one got-to-be-what-I-
 desired :—yourselves know-well enough 34
 how-that my-own, and the wants of
 those that-used-to-be along-with me
 toiled-in-supplying-got¶-to-did these
 hands here-themselves. — In-every 35

tised secretly by 'the very elect,' but too frequently. Paul gives them a pungent taste of his meaning in the first words of verse 21. It was equivalent to our speaking thus to the very pious and highly favoured of the Church or Chapel supporters.

† xix. 21.

‡ The Greek word is (α) "episcopoi."

§ St. John x. 12, 13; 2 Tim. i. 15.

|| From out of the Ordained Ministry (i.e.) of Christ's Church, it was to be, that the colossal apostasies of the Western Branch were to spring, and in it organically embodied Satan deftly to take (for permitted wise reasons) the Saviour's place—Apollyon, a 'destroyer.'

¶ The force of the Aorist is that he did not work at a craft until reduced to the necessity: and the force of the 'here themselves' that he held up

respect *I went and set you an example*, that thus labouring ye ought to be helping the weak,—yes to be ever-keeping-in-memory, the words of The Sovereign-Lord, Jesus, that He used to be always-saying, 'Blessed is it rather to be always-giving-out than to be always-taking-in.'[†]—And having-gone-and-said all this he went-and-bent his knees, and in oneness as their ecclesiastical head-with the whole-of them offered-up-a-prayer.—But worthy-of their loss got-to-be the-weeping of the whole-of-them :—and, having-gone-and-fallen-upon the neck of-Paul, there-they-were-kissing him, agonizing especially at what he-had-been-saying about their 'no-longer-ever-again being-about-futurely that his familiar face' to-be-gazing-upon ;—but there-they-were seeing him-off the ship ward. — XXI. But when-at last we really*-did-get-to-have-got-to-be-under-way,—having-got-to-manage-to-get-away away-from them,—we-went-and-ran-straight-for and-made-Coös ward ; but on-the day-after Rhodes ward : and from-thence Pătära ward. And having-got-to-find a-ship on-its-way-as then it was Phénicia ward, we-got-to-go-on-board and-to-get-under-way. But having-just-got-to-sight Cyprus, and-then to-leave it-away on-our-left-hand, we-were-sailing-Syria ward ; and we-got-to-strike-land Tyre ward ;—for at-that-port was the ship-to-be-unshipping her freight. And having-got-to-find the disciples, we went and made there a-seven days'-stay ;†—some-of the principal men in the Church to-Paul were-saying, under-the-guidance of The Spirit, that he should-keep-from going-up Jerusalem ward. But when it-got-to-be-that we got to get-our time completed, we-got-to-go-out and-were-proceeding-on-our-way, setting-us on-our-way-as were the-whole-of-them.—women, and children, and all,—up-to the-outside of-the city ; and -then

those honest agents of mechanism, hard and discoloured with toil, witnesses in Christ to respond for themselves, whilst the interpreting smile upon that intelligent countenance perfected the beautiful acted rhetoric which was meant to impress the a fortiori argument immediately following all the more vividly upon their minds, consciences, and hearts.—And upon ours ?

having-gone-and-bent our knees upon the beach we-went-and-engaged-in-prayer. And-then having-gone-and-embraced one-another, we-got-to-go-on-board our ship, but their-party got-to-return home-and-all wards. But we-got-to-complete the ship's-course with her, and-so from Tyre got-to-drop-down Ptolemäis ward ; and having-got-to-embrace the brethren, we got to make-a-one day's stay as their guests-with them. But on-the next-day having-got-to-leave we of-Paul's party got-to-go Cæsarea ward, and having-got-to-go-in the house ward of Philip,—the (G)evangelist, who used-to-be one-of 'The Seven,'—we-went-and-made-our-stay as guests-along-with him. Now he had-there four unmarried daughters, preachers-in-Spiritual-truth ;—so, making-as we were a-stay-of-a-good-many days-there, there-got-to-come-down an-important-person from Judæa who was-a-preacher-in-Spiritual-truth, by name Agäbus ; and having-got-to-come unto to warn us, he-went-and-took-off the girdle-round Paul's-waist,—aye-and went-and-bound emblematically-his hands and feet-with it, and-got-to-say, "Thus saith The Spirit, the Holy-one, 'The man, whose girdle this is, in-a-similar-way shall-be-binding, in-experiences at Jerusalem, the Judeans, and-delivering-him-over the authority ward of-the-Gentiles.'"[‡]—But, as we-got-to-listen-to all-this, we-were-begging-of-him,—we-ourselves, as-well-as the local-brethren too,—that-he would-desist-from his-plan of-going-up Jerusalem ward.—Went-and-broke-out, however, did-Paul, "What-uncommissioned cruelty are-ye-perpetrating,—weeping-there as ye are, and crushing-out of me all-the heart? For I-myself not merely to-have-gone-and-been-bound, BUT-far more than that even-to-have-gone-and-died Jerusalem ward am-holding-myself ready-to-add-glory-to Tho Name|| of-The Sovereign-Lord,

* Detained by the individual farewells.

† The time the ship took to discharge freight.

‡ Paul's.

§ As with Jesus, so with His Apostles, The Church delivered over the heretic to the secular arm.

|| CHRIST-ianity.

- 14 Jesus." But refusing to be persuaded as he was we got to get silent saying, "The will of The Sovereign Lord let that have got to be." But subsequent to this last period, having got to pack and carry away our baggage we were going up Jerusalem ward. —
- 16 But there got to go with us also some of the disciples from Casarea on Ministerial duty with us, leading one with whom as his guest we got afterwards to enjoy hospitalities, Mnason, a well-to-do (G) Cypriote, a very old man and a disciple. Having got to be as we did, however, Jerusalem ward, a hearty welcome went and gave us did the brethren.
- 18 But on the following day went in for an interview as had been arranged did Paul, in courtier association with us, deferentially unto James,* — aye and in State the whole of The (G) Presbyters too went and were present, and, having got to embrace THEM† as Paul did, he proceeded to recapitulate seriatim each of the successes which got to achieve did God amongst the Gentile race nations through the instrumentality of his own Ministry. — But they, having got to listen to it were glorifying God: — then too at the same time § to him they were adding, "Thou art an eye-witness, brother, of this, what (G) myriads there now are of Jews that have been becoming trusting believers; and the whole of them devotedly attached to The Law as they still should be are. — But they got to be informed respecting thee, how that (G) apostasy thou dost advocate from Moses of those Jews that are living in as mere residents Gentile parts, telling them as thou dost to keep from circumcising their children, and from practising in daily life the ordinances.
- 22 — What practically then is the right course to adopt? — for the disciples

generally will be sure to have got to come together, for they will be hearing the news how that thou hast been coming. — THIS, then, have gone and done which we to thee suggest merely. — We have four men that have upon them personal vows; having gone partners with them, have got to ceremonially sanctify thyself as co-devotee with them, and moreover have got to spend a little money in fees upon them, that so they may have got to be able to shave their head; and so have got to become patent to everybody it may how that the statements hazarded as they have been about thyself are just nothing at all, BUT the very reverse thou conformest strictly, even thyself also The Law guarding by keeping. — As respects, however, Gentiles that have been becoming trusting believers we ourselves ¶ got to send instructions, having gone and ruled as we did that THEY nothing of the kind be bound to observe, nothing but that carefully abstaining they be from sharing in idol sacrifice, and from eating blood, and strangled flesh, and from fornication."

Then thus superinduced Paul having got to take charge as he did of the men, on the following day as co-devotee with them having got to purify himself was entering the temple ward as had been arranged; giving notice to the priests of the accomplishment of the days of the ceremonial sanctification. and thus that the time was come that there shall have got to be offered on behalf of each individually of them the prescribed offering. But whilst on the point of coming to a close were the seven days, the Jews from the Asian district, having gone and seen the sight of HIM in solemnly at Service at the temple set to stirring up the whole of the populace, and went and

* As has been sufficiently explained elsewhere, this was all to foreshadow Israel's millennial future, when James, as the legitimate king of the Jews, and above David and all because the half-brother of The Son of Man, will reign over the Jews, restored to possession of their own land, as emperor over the twelve apostles 'on twelve thrones [Royally] judging the twelve Tribes of Israel.'

† To impress Paul; he delicately satirizes it in his notice of it in Galatians.

‡ I.e., not James — why not James? See note on James i. 1.

§ The Greek particle delicately marks the transition to compromise.

¶ Trying to get him to do what they want by playing upon Paul's kindly feelings (xxiv. 17).

¶ James (xv. 19), the mouthpiece in suggesting this suicidal policy of compromise, — in which they are evidently putting Paul second to themselves.

28 laid their hands-upon him, shouting-out-as they kept on, "Men! Israelites! Come-and-help! — Why-rims is the-very fellow who apostately-against The People, and The Law, and The Place, This-Holy one, everybody everywhere is-teaching!—and, as-if that is not bad enough-too actually Greeks did-he-go-and-bring-in The Temple ward,—and has-been-defiling This Holy Place":—
 29 for - it is true they-had-before-been-seeing Trophimus, the Ephesian, out-in the City in brotherly oneness-with him; whom they-were-imagining that the temple ward went-and-brought-in
 30 did Paul.* Spread-itself too quickly enough did-the-ferment-get to - the entire City, and there-got-to-be a general-muster of the populace; and-then having-gone-and-pounced-upon Paul, there-they-were-dragging him-along out - from the temple,—and straightway locked - got-to-be-did its
 31 gates. But whilst there-they-were-deliberating-how-they-should-have-got-to-murder him, got-to-go-up-did information to the general-officer of the garrison how-that Jerusalem has-been-seething-in - tumult from-one-end-to-
 32 the-other — who there-and-then having-gone-and-put-himself-at-the-head-of soldiers and centurions, went-and-ran-down-the stairs upon them: — but they having-got-to-catch-sight-as they did-of the general-officer and his soldiers got-to-leave-off beating - Paul.
 33 Then having-got-to-come-up the general-officer went and took-him into-custody, and then gave-orders-for-him-to-have-got-to-be-bound with - chains to-two-soldiers. And - then he - proceeded - to-be-making - enquiry WHAT-atrocious villain he-was, and WHAT-atrocious villainy it-is that-he-had-now-

* I.e., Trophimus did go into the temple, but not with Paul.

† About his own Roman citizenship.

‡ Like the "thugs" of India, or the "assassins" of Syria in the twelfth century; cut-throats, more savage than the wildest "wild beasts."

§ Paul by his tone meant to convey the information of his being a Roman citizen, which he had already asked leave to do (verse 37), from desire to save the officer from some rash act which would have placed him in a very different position from the mere colonists at Philippi. But he very naturally thought only of the simple grammatical construction, and took it for granted Paul was

been-perpetrating; but they-kept on- 34 shouting-out, one one-villainy and another another, in-safe from question-ing among the crowd:—so, being-kept as he was-from-being-able to-have-got-to - ascertain anything - definite on-account-of the uproar, he-went-and-gave-orders-for-him-to-be-led the castle ward; when, however, he-got-to-get 35 to-be upon the stairs, it-got-to-come-to his being-carried-bodily-on-the-part-of - the soldiery, on-account-of the violence of-the populace:—for there- 36 following him-up was the whole-mass of-the people yelling-out, "Be-boisting him!" Just on-the-point-as they 37 were of-taking-him-in the castle ward Paul says-to-the general-officer, "Am I in - order in - saying something important unto-affecting† THEE?" But he got-to-make-the-remark, "Why, thou - knowest GREEK - dost thou? - Then art not thou the Egyptian who 38 not long-ago got-to-raise-a-riot and-then got-to-lead-out the desert ward four thousand men of-the (G)Sicarii,†-ch?" But got-to-say-did Paul, "I a- 39 human-being‡ am-essentially, at any rate—a Jew of-Tarsus in-Cilicia—of-a-City§ not unknown-to-fame a-citizen.¶ But I-do-so-want-of-thee to-have-got-to-give-permission-to-me to-have-gone-and-made-a-speech for explanation-unto the people." But hav- 40 ing got-to-give-him permission, Paul, standing-as he had been upon the stairs, went-and-waved his hand-to and fro at the people; — but, complete silence having-got-to-be-obtained, he-got-to-harangue-them-in-loud-tones, in their (G)Hebrew, saying -as he was, XXII. 1
 "Men!—brothers and fathers,—have gone and given-me a-patient-hearing-for this defence really to benefit-unto¶ you,

eulogizing his native town Tarsus. Paul thought he understood him to speak of Rome, and, on the strength of the supposition that his civic status was recognized, proceeded to ask a favour.

¶ The Greek of this reply, flowing and scholarly, and answer enough to the question of the officer (verse 37).

¶ This suggestive hint, twice repeated, insured their attention; they thought they might now be let into the secret of so clever a man as Paul's becoming a Nazarene, and that it might be shown that it would pay them to be Christians. Moreover, the Theocratic basis upon which the Christian Church of the circumcision was now estab-

—*made*-under present-painful circumstances." But, having-got-to-hear-as they did, that in their own (G)Hebrew (G)dialect he was haranguing them, all the more did they go and keep quiet ; and so he goes on to affirm—"I am a genuine Jew, born-as I have been in-amongst the Jews at Tarsus, in Cilicia, but trained-as disciple-as I have been in-essential organic oneness with The City THIS-Holy one, down round along-at* the feet of Gamalia,† well-schooled-as I have been according - to the exact-standard of our paternal Law, being naturally-zealous-in-character-as I was-for GOD, in-the-same-way as the whole-of you are to-day. I-who this 'The Way' went-and-hunted-down even-unto death,—binding and delivering jails wards-as I used ave men, as-well-as women ; as also the high-priest is-able to-to-testify for-me, and the whole-of-the (G)Presbytery ; direct - from whom also written-instructions having-gone-and-received for aid-unto the brethren, Damascus ward I was-proceeding-on-my-way, commissioned-to-bring also those that-were-out-there, after-having-been-bound, Jerusalem ward, in-order-that they-might-have-got-to-be-punished. —But this—as-a-fact-got-to-occur-to-me whilst-proceeding-there-on-my-way and getting-close-as I was-to Damascus, about mid-day,—all-on-a sudden out-of the heaven got-to-shed-brightness-around-did-a-flood-of glory-light all-around me ; I-got-to-fall too flat-on-the-ground, and to-listen-to a Voice saying to-me, 'Saul ! Saul ! why-ever Me art-thou-hunting-down ?' —But I went-and-broke-out-in-reply, 'WHAT-divine being art-thou, Lord ?' To-say-got-he, too, enlighteningly-unto-me, 'I am‡ Jesus, the (G)Nazorene-one, whom thou art-hunting-down.'—But

lished was doubtless secretly well known amongst the Jews, who were naturally gratified that the system of the Nazarene was, after all, taking the type so much in a line with their pride and aspirations, which no doubt not a little accounted for what called for the complacent and congratulating style in which James tried to kindle Paul's loyalty by referring to the 'myriads of Jews who believe.' After all, those few 'warm days in February' were evidently fostering the only too ready hopes of the renovated nucleus of the Theocracy that now already God was 'about to restore the kingdom to Israel,' and throw a new light upon our Lord's

those in association-with me the light indeed did-get-to-see, but the Voice they did-not get-to-listen-to of-Him making-an-utterance-as He was to-me. —But I-got-to-say, "WHAT-practically am-I-to-be-doing, Lord ?" But the Lord got-to-say enlighteningly-unto me, 'Have-got-to-get-up, and-then be-proceeding - on - thy - way Damascus ward, and-there an-utterance-shall-be-made to-thee respecting everything which it-has-been-ordered-for-thee to-have-got-to-do.' —But as I was-not able-to-be-looking-up, from-the effects of - the glory of - THAT glory - light, being-led-by-the-hand by those that-were-with me, I-went-and-proceeded Damascus ward. —But Ananias, a well-known-man, a-man devout according-to The Law,—attested-as is-his-character-on-the-part-of-the-whole-of the Judæans sojourning-there,—having-got-to-come-as he did specially sent-unto me also went-and-stood-over me and-said, 'Saul, brother, have-gone-and-looked-up-seeing-on-me.' And-I that very-same hour did-get-to-look-up him ward, but he proceeded to-say, 'The God-of-our forefathers before-hand-went-and-selected thee to-have-got-to-become-acquainted-with His-own will-and-plan,—even-to-have-got-to-see§ The Righteous-One, and to-have-got-to-be-listening-to a voice issuing-from His-own mouth.—Because thou-shalt-be a-witness for-him for a blessing-unto the-whole-of mankind, of-those-facts-which thou-hast-seen-with thine own eyes, and didst-get-to-be-listening-to.—And, now, why art-thou-loitering ?—have-got-to-arise and-gone-and-(G)baptized - thyself-and-so have-got-to-wash-thee-right-away thy sinful-wrong-doings, having-gone - and - Christian - named - thyself-upon|| The Name-of-The Lord.—But 17 prophetic warning to them to be prepared suddenly to quit it all, not even 'descending into the house to take away any property.'

* The Rabbi-doctor sat on a seat on a dais, his scholars round on it "at his feet."

† Verse 39.

‡ Paul took care, doubtless, to refrain from intensifying it into what it really was, to his ears, 'I AM.'

§ Matt. xvii. 9.

|| This is the exact translation of the middle voice in Greek.

this-*too*-got-to-happen-to-me-as a fact when-I-got-to-return Jerusalem ward, and got to be at-my devotions in-ortho-
 18 dox oneness with the temple, I got-to-be in (G)ecstasy, and-then to-have-got-to-see Him whilst-in-the-act-of-addressing me-*thus-as* He was, 'Have-gone-and-made-haste, and got-to-get-out as-quickly-as-possible out-from Jerusalem, because they will-not accept-from THEE* any testimony re-
 19 specting Me.' — And-so-I got-to-say, 'Lord, THEY are-well-aware how-that there used-I to-be-in the habit of im-
 20 prisoning and flogging (G)synagogue after-synagogue, those reposing-their-trust upon Thee:—and when being-
 there-poured-out-was† the blood of Stephen, Thy (G)martyr-witness there-
 was actually I-myself standing-by-as I had been, all along, and co-conscientiously-countenancing-it, and‡ taking-charge-of the clothes of-those who-
 21 were-making-away-with him.' — And He-went-and-said reassuringly-unto me, 'Be-going-thy-way-on thy commis-
 sion because I Gentile-race-nations wards far-away shall-be-sending
 22 THEE''§ . . . Now there they were giving-him a-patient-hearing up-to THIS-the-very-point-of his argument,—and-then-out-got-to-roll their voices-on high crying-as there they kept on,
 "Be-hoisting||-up-away-from the earth such-a-scoundrel-as this, for there-not-fit-was-it-ever that-he is-taken-from us and allowed to be-living-
 23 now." But, as-they-kept going on-shouting, and throwing-up their gar-ments, and casting dust the sky ward,
 24 got-to-give-orders-did the general-officer that he should-be-taken-in the castle ward,—having-added-as he got to that-with scourgings he is-to-go on-being-tortured, that-so he-might-have-

got-to-know from what motive with-such-intense hatred they-were-shouting him-down.—But when they got to get-
 25 him stretched-out with-the whipping-post-straps-all ready, got-to-say con-siderately-unto the centurion-on duty that-had-been-standing-by-did Paul, "A-Roman citizen, all-unconvicted-of any crime is-it-lawful, for-you to-be-scourging?" — But having-got-to-hear-
 26 this the centurion went-and-made-off and-reported to-the general-officer, saying, "I say-WHAT-mistake in the world art-thou-going-to-be-guilty-of? —for yonder man is a-ROMAN!" But
 27 having-got-to-go-up-to-him the general-officer got-to-say-to-him, "Be-telling me-the truth now, art THOU really a-Roman?" But he went-and-
 affirmed-it, "Yes." — Aye-and-then-
 28 went-and-broke-out-did the general-officer, "Why-I at-an-immense cost this The Citizenship got-to-acquire-only-by-purchase!" — But Paul got-to-affirm-in-reply, "But I even by-BIRTH have-been-so." — Immediately, there-
 29 fore, went-and-left him-did those just going-to-be-torturing him; but, too, the general-officer got-to-be-filled-with-apprehension,—having-got-after-wards moreover-to-asertain-as he did for certain that a-Roman he really-is,—and because there-he-was-in the position of having-been-binding him.¶
 But, on-the-morrow, being-really-
 30 anxious-as he was to-have-got-to-know the-secret-mysterious-reason-why he-is-being-accused by the Jews, he-went-and-officially-discharged him, and then got-to-summon the chief-priests and the-whole-of the Council:—and-then having-got-to-escort-down Paul he-went-and-introduced-him THEM ward. XXIII. But having-gone-
 31 characteristically-and-given-an-earnest

* Paul's 'declaring of the whole counsel of God' very unpalatable medicine, contrasted with the pleasant meats provided for them by his Jewish brethren (see note on verse 1), to go no further.

† A very unusual thing in stoning; death was by bruising, generally. An artery must have been struck open by a sharp stone. The word and the tense are strong in the Greek, and register the effect upon the mind of Saul. And, doubtless, the fact of the first martyr's blood being so freely and sacrificially poured out, in connection with his vivid identification of himself and that for which

he died with The Crucified, was calculated and meant to affect the imagination of the Jews, accustomed to sacrifices.

‡ Being 'in bodily presence mean' and puny, and not strong enough to show my hatred and zeal by stoning, myself.

§ Paul had now just got to his defence, and was proceeding to explain his relation to the Gentiles (xxi. 29).

|| I.e., crucify (John xix. 15).

¶ Paul could have prosecuted him, with certainty of money indemnification.

- searching-glance-as did Paul-at the Council, he - got* - to - say, "Men, brethren, I in - all consciousness - of moral-rectitude have-been-living-my-sacred Jewish†-citizenship-before our covenant God, up-to this-very time"...
- 2 But-then the High-priest, Ananias, went-and-directed those-that-had-been-standing-near him to-strike him on-the mouth.‡—Then Paul judicially-unto him went-and-said, "To-be-
 3 'striking' **THEE** on-the-very-eye§-is God, a-leprosed-wall|| that-has-been-merely-whitened-over-with the plaster of hypocrisy;—yes-*there* thou art-seated on purpose-to-be-judging me according-to law, and thyself-violating-the-law-art-giving-orders-for me to-be-struck!"—But those that-had-been-standing-near went-piously-and-said, "God's High-priest art-thou-insulting?"—Got¶-to-declare-it, too-did Paul, "I was-not aware, brethren, that he-it is that-is-****now** High priest:—for-certainly it-has-been-written, 'The ruler of-thy people thou shalt-not be-speaking-to disrespectfully.'"
- 6 —But having-got-to-know-as did Paul how-that one-part-of them is-it is true of-the-prejudiced-(G)Sadducees, and the other-different-minded one-of-the-(G)Pharisees, he-went-and-cried-aloud in-making a general appeal to the Council, "Men, brethren, I-for my part a-(G)Pharisee am, a-(G)Pharisee's son;—respecting the-hope and the-resurrection-of-the-dead-it is that I am-being-now-put-on-trial."—But having-gone-as he did-and made a-personal appeal-of-this-politic nature, there-got-to-be a-stand-made-of-the-(G)Pharisees against the-(G)Sadducees,—and-so split-up-into-two-parties-got-to-be the
- 8 body;—for (G)Sadducees,†† indeed, maintain that-there **"cannot-from the**

essential laws of matter **BE** any-resurrection, **"nor** angel and spirit; (G)Pharisees, however, confess-their-belief-in both of-them;—but-then 9 there-got-to-set-in-a-general shouting, and having-got-to-stand-forward-as did some-of-the-principal scribes of-the party-of-the (G)Pharisees there-they-were-disputing-in-argument, saying-as they were, "Nothing-wrong can-we-find-in-essentials as to this man *here*; but if a-spirit went-and-made-an-utterance to-him,—or an-(G)angel,—let-us **"abstain**-from being-God-opposers."—But greater-and-greater as-got-to-be-the-faction-fight, solicitously-apprehensive-as got-to-be did the general-officer **"lest** torn-to-pieces-should Paul-have-got-to-be-between them, he-went-and-gave-orders-to the guard-to-have-gone-and-descended-into the fray-made a dash-and by-force-have-gone-and-removed him out-of-the-midst-of-them, and then-too-to-bringing-him the castle ward.

But upon-the following night sud- 11 denly-having-got-to-be-present with-them-as did The Sovereign-Lord Hewent-and-said, "Be-brave-now, Paul; for as thou-didst-get-‡‡-to-nobly-witness-for what respects **ME** Jerusalem ward, so-also-to-**THEY**-let-it-now-§§-falls yes-even Rome ward-to-have-gone-and-been-a-witness."

But when-it-got-to-be day having- 12 got-to-frame a-plot-as did the Jews, they-went-and-conspired-under-(G)anathema-upon themselves-declaring-on oath-as they were that they would-**"abstain**-from having-got-to-eat, **"or-even-to-drink,—until** when they-are successful-in-killing Paul:—but there- 13 there-were more-than forty-persons who this particular conspiracy had-been-making,—a-set-who having-got- 14

¶ When his weak eyes had peered amongst them, and he saw who the presiding magistrate really was.—He had spoken abstractedly, under Inspiration, before.

** Just appointed, possibly.

†† In the Gospels we have the Pharisees heading the persecution of the personal Christ, in the Acts of the Apostles the Sadducees of the mystical Christ.

‡‡ The agonized struggle of TRUST in this Aorist explains the economical vision.

§§ 'As we sow, we reap'—he had sown it.

* The force of the 'got' is (the usual one) that unrecorded matter is in it. Here, of course, it is all the prior arraignment, and High-priest's speech, etc.

† Inquiries had been made in high quarters as to whether Paul really was a Roman citizen, and so he begins by showing how much more prized by him was his true citizenship.

‡ As a palpable liar,—and to be punished out of hand.

§ Assassinated by the Sicarii (Jos. B. J., ii. 17, 9).

|| Leviticus xiv. 44, 45.

to-go-as they did for help-*unto* the chief-priests, and the (G)presbyters, got-to-say, "With-an-(G)anathema-at a Function we-went-and-conspired-under-(G)anathema-upon ourselves, of-nothing-to-have-gone-and-taken-a-taste, until when we-are successful in-
 15 killing Paul; so-now, therefore, do-ye have-gone-and-explained-matters-with affected candour to-the general-officer,—as if delegated by and quite one-with the-unanimous Council,—as their desire—that to-morrow him he-may-have-got-to-bring-down judicially-*unto* you, as-being now-about-really-to-be-making-a-judicial-inquiry of-a-more-strict-and-searching-nature into-his matters:—but we,—before-ever his having-got-to-get-near-you,—there-all-ready are to have gone and put-him out-of-the-
 16 way."—But having-got-to-hear-as did the son-of-the sister-of-Paul-of-the secret-family-plot* having-gone-and-approached and-got-to-enter-in-as he did the castle ward, he went-and-detailed-
 17 the-whole-to-Paul.—But having-got-to-call-to-him-as did Paul one-of-the centurions, he went-and-said, "This young-man have-gone-and-conducted for his own sake-*unto* the general-officer,—for he-has an-important-secret-to-have-got-
 18 to-communicate-to HIM."—He therefore went-and-took-him and-then-got-to-bring him in that light-*unto* the general-officer, and says, "The prisoner Paul having-got-to-call me got-to-urgently-request-me to-have-got-to-bring this young-man for *thine own* sake-*unto* thee,—having-as he has some-important secret to-have-got-to-confide

* 2 Cor. xi. 26. For such the cast of the text favours, and the fact of some of his family being evidently Sadducees and so centrally concerned in it. Thus it would seem probable that Paul's own family were divided about him—at least now recently since his (to a Jewish constituency) potent appeal to sectarian motives and his 'father's' being a Pharisee before him. We can reasonably imagine the family feud to have raged with characteristic Jewish fury, until the Sadduceean core of it were goaded on to hatch assassination—the usual solution of Israelitish perplexities previous to its remedy of God *under Titus*.

† With a boy's amusing straight-forwardness.—He never perceived that his insinuated advice was not very complimentary to the Roman discernment of Jewish politics in general, or to the sagacity of the officer in chief commanding the whole Roman forces in Judæa in particular.

to-thyself."—But having-gone-and-
 19 taken-hold-as he did-of his hand, and-then got-to-take-him-aside privately, he-was-examining-him, "What-important-secret is-it which thou-hast-to-have-got-to-communicate to-me?"—But he-went-and-said, "The Jews
 20 were-agreeing-to-the having-gone-and-urgently-requested thee that on-the-morrow the Council ward thou-mayst-have-got-to-take-down Paul, as-if really-now-about some-just decision ward more-strict-and-searchingly to-be-judicially-examining respecting him.—THOU, therefore, keep-from
 21 having-gone-and-been-persuaded by-them;—for-there-is-a-family-plot-against him-of-them men, more-than forty, a-set-of-unnatural wretches-who went-and-conspired-under-(G)anathema-upon themselves to-mabstain-from having-gone-and-eaten or drunk until when they shall have got-to-put-him out-of-the-way.—And-so there-they-are all-ready, on-the-look-out-only now-for this-the promise from thee."—So-then the general-officer
 22 got-to-send-away the young-man, after-having-gone-and-specially-charged-him to-not-a-soul† to-have-got-to-let-out-in-confidence that all-this "thou-didst-go-and-come-and-betray right-*unto* ME!"—And having-
 23 got-to-summon two senior centurions, he went-and-said, "Have-got-to-get-ready some-men, a-couple-of-hundred-will do, that-they-may-have-gone-and-got-along just-as-far-as Cæsarea, and some-horse, seventy, and some-light-spear-men, to be-off-at the

‡ The way in which he looked when saying 'not a soul' perhaps conveyed to the mind of the young man an especial warning against in simple trust confiding such a secret to his female relatives—his mother, sisters, etc. But, from the free, frank way in which the soldier went and seized hold of him by the hand, from his presence (and absence) having been overlooked apparently by the conspirators, and from the boyish way in which he bursts out (verse 21) with directions, to a chiliarch in command of the garrison at the metropolis of Judæa, as to his duty and his own interest, all make it probable that he was 'but a youth.' And the preposition before 'me' expresses the officer's thanks for the evident care Paul must have had for him, since the youth's manner was its tell-tale.

24 third hour of the night :—some-beast-
accommodation too, have-gone-and-
provided, that, having-gone-and-
mounted Paul, they-may-have-got-to-
get-him safe unto Felix-for his sake*
25 the Governor."—Having-gone-and-
written a-letter-as he did, of-which the
26 following is a-precis,† "Claudius
Lysias to the most-illustrious governor
27 Felix sendeth-greeting. This gentle-
man, being-seized-as he had on-the-
part-of the Jews, and on-the-verge
of-being-put-out-of-the-way by them,
having-gone-and-made-a-dash-as I did
at-the-head-of our fellows I-got-to
manage-to-get-him-out,—having-got-to
28 learn that he-is a-Roman.—But being-
anxious-as I was to-have-got-to-ascer-
tain-the reason why they-were-bring-
ing-accusations-against him I went and
took-him down their-own Council
29 ward; upon-which I-got-to-find him-
to-be-accused about nice-points of
their-own code, but no-charge-what-
ever made-deserving-of-death or of-
30 imprisonment.—But an-intimation-
having-gone-and-been-given me of-a-
secret-design against the man on-the-
very-eve of-taking-place on-the-part
of-the-Jews, on-the-spot I-went-and-
sent-him-off as a possibly lucky case-
unto thee,—having-got-to-send-direc-
tions-as I shall at-the-same-time to-his
accusers to-be-pleading their cause,—as-
far-as he-is concerned,—under THINE
31 auspices. Farewell."—So the soldiers,
then, in-obedience to their orders,
having-got-to-take Paul, got-to-bring-
him in-the-course-of the night Anti-
32 patris ward; but on the morrow-
morning having-got-to-leave the
horsemen to-be-continuing-the-jour-
ney in-charge-of him, went-and-

* Here we have again the same preposition ('unto') as before, meaning the same thing; Claudius Lysias's preposition here meant most likely (even if in a Latin equivalent) that one of those cases which enabled lucky freedmen raised to power in the provinces to bring home quick fortunes was being forwarded to Felix, and so it was not from purely disinterested motives that when Paul arrived he was lodged in a palace (verse 36, xxiv. 23, 26).

† From whence ever did the sacred historian obtain such circumstantial information as this? Were the Roman official and business letters copied, or a 'precis' (as we now phrase it) taken, and filed, and Luke so bold or so favoured as to go and get a copy at head-quarters? Or, had this letter even become historic in value when Luke wrote?

turned-back-and-came the castle ward.
—The-party-which having-got-to-go-in 33
Caesarea ward, and to-give-up the
letter to-the Governor, went-and-
delivered-over also Paul-himself to-
him :—but having-got-to-read-the 34
letter, and to-ask-of-what-province he-
is, and-then-to-be-told that he-is-from
Cilicia, "I will be giving-thee a- 35
patient-trial," he-went-and-declared,
"as-soon-as-ever the accusers-of-thee
also shall-have-got-to-come-to-prose-
cute."—Aye-and he-went-and-gave-
orders,-too,-for-him actually-in Herod's-
(G)prætorium to-be-kept-from harm-
by-a-guard.

XXIV. But after-the-lapse-of five 1
days got-to-descend-did the High-
priest, Ananias, along-with his (G)Pres-
byters, and an-advocate, Tertullus, a-
pleader-of-eminence-at the Roman Bar :
—the-party delegated-which went-and-
made-its-appearance before-the Gover-
nor-to-prosecute Paul. But having- 2
got-to-be-called-up-as he-did, went-
and-set-to on-the-prosecution-did Ter-
tullus, saying, "Much public-tranquil- 3
ity blessed-with-as we are thanks-to
THEE, and a-system-of-reformation
being-as it is-inaugurated-for-the benefit
of this-our nation through thy states-
manlike-foresight, always-yes, and I
will add-too, EVERYWHERE. §—we-are-
on-the-look-out-to-welcome, most-illus-
trious Felix, prepared-for all grateful-
returns. ¶ In-order, however, that I 4
may- keep-from-unpleasantly ¶ tres-
passing-upon thy patience, I-crave-
the-indulgence-of-thy having-gone-
and-listened-to-a-concise-statement of-
our-case-with-that thy-usual courtesy.
—Because we-got-to-find the man,— 5
this leprosed** pest here,—both foment-

‡ Forty-six miles from Jerusalem, twenty-six from Caesarea.

§ Forensic satire—hint at the expense and trouble of the 'changing the venue' from Jerusalem to Caesarea.

¶ Euphemism for bribery.

** I.e., the only bar to their going on complimenting being the brutal freedman Felix's modesty(!), and that the business of the pleader was over, now that he had thrown out the hint that they were prepared to bribe for judgement, which is the idea conveyed with professional delicacy by the 'however.' The rest of the speech is 'padding'—as far at least as the judge is concerned.

** xxiii. 3.

- ing-as he is party-spirit* amongst the whole-of-the Jews that are-throughout the civilized-world, aye-and-too a-ring-leader of-THAT-new Nazōrenē†-schism.
- 6 — Well, this-man-our temple went-and-made-the-systematic-attempt-of-having-got-to-succeed-in-defiling : — whom of-course we went-and-took-into-custody, and in-obedience-to our-own Law naturally-got-to-be-wishful to-be
- 7 penally-judging.—But down-went-and-came Lysias, the general-officer, with considerable violence, and-out-of our hands went-and-took-him, altogether ;
- 8 having-got-afterwards in a fright-to-issue-orders-for the accusers-of-him to-be-coming-as here we are all the way-down-to THREE ; from-examination-of-whom thou-wilt-be-able, after having-thyself got-to-make-an-investigation‡ about the-particulars-of-all this, to-have-got-to-obtain-a-perfectly-clear-idea of the-reasons why WE are-now
- 9 prosecuting him.” — But went-and-confirmed-it all did the Jews also, affirming-as they were keeping on all through his speech-that this was a-true-
- 10 statement-of the case.—But got-to-reply-in his defence-did Paul,—having-gone-and-given-a-nod§ to-him-as did the Governor for him-to-be-speaking,—
- “ From-an experience of many years acting-as thou-art as-a-judge to-this-my nation, well-aware-as I am, with-all-the-greater-readiness in-what seriously-concerns myself do-I-now-pro-
- 11 ceed-to-my-defence, able-as thou-art to-have-got-to-ascertain-the-fact that it-is not more-than twelve days since I-went-and-ascended about-to-be-worshipping-in-the Holy City of Jerusalem.—And they did-not go-and-find me, either in-at the Services of the temple holding-a-disputation with anyone, or making any-disturbance of the populace,—either in-at the Services of the (G)synagogues, or by a net-
- work-of-conspiracy-throughout The City.
- Nor able-are-they-to-have-got-to-13 bring-facts-to-prove the-loose charges-which they do-now bring against me.
- Confess, however,—I do THIS to-thee, 14 that in-obedience-to The Way which they-are-denominating ‘schism’ I do-thus worship my forefathers’ God ;—trusting-believing-as-facts-as I do everything-throughout The Law, and that-has-been-written in the writings of the (G)Prophets-of the Jews ; possess-ing-as I have hope GOD ward,—which-hope even these-here|| themselves admit-as an orthodox tenet,—that-a-rising-again is-about-soon to-be-taking-place of-the-dead, aye of the-innocent as-well-as of the-guilty ; in-the practical 16 carrying out of this-truth however my-own endeavour-personally-is-a-con-sciousness-of-not-injuring-others-by-bad-example-to-be-preserving—my duty-toward my-God, and my duty-toward-my neighbour—always. But, 17 after several years I-got-to-return-to-be-presenting alms this my nation ward and offerings ; in-whilst discharg- 18 ing which-duties they-got-to-find me being-ceremonially-purified-as I was in-the regular Services of the temple, not with-any crowd or tumult,—that-is-to-say-a-party-of-the-Asian Jews-19 did ; who ought-by-good-rights to-be here before thyself, and accusing-me, if in-possession-they-are-of so-serious-a-charge against me :—or THESE them- 20 selves-that are here let-them-have-gone-and-said whether anything-specific they-got-to-find in-my-behaviour-of-a-criminal-nature,—since-stood-up-there-I-got-to-be at their Council,—anything 21 worse at least-than about the one utter-ance-they referred to¶ which I-got-to-cry-out whilst-standing-as I had been in-their midst as a member of a party recognized amongst them, namely, ‘ It is all-about-a-resurrection-of-the-dead sell in the case—and, alas! the next verse (verse 9) tells us, ‘and My People love to have it so.’
- § In an off-hand, vulgarly friendly way—as much as to say, ‘I am for you ; go and give it him well, they are no friends of mine. I had rather take a smaller bribe from you, you know, plus your influence as one of us.’ Paul repudiates the nod, with undisguised contempt, and pointedly connects himself with his own nation and people.
- || The Sadducees.
- ¶ Verse 5.

* xxiii. 6—10.

† The only place where the Christians are so called (in contempt) in the New Testament.

‡ Another subtle reminder (verse 4, note) ; to prepare him to make no rash present settlement, under the instigation of Paul’s eloquence—which a barrister could appraise—but to go into the case privately with them as to the amount he was to be bought at. In his last words he ‘shows their hand,’ in bold impudent assumption that all that he and they cared a rush about was to buy and

that I am-being-tried to-day, and-by you." But having-gone-and-listened-to-all-this Felix went and put-them off, —possessed-as he had been-of more-accurate-general-information respecting The Way-as a public movement, than they were, — having-got-to-say "When Lysias, the general-officer, shall-have-got-to-get-down - here I shall-be-getting-to-the-bottom-of your case-I suppose all of you."—He went-and-told-off a centurion, too, to-be-keeping him-safe from harm,—and-at-the-same-time for-him-to-be-enjoying every-comfort, and-to-be-putting no hindrance-in-the-way-of his own people helping him, or coming-to-visit him.

24 But subsequent-to-all this, several days having-got-to-return-as did Felix, now along-with his wife Drusilla,—being-as she was a-Jewess, —he-went-and-sent-privately-for-Paul, and heard from him all-about the-new 'Christ, Jesus ward trust.'—Reasoning, however, as there-~~was~~* all-about righteousness, temperance, and the judgment which-is imminent, all-terrified as got-Felix to-be he-went-and-burst-out, "Just for-the present be-going-thy-way, but when-I shall-have-got-to-have some more-leisure I shall-be-sending-an-invitation-to thee."—But together-with-it all even there-he-was-hoping that money is-going-to-be-given him on Paul's-part to-have-gone-and-discharged him:—consequently still more-frequently sending-for him there-he-would-be-conversing-familiarly-with him.—But

27 a-space-of-two-years having-got-to-be-thus-occupied got-to-accept-as his-successor Felix-did Porcius Festus:—aye-and wishful-too-as he was to-be-currying favour with-the Jews, Felix went-and-left Paul bound-just as he had been!

XXV. 1 Festus, therefore, having-got-to-enter-upon-the duties-of-the province, after three days got-to-go-up Jerusalem ward from Caesarea.

2 But went-and-laid-information-did the

* Not about politics, or letting out some deep state secret.

† Festus does not relish this legacy of Felix at all, and would fain coax the Jews out of their revenge, for he has been (evidently) quite enough warned by his predecessor of the political import-

High-priest, and the leading-men of-the Jews against Paul, and were-beseeching him,—begging-it-of-him-as-a-favour,—that he-would-have-got-to-send-to-fetch him Jerusalem ward:—planning an-ambush-as they were so as to have gone and put-him out-of-the-way somewhere-along the road.—So then Festus got-to-break-out-in-reply that-kept-should Paul be safe-in Caesarea but that he-himself is-purposing-soon-to-be-going-bis-way-back; "Those, therefore, who-conveniently-can among you," says-he, "let-them-have-got-to-go-down-with-me,—if-there-really-is something-so very savagely-inhuman in the man,—and-so be-accusing him. But having-gone-and-spent-as he did amongst them some days, not more-than eight or ten, having-got-to-go-down Caesarea ward; on the morrow having-gone-and-taken-his seat upon the bench, he-went-and-gave-orders-for Paul-to-have-got-to-be-fetched.—But having-got-to-appear-as he-did down-upon him-got-to-be did those that-had-been-coming-down from Jerusalem, Jews, many and grave charges bringing against Paul; which they-were-perfectly-unprepared-to-have-got-to-individualize.—Proceeding-to-his-defence-as he-was, "Neither the law-of-the-Jews ward, nor-yet the temple ward, nor-yet Caesar ward, did I ever go and do-anything-politically wrong. . . ." But Festus, wishing-to-be-currying favour with the Jews, went-and-interrupted Paul-and-got-to-say, "Is-it-thy-wish-now Jerusalem ward having-got-to-ascend, THERE about such questions as-THOSE to-be-judged, in-the-presence-of-me?"—Then went-and-said did Paul, "Before the Imperial-throne-of-Cæsar standing-all along-as-I-have-been,§ here-I-am-already where it-is my right-and-privilege-to-be-judged.—Jews I never got-to-wrong-at all,—as also thou-thyself dost most-clearly discern.—For if I am-really guilty and have-been-committing some-crime

ance of the case. He uses the adjective 'savagely inhuman' with fancied skill, since Paul's little stature and large culture were self-evident.

‡ After a speech.

§ By his Deputies,—Roman Law.

- meriting death, I-am not deprecating the dying.—But seeing-that nothing is-there of-the-kind-in-what these persons are-accusing me-of, nobody-*whatever* has-the-power-of me-for-expediency-sacrificing to them. To-
- 12 CÆSAR I-DO-NOW-APPEAL." Then Festus having-got-to-consult-as he did along-with his body-of legal advisers, got-to-break-out-in-reply "To Cæsar thou-hast-been-appealing-hast thou?—under-the auspices of Cæsar shalt-thou-be now left to be-going-thy-way!"
- 13 But some days having-got-to-elapse, Agrippa, the king, and Bernicé, got-to-pay-a-visit Caesarea ward,—to-be-paying-their-compliments-to Festus.—
- 14 But as a-good-many days they-were-spending there, Festus to-the king got-to-be-mentioning Paul's case, saying, "There-is-a-curious-case-of-a-man-*here* being-left-as he has by Felix a-
- 15 prisoner; respecting whom, having-got-to-have-occasion-to-be Jerusalem ward went-and-laid-information-did the High-priest and the (G)presbyters of the Jews, begging for sentence to
- 16 be-passed-upon him.—*Stiffly*-unto whom I-went-and-broke-out-in-reply how-that-it-is-essentially not a-practice-with-us-Romans to-be-sacrificing-to-expediency even-the-worst man, but first-of-all the-accused-person face-to-face-with him may-have the accusers,—aye-and opportunity of-self-defence may-have-given-him respecting his indictment.—
- 17 They-having-got-to-come-with-me, therefore, down-here, no delay-of any kind did-I-get-to-create, but-on-the-very-next-day having-gone-and-taken-my-seat upon the bench, I-went-and-issued-orders-for the man-to-have-got-to-be-fetched.—Round whom when-the-accusers got-to-stand-up, no charge-of any kind were-they-bringing-forward of-the-sort-that I-myself was-expecting; but a-whole-tissue-of nice-questions connected-with their own-particular superstition they-kept-on-advancing in his-case, and connected,
- 19 with a-divine-person-named 'JESUS' that-had-been-dying who,—so-went-on-asserting-did Paul,—is-still-living.
- Out-at-sea, however,—as there I-was in-the-direction-of an-enquiry-of-this-sort, I-was-just-saying-that if he-particularly-wished-it he-could-be-going-his-way Jerusalem ward, and-there be-judged respecting these-questions.—But having-as did Paul himself got-to-make-his-appeal that-he-himself should-be-one of those-to-have-got-to-be-kept the scrutiny ward of-Augustus himself, I-went-and-gave-the-necessary-instructions-for his being-so-kept, until I-shall-be-having an-opportunity-of-sending him for settlement-into Cæsar."—But Agrippa 22 interestedly-into Festus got-to-declare, "There-was-I-a-long-time-desirous myself also-of-having-had an opportunity of-having-got-to-listen-to the-very fellow."—Quoth he, "To-morrow thou-shalt-be-listening-to him.—Upon-the-morrow, therefore, come-as got both Agrippa and Bernicé,—with no-small parade,—and having-got-to-enter too the Auditorium ward,* attended in state-too by-the general-officers and personages of-position in-municipally the city, and having-got-to-give-orders-as did Festus fetched-got-to-be Paul.—And says Festus, "Agrippa, your-majesty, and honourable-friends all that are-present-together with-us-on this occasion, there-ye-are-gazing-at this-person, about whom the-whole-of the body-high and low of-the Jewish-nation got-to-have-dealings with-me, aye-both in Jerusalem and down-here-too, vociferating† that-he ought-not-to be allowed-to-live any-longer.—But I having-been-able-to-detect 25 nothing-what-ever meriting death that-he had-been-perpetrating,—and-moreover he himself too having-got-to-make-his-appeal-to Augustus,—I-got-to-decide-on sending him.—About whom WHAT-crime-that-is-definite-to-have-gone-and-written-to-my Sovereign I-am-in-possession-at-present-of nothing;—consequently, I went-and-brought him-forth before you,—and in-an-especial-manner before thee, king Agrippa,—so-that, the examination over-when it shall have 26

* The private hall of the Palace, used as a magistrate's room, Lecture hall for philosophy, etc.

† A rough word. Festus is now currying favour with Paul. He knows there is no case against him at any Roman bar.

got to be, I may have got to be possessed of some definite crime about
 27 which to have gone and written;—for simply (G) illogical to me it appears to be sending as here I am a prisoner, and yet *unable for the life of me* the charges against him to have gone and scheduled.” — XXVI. But Agrippa it was who authoritatively unto Paul got to make the declaration, “It is graciously permitted thee in person on behalf of — thine own self now — to be pleading.” Then Paul was proceeding with his defence, having gone and characteristically stretched out his
 2 hand,*—“Respecting everything for which I am being prosecuted on the part of Jews, king Agrippa, I have been considering my own self peculiarly fortunate at *thy tribunal* that I am to be to-day defending my conduct,
 3 — more especially because that perfectly familiar thou art necessarily with everything of a Jewish character — of customs from habit† as well as too of doctrinal disputes; — consequently I do beseech of thee with patient courtesy to have gone and heard
 4 me out.—The life of me indeed, therefore, from my very youth up,—which very early indeed got to be amongst my own nation in oneness as a disciple of *The Law with Jerusalem*,—knowing have been the whole of the Jews, previously acquainted with me *all the time, as they are* from the first,—if only they chose to be bearing witness to it,—how that in obedience to the morally strictest denomination of our holy religion I went and lived my life
 6 a (G) Pharisee. — And, now, for the sake of *The Hope*, That one for their eternal benefit always before our forefathers, of the Promise come now as it got to be realized in the providence of God, have I been standing as a
 7 criminal to be judged; which promise ward the entire twelve tribes of us are by intense ceremonial earnestness of night and day ritual serving, trying to realize their hope of having got-

* The instinctive movement of a man strong in the upper part of his body, and of an orator gathering himself together to wrestle with great intellects of great men in an oration which gathers in power — beyond any recorded effect of his speech — as it

to reach:—for the sake of which very Hope I am being now prosecuted, your Majesty, by the very Jews themselves. — Why now is it deemed so utterly unworthy of credit by you, that GOD dead people is actually raising? — I myself, for example, got to imagine once that in the case of The Name of Jesus,—yes the Nazorene — one, — it was my very duty much that was hostile to have got to perpetrate: — which idea also I got to carry out in action in officially Jerusalem, and not a few of the saints did I in regular imprisonment in jails go and shut up, my power from the chief priests themselves having got to receive, then too upon their being put out of the way I went and recorded a vote against them. — And throughout the whole of the (G) synagogues there was I by frequently inflicting punishments upon them, forcing them to be foully cursing Jesus, — furiously, in short, raging like a madman against them, I was hunting them at last even to sanctuary in the Gentile cities outside ward for safety. — Under which circumstances going on my way their Damascus ward, — backed by the power and warrant of the chief priests, — right in the middle of the day, along
 13 on the road I got to see, your majesty, from the heaven, above the sun for splendour, having got to pour its glory round me as it did, a light, and round those of my party proceeding on our way. — But the whole of us
 14 having got to be fallen the earth ward, I got to listen to a Voice speaking as it was exclusively unto me, and saying in (G) Hebrew, ‘Saul, Saul, why me art thou hunting down?’ — It is all the more hard for thyself so obstinately against the goad spikes‡ to go on thus dashing thy bleeding heel.’ — But I got to
 15 say, ‘What angelic being art thou, Lord?’ — But he went and said, ‘I AM Jesus, Whom thou art hunting down. — But in spite of all that have
 16 got to get up and then to stand upon goes on, and in consequent draught upon physical strength.

† A searching appeal to what ought to have been his life as a Jew — sitting Romanizing as there he was, and Emperor-appeal.

‡ Of conscience — in obstinate self-righteousness.

- thy feet; for for this-very reason I went-and-vouchsafed-this-appearance to-thee, to-have-got-to-utilize-thee-as a-minister and a-witness both-of-these-things-which thou-didst-get-as-a-fact-to-experience, aye-and-too of-those-which I-shall-be-coming and-showing
- 17 thee, delivering-from now henceforward thee-as I am out-from The People and the Gentile - race - nations, — whom ward now I thee am-sending-as-(g)
- 18 apostle, — to-have-got-to-open their eyes, and to-have-got-to-turn-them-right-round away - from Darkness Light ward,—even-from the tyranny of-(g)Satan to trust-upon God,—so that they may-have-got-to-receive-forgiveness-of-sinful-wrong-doings, and a-share-by-right-of-inheritance in-organic oneness with those being-sanctified-as they have by-trust,—that MY-SELF ward.' — Wherefore, king Agrippa, I did-not go-and-be disobedient-to the revelation from-heaven,
- 20 —BUT-instead of that to-those in-the Jewish quarter of Damascus first-of-all and-then Jerusalem, to the-whole too of-the-district-of-Judæa, and-then to-the-Gentile-race-nations was-and advocating need - for - a - change - of-heart, even to - having - turned-right-round trust-upon God,—practically-evidential-of that change-of-heart fruits
- 21 producing :— as-a-reward-for all-this the Jews having-got-to-pounce-upon me in-a Service at the temple were-doing-their-utmost to-have-got-any-
- 22 'utilizing' - of - me - ended.*— Help, therefore, having-got-to-experience-as I did,—the-genuine, from-with our covenant God,—up - to - this present time I-have-been-standing-my-ground, being-borne-testimony-as I am-to by
- those-of-low-estate as-well-as-also of lofty-estate too how-that nothing am-I-saying outside that-which too the (g)Prophets went - and - revealed - in-their - utterances was - going to - becoming - to - be, and Moses†-too;—now-since a-SUFFERING-VICTIM- is The Christ,—now - since - also the-first-fruits of The-Resurrection of the-dead,—Light He-is-going to-be-Revealing to-The People, and-to-the Gentile - race - nations.† . . . But such things as-THESE§ saying as-he-was in the course too of-a-defence, Festus, and that in-a loud voice, went-and-declared, "Raving-mad-art-thou-|| Paul! — thee thy much-and-varied learning madness ward is-spinning-round-and-round."—But he, "I am-not raving-mad," asserts, "most-illustrious Festus, BUT-so far from that of-truthfulness and of - sobermindedness deep-secrets I-am-revealing; for well-acquainted with all-this is the king with special reference unto whom, speaking-with-frank-boldness-as I am, I - make - the - utterances, — for - that escaping his-observation was taking place not one-single essential of-such transactions as-these I-feel-persuaded, not-one for it-is not all-in-a-corner that - being - transacted-has-been THIS. —Dost-thou-trustingly-believe, king Agrippa, the (g)Prophets? — yes-I-KNOW that thou-dost-trustingly-believe-them" . . . But Agrippa pun-gently-unto Paul went-and-affirmed, "In - a regular take-it-for-granted short - work - style myself thou-art-coaxing-over into - having - got - to - become 'a-(g)Christian'-forsooth!" But Paul went-and-said, "How-I-could-have-gone-and-prayed our Covenant-

* Exactly correlated word in the Greek to that in verse 16.

† The entire system of symbolism in the Pentateuch.

‡ Paul had been holding the two men—and the audience—entranced up to the end of verse 22, the Roman by sheer force of tone and the æsthetic part of oratory, and the Jewish by very much more than that. Feeling his advantage, Paul's genius poised itself upon the wing for a mighty climax of powerful conviction, until something Festus could understand, in his case, broke the charm of the magician—'Gentile race nations'—and spasmodically, in a voice over which he seemed to have lost control, he bawled, and broke the spell

upon Agrippa's mind, conscience, and heart, for him to be recalled to the somewhat humiliating fact that he was being carried down the stream of conviction perilously near the crisis of conversion. —Hence the spirit of his spiteful reply to Paul's challenge (verse 28) in which he confesses to interest in him, but warns him not to presume upon it. He could, however, have found a worse word to use than 'Christian.' § 1 Cor. i. 23.

|| It must not be supposed that Festus lost all respect for Paul because he thought he was mad. Quite the reverse; he thought him a genius and weirdly other-world-ish. The 'spinning round and round' is the idea of spinning until you fall from giddiness.

God-that, yes-truly in-organic oneness with a-'short-work'* and in-organic oneness with a-long†-one-too, not only thou, BUT-more than that even the whole-of those that-are-listening-to me this-day-as well, may-have-got-to-be such-and so blessed-an-one as even-I-myself really-am, without-the draw-
 30 back of these chains - here." — And having-got-to-say these-telling words-as he did, went-and-made-an-end-of-the-sitting-did first-indeed the king, and-then the Governor, Bernice too-simultaneously with both, and-then those that- were- sitting- in- company- with
 31 them.—And upon-having-got-to-retire they- were- engaged- in- conversation privately together, saying, "Nothing meriting-death or chains practising-is
 32 such-a man as-THIS."—But Agrippa to-Festus got-to-assert, "There-being-discharged could-have been such-a man as-this,—if- only he had-³³abstained-from appealing-to Cæsar.

XXVII. 1 But as the-arrangement got-to-be-decided-on-of-our taking-the-sea-route Italy ward, Paul aye-with private accommodation and certain other-reserved cases of prisoners they-were-placing-under-the-charge-of a- centurion, by-name Julius, of-the-Augustan
 2 Life-guards; but having-got-to-go-on-board a-ship belonging-to-Adramyttium, —about-as they were-to-be-calling-at ports along the Asian-coast,—we-got-to-put-to-sea; — there-being the cargo-owner-with us, Aristarchus, a- Macedonian‡ of-Thessalonica. Then in-another-day we-got-to-touch-at Sidon; —aye-and humanely, as-Julius§ to-Paul went-and-behaved, he-went-and-chanced the- permitting-him for aid-
 3 unto his friends to-have-got-to-go-his-own-way-to-be-getting a change from
 4 social-intercourse. And- from-thence

* Justifying trust, ver. 27 (St. John vi. 29; St. Luke xxiii. 43; Acts xvi. 30, 31; Rom. ix. 28—32).

† The Atoning work of Christ, verse 23 (Rev. xiii. 8; Eph. iii.).

‡ This is an interesting fact, when taken in connection with the incidents and atmosphere of chapter xvi., where everything is Roman, and, in connection with Macedonia as the real beginning of pure Gentile work, so vocal with the great organic mission of which Rome could alone be the centre.

§ Surely this was no new acquaintance, but one

having-got-to-put-to-sea we- got- to- sail-under- the lee of Cyprus, owing-to-the-fact-of-the winds being dead-ahead. But-too, the sea,—the-part of it which
 5 washes Cilicia and Pamphylia,—having got-to-sail- through, we-got-to-trend Myra ward in Lycia. And- there
 6 the centurion having-got-to-find an-Alexandrian ship sailing Italy ward, he- went-and-embarked us it ward. But-in-the navigation of a-tedious-number
 7 of-days sailing-slowly, and having-hardly got-to-get opposite Cnidus,—⁸refusing-to let us-as was the wind,—we-got-to-sail-under- the lee of Crete opposite Salmone, and-hardly-enough
 8 too getting-along-past it, we-got-to-come a-place ward- very well known called 'Fair-havens,'—close to-which there- was a-town, Lasæa. But a-
 9 tedious-long time having-got-to-elapse, and now-already as-was the navigation dangerous,—on-account, too, of the-fact that fast-tide|| had already passed-by,—strongly-advising-was Paul, say-
 10 ing to them, "Comrades, I-discern¶ how-that attended-with harm and great loss, not only of the freight and of the ship, BUT-which is a far more serious
 11 matter, even of the lives-of-us is-about to-be the voyage." But the centurion to the captain, and to-the ship-owner, was-listening not** to-the-opinion on-the-part-of-Paul being-spoken. But
 12 inconveniently-as-the harbour was-constituted in-prospect-of a-winter-stay, the more-part went-and-expressed their-opinion-in-favour-of-having-gone-and-sailed-off from-there, and-see-if they-could-not-manage- somehow to- have-gone-and-beaten-down and-got-nicely-
 13 to-winter-Phenice ward,—a harbour too of-Crete but-looking-as it does towards both s.w. and n.w. But having-got-to-
 13 come-on-to-blow- softly- as did the- who for some time had been in a state of mind qualifying him for rationally trusting a State-prisoner of the most responsible kind to go about thus at liberty, and who (under God) took care that Paul should have 'private accommodation' on board the ships?

|| I.e., the time of year for the equinoctial gales had come.

¶ A word implying his opinion as a man merely; but he was right in interfering, since he was ordered to do so (verse 21), and there was a reason for his being left to himself at first.

** See note on Luke xviii. 14.

- south-wind, having-gone-and-fancied that they-had-secured a-lucky-chance they-went-coasting-along Crete hugging-as they got to the-shore. After a short-time, however, went-and-came-on-to-beat all along it*-did the-(g)typhoon, which is-called "North-east-big-waves,"—but having-got-to-be-seized-hold-of-by-it-as did the ship, and "totally-unable to-be-going-in-the-teeth†-of such a-wind, having-got-at last-to-abandon-her-to-it-as we did there-we-were-scudding-before-it.
- 16 But of an-island, one-well known to sailors having-got-to-run-under-the lee, called Claudia, with-great-difficulty we-did-get-to-manage to-have-got-to-get-again-into-our-power the ship's-boat;‡ which-having-gone-and-drawn-up-on-board they-were-employing the-ship's-brace-chains,§ under-girding-as they were the ship:—aye-and-in-terror-too lest into-the-Great Syrtis-quicksand ward they-might-have-got-to-drift-out-of-our-course, having-got-to-reef the sail in-that-way went-on-scudding.
- 18 But fearfully tempest-tossed, on-the-day-after they-were-setting-about-making a-lightening-clearance; and on-the-third-day with-their-own-hands|| the cargo of-the ship they-went-and-threw-away. But neither sun nor stars shining-out-as guides for-such-a-number-of-days, the-gale moreover pressing-on so-close-as there it was, being-taken-away as-respected-the-future-entirely was all hope-of-the-fact that-we-are-to-be-saved OURSELVES-
- 21 even. But, after much irregularity-of-meals as -from the nature of the case there-was, then went-and-stood-up-did Paul in their midst and-got-to-say, "Ye-should indeed, (g)O comrades, have-gone-and-yielded-to-the-authority-on which I-spake to-^mbeware of-sailing-away from Crete,—aye-and-to-have-got-to-get-for-your-gain-too only
- 22 this harm, and the loss-too!—And, to keep to-NOW, I-am-advising you-to-be-keeping-your-spirits-up; for-there shall not be the loss of-a-single life amongst you, but-there will be-of-the
- 23 ship:—for there-got-to-appear to-me, this-very night, an-(g)angel of-The-God from-Whom I-have-my-being and-to-Whom accordingly I-am-rendering-service, saying, "^mAbstain-from-fearing, Paul, before-Cæsar-for-thee it-is-absolutely-necessary-to-have-gone-and-made-thine-appearance,—and, see-here, God has-been-graciously-pleased-to-grant-to-thy-prayers all the-persons sailing-as there they are in company-with THEE."¶ — Consequently be-keeping-your-spirits-up, comrades, for I-trust-fully-believe God that thus it-shall-be exactly-in-the way that it-has-been-revealed-to-me:—but an-island ward a considerable sized suitable-one,* it-is-absolutely-necessary-that we-have-got-to-be-wrecked." But when the-fourteenth night it-got-to-be,—being-tossed-up-and-down-as there we-were in-navigation of the (g)Adrian-sea,—about the middle of that-night, kept on-suspecting-did the sailors-that some-to them familiar tract-of-land-or other was-nearing them; and-so having-gone-and-taken-a-sounding they-got-to-find-it-to-be twenty fathoms; but having-got-to-proceed a-short-interval and-then again gone-and-taken-a-sounding they-got-to-find-it-was-only fifteen fathoms.—So-then being-in-terror lest-some-how-or-other upon the-breakers wards they-should-have-got-to-dash, out-of the poop having-got-to-cast-out anchors, four, there-they-were-praying for-it-to-have-got-to-be daylight. But the sailors-on-the-look-out-for-a-chance for-escaping out-of the ship, went-and-let-down the ship's-boat thesea ward,—under-the-pretence of making-preparations-for out-of the-bows stretching-out anchors-for casting,—went-and-said-did Paul-to-the-centurion and-to-his soldiers, "Supposing these-fellows ^mwill-not stop on board ye cannot have-got-to-be-saved."—Then the soldiers went-and-cut the ropes of-the ship's-boat, and-so got-to-leave her to-have-gone-and-dropped-off. But in-the-short-interval before it-was-getting-to-be daylight, [†]advising-strongly-was Paul the-whole-of-them to-have-gone-and-

* Crete.

† Lit., "ere."

‡ Being towed astern all along as it had.

§ Stowed away hitherto in the boat, perhaps.

¶ Verse 2.

¶ "Them that honour Me I will honour." His Apostle, too.

partaken-of *some-food*, saying, "The-
fourteenth-day it-is-to-day that, kept
as ye are-incessantly-on-the-watch, ye-
are-persisting-in fasting, having-got-
to-take nothing-in the way of a meal;
34 consequently I-do-strongly-advise you
to-have-gone-and-partaken-of *some-
substantial-food*—for this helpfully-
towards your-own getting-saved is-
essentially-connected, for-then of-not-
a-single-one-of-you a-hair-of-your head
35 shall-be-perishing."—But having-got-
to-say this, and-then gone-and-taken a-
loaf, he-got-to-return-joyful-thanks
to-God in-the-presence-of them-all,
and-then having-gone-and-broken-it-
to-pieces he-went-and-set-to-to-be-cat-
36 ting. But-sympathetically full-of-
spirits as-they-all got-to-be, they also
37 went-and-partook-of *some-food*; well,
we-were on-board, all the souls, two-
38 hundred-and-seventy six. But having-
got-to-take-a-satisfying-meal of-food,
they-were-blithely-lightening the ship,
throwing-overboard the-ship's stores
39 the sea ward. When, however, day-
light it-did-get-to-be, the land they
were-not recognizing; but a-consider-
able-sized suitable inlet they-were-
perceiving, possessing a-beach, which
ward they-got-to-consult, if-only they-
could-manage-to-do-it, to-have-got-to
40 drive-up the ship; and-so then having-
got-to-get-her-clear-of the anchors,
leaving-them-there in-gripping the
bottom of the sea, having-together-with-
them-cast-loose the braces-of-the-steer-
ing-oars:—and-then having-got-to-
run-up-the foresail-to-the wind there-
they-were-keeping-a-straight-course

that beach ward,—but-in between them 41
and the beach having-got-to-come-
across a shoal-place thrown up by-two-
opposite-sea-currents they-got-to-
ground the ship-on it, and the-bows
indeed having-got-to-be-embedded
went-and-kept-hold, but the stern-part
was-being-broken-up from the dashing
of-the waves: but-of-the soldiers the- 42
advice got-to-be that the prisoners
they-should-have-gone-and-killed-off,
to-keep-a-certain-one of them from-
having-gone-and-swam*-off and-so
gone-and-effected-his-escape; but the 43
centurion just-anxiously-scheming
how-to-have-got-to-preserve Paul,
went-and-kept them-from the-carry-
ing out of their plan; aye-and he-went-
and-gave-directions-too for any of-
those able, to-be-swimming,—guiding
them how best by having-first got-
cleverly-to-cast-themselves upon the bit
of-land-of the shoal, on-quitting-the ship,
—and-for-the rest,—to do the same some 44
upon planks, but others upon some-
good spar or some thing or other taken-
from the ship.—And thus it-got-to-
come-to-be-that the-whole-of-them did-
get-to-be-saved alive upon the shore.

XXVIII. 1 And having-got-their-
lives-saved, then they-got-to-know-by
asking that Malta† the island is-
called. But the foreign-speaking- 2
islanders§ were-behaving-with extra-
ordinary (philanthropy to-us, for
having-got-to-set-light-to a-wood-pile,
they-went-and-hospitably-spread a-
board for the-whole-of us, because-of
the rain which was-pouring-down,
and-too because-of the cold. But 3

* The 'swam' strengthened by the 'gone' lets us into a secret—that Paul could swim and they could not, and, consequently, although they (doubtless) had the opposite of any ill will to their officer's favourite, yet they 'got to' feel that private feelings must be sacrificed to professional exigencies, for it would be so derogatory to the Roman army for a puny, insignificant Jew—always on the look-out for any chance—to be seen swimming away towards the shore, whilst they looked on helplessly fooled. Nor are we at any loss to know why Paul most likely could swim well, and they could not—Paul's boyhood home the first was at almost a sea port, in a warm climate, and the wonder would have been if he could not; they were inland born, and Rome was very unnautical. Just a trifling hint is given too why he was perhaps a fine swimmer—he had a large thorax, for

he, we are told, had a tremendous voice (xiv. 10), and this coupled with light lower limbs (and perhaps strong arms, xxvi. 1). Either the centurion did not know that Paul could swim, or it never occurred to a gentleman (and himself not professionally suspicious) to think of that as a means of saving him; or when the soldiers so broadly hinted (most likely to him in private) the sad necessity of duty, he either remembered that he could swim, or learned it then from them. What more likely than that Paul had told them that he could swim, in connection with it as an illustration level with their ideas, and suggested by being at sea (2 Cor. xi. 25).

† In the Greek this is the article—"the Paul."

‡ Malta.

§ Lit., (a) "barbarians," i.e., neither Greek nor Roman.

having-got-to-roll-together-as *did* Paul a-good bundle of-faggot-wood, and-then having-got-to-put-it upon the fire, a-viper, away-from the heat having-got-to-escape, went-and-fasted-itself-into-connection-with his
 4 hand:—but as went-and-looked-at-it-did the simple-minded-foreign-islanders hanging-there-as it had been, the dangerous-reptile, right-out-from that hand of-his, they-kept-on-saying privately-one-to-another, “You-may-depend-upon-it-that a-MURDERER is THIS* person, whom, having-got-to-escape-alive-though he did out-of the sea the-goddess Nemësis will-not have-gone-and-permitted-to-go-on-living.”—
 5 But he indeed therefore †having-gone-and-shaken-off the dangerous-reptile the fire ward, got-to-experience no ill-effects-*whatever*.—But they kept-on-
 6 looking-out-for his showing-symptoms-of inflamed-swelling, or-even of-drop-ping-flat, suddenly, dead.—But for a-long-time having-kept on-looking-out-as there they-were,—and being-able-to-see-the-spectacle-of nothing very-dreadful happening him ward,—changing-their-minds-they-were-now saying that-a-god he undoubtedly-is.’
 7 But in-the-neighbourhood-of the-parts of the island round-the very spot there were-estates belonging-to-the first-man of-the island, by-name (G)Poplius, who having-gone-and-taken us-home for three days generously went-and-actually-hospitably-entertained-us-all.
 8 But-then-it-got-to-be that-the-father-of-Poplius being-attacked-as there he was with-fever and (G)dysentery, was-lying-up-in-bed, in-with aid-unto whom having-got-to-go-as Paul-did, and-then gone-and-engaged-in-prayer, he-got-†-to-lay his hands-upon him and-to-cure

* ‘That is the particular crime for which this prisoner is being taken to Rome.’

† The ‘therefore’ of Covenant Providential sequence (Mark xvi. 18).

‡ After ascertaining whether he had trust to be healed.

§ Sicily.

|| *I.e.*, Christians.

** Forty-three miles.

†† xix. 21.

†† The grammar and the connection show to whom Paul owed this good beginning at Rome.

†† Upon whom was brought to bear all Paul’s fascinating companionable gifts. The sentry was being constantly changed, consequently in two

him. This-*precedent* therefore having-got-to-be-set, the rest also-of those having sicknesses *resident*-in the island were-coming-to-him-one after another and being-cured; who also with-many
 10 marks-of-respect went-and-honoured us, and-so got-to-heap-upon-us by the time we were-setting-sail the-necessaries we-were-in-need-of. But after a
 11 three months-stay we-got-to-leave-them, on-board a-ship that-had-been-wintering in the island, an-(G)Alexandrinian, the “Castor-and-Pollux.” And having-got-to-touch Syracuse
 12 ward, we-got-to-make-a-stay-of-three days. From-there having-got-to-
 13 make-the-entire-circuit-of the island§ we-got-to-come-off Rhëgium; and after-a-single day’s-waiting having-got-to-set-in-as *did* the-south-wind, the-second got-to-bring-us Putëoli
 14 ward, where having-got-to-find-out some-brethren, we-went-and-were-pressed-by them-to-have-got-to-make-a-seven-day’s-stay. And thus-at last Rome ward *itself* we-went-and-proceeded; and from-there the brethren,||
 15 having-got-to-hear-the-news-of all-that had-been-befalling us, went-and-came-out-to-meet us-with a welcome all-the-way-to¶ Appii Forum, and Three (G)Taverns,—whom when-got-to-see-did Paul, having-gone-and-given-joyful-thanks-to-God-as he did,** his-spirit-got-to-be strengthened.

But when we-got-to-get Rome ward 16 the centurion got-to-deliver-over his prisoners to-the-prefect-of-the-prætorian-guard;—but†† to-his Paul the-privilege-went-and-was-accorded-of-lodging-all-by himself just-with the††-person, a-soldier, that-was-on-guard-over him.

But so-it-got-to-be that after three 17 years the entire army would be leavened with Christianity. The note at the end of the Epistle to the Philippians suggests the rest.—And verse 23 opens our eyes to the place Moses and the Prophets occupied in enlightening, in a systematic Theology, the Latin nation,—for each of these Roman soldiers on guard over the Apostle had to listen, from morning to night, to the quotations, expositions, and real facts of Judaism in the Inspired Revelation of their own Creator, Redeemer, and Sanctifier. And we may be sure that Paul skillfully used the Jews—even when most recalcitrant and infatuated—to further his own work among the Gentiles.

- days Paul went-and-called-together what were still there* of the Jews, first† of any; but having-got-to-come-together-as they-did he-proceeded-to-say in offering Salvation-unto them, "Men, brethren, I, though-nothing did-I-go-and-do hostile to-The People, or to-the-ritual-system-of-our forefathers, chained out-of Jerusalem got-to-be-delivered - over the hands of-the
- 18 Romans wards; who-for their part after having got to give-me a-trial were-desirous of-having-gone-and-set-me-free, on-the-ground that no capital charge was-being substantiated in-
- 19 essentials in my-case; but protesting-against-it-as were the Jews, I-went-and-was-forced-into having-got-to-make-an-appeal-to Cæsar,—and-not as my nation itself having of - any-cruelty to - have - got - to - impeach.—
- 20 For the-following reason therefore it is that-I-went-and-sent-to-ask you - to come - to-have the pleasure of-having-got-to-see-you and to-have-got-to-be-speaking - on - spiritual - things :— for for-the-sake of-The Hope of-Israel it is that-with this chain-here I-am-gar-
- 21 nished." But they to curry favour-unto him went-and-sophistically-said, "We neither by-letters-medium about thee got-to-receive from Judæa, nor-did any-one-whose opinion was worth anything that-got-to-come-here of the brethren of thee any-criminal‡ thing get-to-report or to-utter-in-private conversation. But we-are-as-anxious-as ever thou art to-have-got-to-listen-to from-as an authority THEE what thy-mind-is-on the subject :§— for, as-a-matter-of-fact, as-respects THIS religious - sect WE know - for certain how-that all-over-the world its basis-
- 23 is-contradicted-as false." But having-got-to-arrange with-him a-time, there-got-to-come for enlightenment-unto him his lodging ward ever-more-and-more-of them, to-whom he-went-on-ex-pound-
- ing-the Scriptures,—whilst-unfolding-the-nature-of The Kingdom-of-God, bringing-them moreover-as he would gently-down-to all-about 'Jesus,'— from both the Law of Moses and the (G)Prophets, from morning until evening :—And some indeed were-yielding- 24 obedience to-what-was-being-spoken, but others were-refusing-obedience; but disagreeing-strongly-in-opinion-as 25 they were balked of prospect of private advantage - unto - amongst themselves they - were - separating, — making - as Paul-was one quotation-from Scripture-first, "With-sarcastic-accuracy went-and-uttered-did The Spirit, The Holy-one through-the agency of Esaias the (G)prophet when offering Salvation-unto the forefathers of - ourselves, saying, 'Have-gone-and-proceeded-on- 26 thy-way offering Salvation-unto The People, this-of thine, and have-got-to-say, 'With-all your-listening ye-shall-be listening, and-yet not "willing-to-have-got-to-understand, and with-all-your-gazing ye-shall-be-gazing, and-yet not "willing-to-have-got-to-see : for got-to-be-stupid-did the Heart of- 27 The People, this-of thine, and with their Ears sluggishly they-got-to-listen, and their Eyes they-went-and-closed-tight; for - fear they-might-have-got-to-See with-their Eyes, and with-their Ears have-got-to-Hear, and with-their Heart have-got-to-understand, and-so have-got-converted, and have - got - to - let - Me - heal them.' Realized, therefore, let-it-be by-you 28 that to-the Gentile-race-nations shall-have-got-to - he-sent-the-message of-GOD'S Salvation-through The Saviour, —THEY WILL - be - listening, too." And-when he-got-to-say all-this, got- 29 to - leave - did the Jews,—having - as they were amongst themselves much keen-discussion.
- But got-to-remain-did Paul two 30 entire years, in-honourable privacy at

* xviii. 2.

† St. Luke xxiv. 47.

‡ This was true in the letter of it, though false enough in the spirit; but they were doubly cautious, first because they had lately been banished from Rome (xviii. 2) for religious fanaticism, and secondly, from what they heard in the letters they were not sure but that there might

be some deep political motive for the Roman authorities in Judæa treating him so well—a treatment certainly not discountenanced at Rome.

§ They are trying,—seeing that he is so non-Roman, and Israelitish, and friendly,—to sneak into his confidence, know the political secret—and go shares in the luck.

his-own rented-lodging, and was-wel- | courses-of-systematic-teaching-as the
 coming the-whole-of those that were | *Pioneer Pastor-on every-subject con-*
 31. keeping on-coming-to-see him :—herald- | nected - with The Sovereign - Lord,
 ing-as The Pioneer Evangelist-The | Jesus, The-Christ, with-the-fullest
 Kingdom of-God, and-also giving- | liberty-of-speech, unhindered.

THE END.

To be published shortly, price 3s. 6d.

The Evangel of Creation;

OR,

THE GOSPEL IN THINGS OUTWARD.

PART I.

SACRAMENTAL THEOLOGY.

- | | |
|---|---|
| <p>CHAP.</p> <p>I. The whole world's Evangel.</p> <p>II. "The Glory of God" is the subject of The Evangel.</p> <p>III. How angels and men are related in Christ.</p> <p>IV. Man's present preparation for his future.</p> <p>V. Empiric Theology.</p> | <p>CHAP.</p> <p>VI. Sacramental Theology the theology of The Head of the Church.</p> <p>VII. Jesus the model man.</p> <p>VIII. The central mystery of Sacramental Theology.</p> <p>IX. The secret of Preaching power.</p> <p>X. Mutual relation of scientific Theology and scientific Civilization.</p> |
|---|---|

PART II.

PARABLES OF NATURE.

- | | |
|---|---|
| <p>CHAP.</p> <p>I. Mission of the present School of Interpreters of Nature.</p> <p>II. The Sun.</p> <p>III. The Firmament.</p> <p>IV. Man like a Tree.</p> <p>V. God's Sovereign Will the very parent of the freedom of the will of "the creature."</p> | <p>CHAP.</p> <p>VI. The Moon.</p> <p>VII. The Rainbow.</p> <p>VIII. Death.</p> <p>IX. Money.</p> <p>X. Musical Instruments.</p> <p>XI. Painting, Sculpture, etc.</p> <p>XII. The needle of the mariner's compass.</p> |
|---|---|

PART III.

"MYSTERIES."

- | | |
|---|--|
| <p>CHAP.</p> <p>I. A "Mystery" in Theology defined.</p> <p>II. The real nature of the Fall of man as scientifically deduced from the hieroglyphical account in Genesis.</p> <p>III. The Sacrifice of Isaac.</p> <p>IV. Jacob's Ladder.</p> <p>V. The Pit, the Prison, and the Throne.</p> <p>VI. Sacramental Theology in the "mysteries" system of the Mosaic economy.</p> <p>VII. The Allegory of Ruth.</p> <p>VIII. Naaman's Cleansing.</p> <p>IX. Esther the type of domesticity-fostering Christianity.</p> <p>X. Godly women the "Vine on the walls of the house."</p> | <p>CHAP.</p> <p>XI. The Master of Parables.</p> <p>XII. The Neighbour of man lying helpless in sin.</p> <p>XIII. The catena of Parables of the Sheep—the Coin—the two Sons—the Steward—and the Rich man.</p> <p>XIV. Sacramental Theology the only Key to the Book of Revelation.</p> <p>XV. The Gospel under the symbol of a colossal Angel.</p> <p>XVI. The City-and-River of the Civilization of Eternity.</p> <p>XVII. Sacramental Theology not Mysticism.</p> <p>XVIII. A scientific Theology the base of a scientific Translation of the Inspired text of the Greek Testament.</p> |
|---|--|

ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.